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PROCEEDINGS

OF THE



American Society for Psychical Research

SECTION "B"

OF THE

American Institute for Scientific Research

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Vol. I

Parts I-III. 1907

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VOLUME I.

PART I.

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

HISTORY OF THE AMERICAN INSTITUTE FOR
SCIENTIFIC RESEARCH.

BY JAMES HERVEY HYSLOP, PH. D., LL. D.

In inaugurating an Institute which its founders hope will be one of the most important institutions of the age it is desirable, if not imperative, to give some account of the motives and incidents which originated it. They of course obtained their initial impulse in the work of the Society for Psychical Research and of the Salpêtrière under Charcot and Janet. But these have had their history told elsewhere, while the present undertaking which is to unite the aims of both of these institutions is a new one for this country and hopes to initiate and effect most important work for science and humanity.

As the writer of this account has been one of the movers in the undertaking it will be necessary to make the history of the American Institute's founding a somewhat personal matter. Many of the incidents are so closely associated with his personality that they will have to be stated in the first person, and that connection with the matter will be his apology for so speaking of it.

It was in 1900 that the writer made the first step in the effort to secure an endowment for the work of Abnormal Psychology and Psychic Research. Knowing at that time the poverty of the American Branch of the Society for Psychical Research and the importance of aiding this work commensurately with its needs, I wrote and published an article in the "Arena" for December of that year. It was

entitled "The Wants of Psychical Research." In that paper I explained briefly the two fields of research which a number of us in this country wished to see properly undertaken and endowed, namely that of alleged supernormal phenomena and the psychological study of morbid mental states with a view to the institution and extension of suggestive and other therapeutics. The main object of the article was to give expression to the need of \$1,000,000 for endowment of the work as representing a labor equal to such a sum or a larger one. I had hoped by the article to begin the task by crystalizing public sentiment, such as favored it, about some definite plan to achieve the desired end. But the appeal met with no such response as would enable us to proceed with any undertaking in a practical manner. There was apparently no such sentiment among either the scientific men or the general public as would exert any influence upon persons to induce them to take up the matter seriously. The work of the Salpêtrière and of the London Society was apparently either not well enough known to affect the intelligent classes in this country or they were too indifferent to its importance to turn their attention to it. Other matters, social and scientific, occupied their interests.

In the meantime I made three unsuccessful appeals to the Carnegie Institution for financial assistance for the work. It was hoped that an Institution, founded for the express purpose of aiding independent investigations, would be able to furnish at least \$5,000 a year to this work. But it had no appreciation of the importance of the work, and its action is mentioned here as a matter of record and illustration of the conservative prejudices which, tho associated with the clamorous cry of science, cannot see an opportunity to vindicate the very aims they pretend to worship. The cause was left to its own resources and hopes now to effect a triumph which may be worthy of the struggle it has experienced.

The interval between 1900 and 1905 was not fertile of any important results. The work done during this period was purely personal. A part of it was devoted to the recovery of the writer's health which had broken down in 1901. The incident is mentioned because the result was his resignation

from his university duties and his recovery gave him leisure to pursue the work of organizing what now becomes a *fait accompli*. The period was one of reflection and conceiving plans until he could give his attention to its practical accomplishment.

Early in 1904 I conceived the plan of actually chartering an Institute as the best means of making clear to the public just what was contemplated and of establishing confidence in the movement. I had a conference with Dr. Richard Hodgson, Secretary of the American Branch of the Society for Psychical Research and recently deceased. We agreed upon the plan to be followed, which was that I should organize an independent Society and when it had secured adequate funds for its work some arrangement was to be made by which the American Branch could be consolidated with the new organization and the two would become one. It was necessary to take this course because I did not wish to embarrass Dr. Hodgson in his work in case my plans met with failure. I could make no public statement of my plans at the time, as everything was contingent upon their success.

Consequently I drew up a charter after the model of the Carnegie Institution and with several friends had the American Institute for Scientific Research incorporated. It was signed on June 29th, 1904, and immediately afterward sent to Albany, N. Y., for the action of the State authorities. The charter was granted a few weeks afterward. The names of the incorporators were Mr. Charles N. Jones, of New York; Mr. William S. Crandall, of New York; Mr. Miles Menander Dawson, of New York; Mr. Charles L. Bogle, of New York; and Mr. James H. Hyslop, of New York. Nothing more could be done at that time and the work of interesting the public in the plans of the Institute was postponed until the next fall.

In the meantime I spent the summer in correspondence regarding the plan and made it known to various interested parties. It was deemed necessary, however, to take some more practical measures for reaching the public in regard to the whole matter. The primary object was an endowment or at least funds to initiate the work intended. My plan was

to see various parties in a private way and endeavor to interest them in its endowment. In pursuance of this object I called upon Mr. and Mrs. Charles Griswold Bourne to present the case to them. I had met Mrs. Bourne some years previously at a little gathering where I presented the matter of psychic research, and afterwards Mr. Bourne. When I called to present my plan it was received with an interest which I had hardly expected, considering the state of public opinion about the subject and myself personally. I did not know at the time that my article in the *Arena* had been the stimulating cause in the mind of Mr. and Mrs. Bourne to interest them in the work. I learned this fact from them afterwards. The article had indeed born fruit.

After some deliberation on the matter it was suggested by Mr. and Mrs. Bourne that a series of meetings be held in the interest of the Institute at their apartments during the winter, and this plan was adopted and carried out. Its object was to bring together a large number of intelligent people and to present the nature and wants of the Institute to their attention with the hope that it would be instrumental in producing an intelligent public opinion in favor of the Institute. It was apparent from the state of the public mind that the work of psychic research was wholly misunderstood and that the importance of study in abnormal psychology was not appreciated as it should be by those who were able to support it. It was necessary, therefore, to carry on something of a campaign of education in regard to the real nature of the work projected for the Institute and the arrangement for private meetings of the kind seemed the most feasible method of reaching the desired end.

The first meeting was held in the apartments of Mr. and Mrs. Charles Griswold Bourne, on December 7th, 1904, and was addressed by Dr. John D. Quackenbos on the subject "The Philosophy and Therapeutic Value of Hypnotic Suggestion." The topics discussed under this general caption were (1) The nature of the Superior Spiritual Self and the Philosophy of Suggestion; (2) The practical value of Psychotherapy in the treatment of physical, mental and moral diseases; (3) The relation which exists between Hypno-sug-

gestion as a means of alleviating human suffering and the Christian Faith.

The second meeting was held on January 5th, 1904. It was addressed by Dr. R. Heber Newton on the subject of "The Dogmatism of Science and the Undiscovered Country," and by Dr. James H. Hyslop, who merely explained the nature and objects of the Institute. The following is a summary of Dr. Newton's address:

THE DOGMATISM OF SCIENCE AND THE UNDISCOVERED COUNTRY.

At the beginning of our generation there was a veritable dark continent. Africa was an unexplored land—a terra incognita. It has been opened up and proves in many respects a land of marvels—full of fascination, and full also of commercial value. Curiously enough it vindicates the stories told of it by ancient travellers from as far back as the age of Herodotus. What were supposed to be travelers' tales and the superstitions of the credulous turn out to be bona fide facts.

The incoming generation stands before a still vaster, darker continent. The realm of psychical science is fast being opened by discoveries. The realm of psychical science remains yet an undiscovered country. Casual explorations have been made in times past and strange and fascinating tales have been brought to us; but no scientific exploration has been made before our own day. Of all the fields for discovery open to the new century, none is more full of promise than this.

People who have not studied carefully in the line of psychics have no idea of the marvelousness of the finds which are being made in this realm. How strange that the old dogmatism of scientists which confronted every new discovery of the past with a credulity as absurd and preposterous as its opposite extreme of credulity should again stand before this marvelous region of psychics refusing all credence to the stories of the explorers, insisting that it is a desert land with nothing to find there, pouring contempt and ridicule upon every report of travelers.

The most striking feature of our present day is that one after another of the beliefs of the far past, spread wide among men, which have been supposed to be mere superstitions, have strangely been vindicating themselves before the bar of reason—at least giving ample cause to warrant scientific investigation.

A generation ago nobody but a fool would have been inclined to believe in the claims of the dowser. The plain people have persistently believed that certain men were gifted with a power of locating springs of water. Savants, of course, knew better. And now the Society for Psychical Research, after careful investigations, reports that there is little question as to the fact, though no theory has as yet sufficed to interpret it.

The middle ages believed that the saints were surrounded by halos. Again the scientist laughed in his sleeve—if he was courteous enough not to laugh openly. Yet Baron Reichenbach showed that certain scientists recognized a luminousness in magnets. And since the earth is now known to be a great magnet man may also be a good sized one.

The middle ages also believed that rare saints received the imprint of the wounds of Jesus in their hands and feet. A beautiful superstition, said our scientists. And now medical scrutiny confesses that the stigmata are facts, though exceptional facts—to be explained naturally, of course, as every other marvel is to be explained.

Clairvoyance was nothing but a Will-o'-the-Wisp, alluring very foolish people out into dark regions of superstition—but it is also now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of savants.

Read that charming picture of Joan of Arc by Mark Twain, in the Christmas Harper, and you will admit with him that this peasant girl, with her powers of clairvoyance, hearing her mystic voices, is a fact which defies explanation by our knowledge up to date, while it demands consideration.

After fifteen years of careful scientific investigation, the Society for Psychical Research has come to the conclusion that telepathy is an actual power of many men and women.

The President of a Western university said lately that there was not a shadow of evidence for telepathy,—which only proves that a university president may be a Philistine.

I know a woman of fine culture and high character who will not trade her gift for commercial purposes, but who has that most remarkable power known as psychometry—the power of holding a sealed letter in her hand and giving a diagnosis of the physical condition of the writer and a picture of his character; of taking a bit of stone from an ancient villa of Cicero, for example, the nature of which is entirely unknown to her, and calling up a vision of the villa as it existed in Cicero's time, and of its owner. She is incapable of fraud. Her case is but one of many others of which I know.

Mesmerism was duly laughed out of court at the opening of our century and lo, it is back again, in good standing under the alias of Hypnotism.

So one may run on through a long list of strange, unaccountable, mysterious and most unbelievable powers of man, leading up to that nightmare of the dogmatic scientist, spiritism. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man. It has revived strangely in our day. Any one who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars and whom he knows to be sane and sensible, which will stagger him. These experiences are not all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present. For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud, and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call the dead, with the living.

Now here is a dark continent demanding exploration, promising the richest finds. There is no such magnificent promise of yields to discovery anywhere else as here. Already we find a new therapeutic agent at work in our midst—not new but newly realized and working a revolutionizing influence in modern medicine. The possibilities of mental medicine are only being opened as yet. Its application to the most distressing form of human malady, insanity, is full of beneficent promise. Its potency in character reform, the cure of drunkenness, etc., seem vast and benign. For the first time in the history of man, scientific psychology is looming up as a possibility. Mr. Myers' book, "Human Personality," appears to have laid the foundation for such a science. Philosophic idealism is receiving a vindication such as it never had before. Religious faith is finding its true foundations, in the recognition of man as a spiritual being—a being who has had dominion over nature given to him, as a child of a vaster Spiritual Being, Lord of all life. The one belief absolutely essential to ethics—immortality—is coming within the ken of scientific demonstration.

I make bold to say that there is no field for human investigation half so promising as this—none which should appeal so well to educated, intelligent philanthropic men to support and conduct.

The third meeting was addressed by Dr. Weston D. Bayley, of Philadelphia, on the subject of "Some Facts in Mesmerism," and by Dr. Minot J. Savage on "The Importance of Psychic Research." Dr. Savage's address was extempore and no notes of it were preserved. The following is the paper read by Dr. Bayley:

SOME FACTS IN MESMERISM.

By Weston D. Bayley, M. D., Professor of Neurology Hahnemann Medical College, Philadelphia, Pa.; Senior Neurologist Hahnemann Hospital; Consulting Physician St. Luke's Hospital, Etc.

Doubtless many of you, before coming to the severe dietary of scientific literature, were fed upon a lighter literary food-stuff, which may have included the myths of the

ancients. You will perhaps recall the sad fate of Palinurus the Pilot, whom Neptune sent Somnus to destroy. Completely disguised, Somnus approached Palinurus on ship-board and said "The breeze is fair, the water smooth, the ship sails steadily on her course. Lie down and take needed rest; I will stand at the helm in your place." This the pilot flatly refused to do, and continued to grasp the helm, keeping his eyes fixed on the stars. Somnus then waved over him a branch moistened with Lethean dew. His victim's eyes closed in spite of all effort to keep them open, and he fell into a deep slumber. Somnus then pushed Palinurus overboard.

This strange power, wielded long ago by Somnus, and now with us a matter of daily use, has not lost much of its mystery. It is true, we have accumulated and studied the data of what is now called hypnotism, but as to the inner significance of these phenomena, we seem in spite of a large and growing literature, to be but blindly groping in the dark. Theories which at first appear to shed some light upon our pathway, prove upon close inspection to be mere glimmerings of an ignis fatuus, which flicker out when approached, and leave us in the gloom of ignorance, as before. In fact, when we are inspecting the subject of hypnotism, we have as it were, but raised up in our hands a single bunch of tangled thread which is found to be continuous by numerous strands with many other knotted collateral subjects. Yet from the character of some of the current literature, the casual reader might be led to believe the question to be already settled. Not infrequently has the speaker heard it said "Why hypnotism is easy enough, all you have to do is to get the subject to stare at a bright button, and he will go to sleep, and 'suggestion' on the part of the operator will do the rest." For these people this seems a sufficient explanation of the whole subject, and with this, the question is usually dismissed as settled. This is not true of those who have made a study of the literature of Mesmerism and kindred phenomena; for to these, it appears that the more one actually knows of these subjects, the more difficult becomes the attempt to explain them.

We will not discuss the conditions of the mesmeric or

hypnotic states or the several methods of inducing them. This part of the subject, in its ordinary aspects, is commonplace in all of the books; but it will be our present object to point out some of the problems which press for solution in any endeavor to interpret the conditions termed hypnotic, and elicit your thoughtful attention to the deeper mysteries which underlie the whole series of phenomena.

The preference shown in using the title "mesmerism" instead of "hypnotism" or "animal magnetism" rests in the fact that in the present state of our knowledge, no defining word is applicable to this subject. I deem it preferable to employ a purely arbitrary word like "Mesmerism" than to make use of a term which implies a sort of definition—as does the word hypnotism. That portion of the phenomena in which the subject is put to sleep, may with propriety be called hypnotic; but the main features of the condition under discussion are anything but sleepy, and to these the word hypnotism applies as a sorry misnomer. Beyond this initial sleep, conditions and experiences may arise which carry us further than we have by any other means reached, out into the mysteries of the unknown.

The mind of man is so conditioned that he faces novel facts with a degree of resistance. This has been the history of every advance step which humanity has taken. New experiences or unusual occurrences, unexplainable on established hypotheses are always received with incredulity, and usually with opposition. Scientific men uphold what they call an impassive mental receptivity, in which the mind is adjusted to unemotionally accepted genuine evidence, and follow that evidence wheresoever it may tend. They pride themselves on this impartial mood. They even accuse theologians of being the drags on the wheels of progress, because of their notorious opposition in the past, to every new and important discovery. But alas! an impartial study of the facts will show that men of science have oftentimes been equally guilty with men of theology in the matter of intolerance. This has been the case with what is now called hypnotism, but which in former years was known as "mesmerism" or "animal magnetism." Theologians would not countenance

it, because it was surely a manifestation of the devil! Scientists would have nothing to do with it because it was certainly all a fraud, and its practitioners, disreputable knaves!

So the infant born in times prehistoric, nurtured by the learned *oiru man* of Egypt; the magi of Mesopotamia; the prophets of the Hebrews, the oracles of the Greeks and Romans, the seers of India, and every tribe and race of prehistoric America, as well as by the inspired founders of every great religious system, almost came to grief in the hands of the modern wisecracks of both science and theology.

About the year 1770, Frederick Anthony Mesmer, a talented Viennese physician and philosopher, became deeply interested in the study of astrology. He had already written upon the "Influence of the Planets upon the Human Body." This influence he deemed magnetic. His next endeavor was to cure diseases by means of magnets passed over affected portions of the body, or by means of slow passes with the magnets, from the head to the feet. Surprising results followed these procedures. Later he met a priest by the name of Gassner who had made cures by means of his hands alone. Upon learning this, Mesmer concluded that the healing power resided in the individual and not in the magnets, so he discarded these, and by what to him appeared to be a logical step, he called his phenomena "Animal Magnetism."

His work and theories provoked a furore of excitement, and instigated a torrent of abuse from scientific sources in both Vienna and Paris.

DePuysegur, a pupil of Mesmer, extended the observations of his teacher. The phenomena he induced appeared to be less convulsive and more somnambulistic than Mesmer's. His writings mention curious instances of the superior intelligence manifested by the mesmerized subject over his ordinary waking state; and some of his subjects appeared able to obtain information of things other than through the usual channels of sense—a faculty which in these days we might call telepathic. He claimed that some of his patients could, under influence, diagnose the nature of their illness and indicate the proper treatment; and also that some could foresee future events. His line of experimentation was

limited to the sick. Similar experiences are recorded, and many cures claimed in the writings of a host of others, these constituting the literature of "early mesmerism."

The limited time at my disposal forbids reference to the works of a number of others of these so-called early mesmerists. Some were men of considerable eminence in the medical profession. Each one of them received his full share of ridicule, persecution and abuse. Their writings have been either maligned or ignored, and in fact this bulk of valuable and interesting literature, in many instances wrought out in the heat of bitter controversy, has not received critical and impartial study to the present day.

Some, like Prof. Ricard (1840) claimed to be able to influence some of the subjects at a distance and without their previous knowledge. This writer also noted clairvoyance and increased intelligence in the mesmeric state.

In about 1842 James Braid, of Manchester, began experiments with these phenomena, and in order to avoid the unpleasant stigma attached to the word mesmerism, he rechristened it "hypnotism." He denied the existence of the mesmeric fluid, and hypnotized his subjects by means of "fixation"—i. e., a fixed gaze under constrained conditions. His early view was that the phenomena observed were due to this local physical fatigue; later he adopted a psychical equivalent of this theory, and regarded it as a mental concentration or mono-ideism.

Liebeault was really the founder of the so-called "School of Nancy," when, in 1866, he asserted that both natural and hypnotic sleep were produced by an act of intelligence—in other words, were the product of "suggestion." This view was also championed by Bernheim and others, and thus "suggestion" became at once the method of inducing the phenomena and the explanation of its nature at Nancy.

The subject of mesmerism, however, did not get real scientific sanction until the famous Charcot was appointed one of a committee to investigate the alleged cure of hysteria by means of certain metallic discs. After experimentation with many patients in the Hospital, his conclusion with regard to hypnosis was that it indicated a morbid condition

of the nervous system—in short that it was a neurosis. He ignored “suggestion”; using the method of Braid, varying it however by means of sudden or “massive” impressions—the flashing of strong light into the patient’s eyes, or the unexpected striking of a loud gong near the patient’s ears, or else the use of some peripheral excitation, as rubbing the scalp, etc. We thus have the three schools of thought; the older mesmeric one postulating a fluid emanation; the school of Nancy, insisting on “suggestion” as the complete explanation; and the school of Paris, maintaining that it is a nervous affection or neurosis.

It must be noted that the two modern schools differ in their results, just as they differ in their methods and explanations; and neither appear to obtain the same kind of results claimed by the older mesmerists.

From Charcot’s school Binet and Féré write “it is strange that at Nancy they have not been able to produce in the sleeping subject contractions by stimulating the nerves and muscles.” Likewise we might not impertinently add “it is strange that at both Paris and Nancy they have not been able to produce in the sleeping subject the phenomena of lucidity and thought transference which were claimed so uniformly by the older and some of the modern mesmerists.

Perhaps the Parisian school was in error when it assumed that hypnosis is the expression of a morbid state, and that results are obtainable only in neurotic individuals. It has been conclusively shown that weak minded and hysterical subjects are less amenable to hypnosis than those in good mental health. Again, while ignoring “suggestion” they unconsciously made use of it in most of their manipulations. The very surroundings and previous knowledge on the part of the patients, as to what was about to happen, induced a state of receptivity to even slight impressions, and this is certainly suggestion. Furthermore the assumption of this school that the whole phenomena of hypnotism are explainable on a physical basis and are simply due to “hyperexcitability of nerves and muscles,” seems unwarrantable; we have any amount of “hyperexcitability of nerves and muscles” in

certain nervous diseases, but this certainly bears no parallel to the phenomena of hypnosis.

So much for the theory that the hypnotic state is a morbid nervous condition.

The method of the Nancy school, as already mentioned, is exclusively that of "suggestion"; the method of "fixation" practiced by Braid is by them considered unnecessary or harmful. This asseveration that "suggestion" is the whole force, goes badly to pieces if the claims which have been insisted on by many experimenters are eventually found to be true. The first of these is that persons have been hypnotized under conditions of rigid test, unconsciously, and at a distance. Where does "suggestion" come in here? Secondly, it is insisted that some animals are peculiarly susceptible to hypnotic influence. How is this to be explained by suggestion? Thirdly, Braid asserts that in his experiments he induced hypnosis without any suggestion whatsoever. And we might add to this that conditions at times arise in the mesmeric state—conditions indicating super-normal intelligence, which "suggestion" can in no wise account for, because it is superior to the capacity of the suggestor or the subject. There must, therefore, be something amiss with a theory which ignores some of the alleged facts and is contradicted by others. That suggestion is a motive power in influencing the moods of the subject after he is mesmerized, there can be no doubt; but this is far different from regarding it as an ultimate explanation of the rationale of hypnosis.

After all, says Myers, in that magnificent work "Human Personality," "The terms suggestion and auto-suggestion really mean nothing. They fail to explain why a subject obeys a given command, or how he is enabled to obey it. Still deeper is the mystery when the suggestion is an organic or therapeutic command; when the subject is told (for instance) not to feel an aching tooth. If he cannot stop feeling the aches by his own strong desire, how can he stop feeling it out of deference to the doctor?"

The theories of the older mesmeric school have at the present time but few advocates. There were, of course, in-

dividual differences of opinion as to detail among the observers, so that for the brevity demanded in this presentation, we must simply state the generalizations. This theory predicated the existence of a "subtle fluid or ether" in its nature unknown, but which flows from the operator to the subject, directly or indirectly through certain media as "magnetized" water, etc.

Let us briefly examine this theory of a subtle fluid, which may be modified by the nervous system so that it can be passed with effect to a subject, in obedience to the will of an operator. Just what this transmission is, its advocates do not pretend to know, but that does not invalidate the claim, for we do not as yet know what electricity is. We know electricity only by its manifestations. Many subjects have claimed that as the passes are made they feel a soothing impingement which is very agreeable, and in the end, brings about their mesmeric sleep. Others declared that they saw the emanations from the fingers of the operator. Now this may be, but it is by no means evidential.

Baron Reichenbach's experiments with alleged luminous emanations from magnets, crystals and sometimes the hands, were severely attacked by scientific men of the day, notably by Carpenter and Tyndall. These were denounced as being subjective or purely imaginary, and it was asserted that the observers saw the lights by "suggestion." These experiments, discredited but never disproven, are now curiously revived in the mysterious x-rays. If these be accepted as authentic, they would be regarded as data favoring this hypothesis of a magnetic fluid.

The theory of emanation harmonizes with the apparently established cases of unpremeditated mesmerism at a distance, for here the "neurosis" theory and the "suggestion" theory are both inadequate. Again the theory of a fluid—a something emanating from the operator—is in keeping with observations on the mesmerization of lower animals. Now certainly a horse, for instance, is not hypnotized by "suggestion" nor yet by "fatigue of eye muscles." Furthermore it may be argued that the "fluidic" or "ether" theory will account for instances of thought transference by furnishing

a medium through which the ideas either active or latent of one individual may be echoed in the brain of another.

There is a curious psychical occurrence narrated in the New Testament, which seems to illustrate the theory under consideration; and, on the other hand, the modern view of these emanations tends to confirm the validity of this narrative from what we are so accustomed to call a pre-historic and superstitious age.

“And a woman which had an issue of blood twelve year and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind and touched His garment. For she said, If I touch his garments I shall be made whole. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of her plague. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd and said “Who touched my garments?” And his disciples said unto him, Thou seest the multitude thronging thee and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.”

The objections to this “fluid hypothesis” may be briefly summarized:

- (1) Any transmission through ether must be on direct lines.
- (2) It is not conceivable that a “fluid” could manifest intelligence at a distance: a mere projected fluid, however sensitive cannot bear cognitions and bring them back, because it is necessarily undifferentiated.
- (3) Transmission manifests a power of intelligent selection, which is unlikely to be the case with a “fluid.”
- (4) A fluid emanation to account for the facts would have to be able to induce memory.
- (5) Fluid projected from an individual at a given point

on the earth, must require a previous projection in all directions in order to determine where the recipient is located .

(6) Projection frequently records phenomena and facts which do not exist at the time but which existed at some preceding time.

(7) It would appear also that in some cases records of future occurrences are projected, the ground of which form no possible subject of cognition at the time.

(8) This apparent projection, if we accept that which in other matters would be considered evidence, in some instances at least seems to come from organisms which have ceased to exist in a physical form, and which have therefore presumably lost the power of physical projection.

It will thus be seen that however familiar we may be with the ordinary physical and mental phenomena of hypnotism, we are far from having a satisfactory explanation for any of them, for such explanation to be valid must also take into account the collateral and associated data accumulated by the Society for Psychical Research.

The contemplation of these perplexities has had a strong fascination for me, and I have wished that I could be one of those who would finally, knot by knot, unravel the tangled threads; but I know full well that this will never be done by anyone subjected to the taxing demands of active practice of medicine. The problems are of a character to require the sheltered calm of a laboratory, where patient and continuous investigation may be carried on, undisturbed by the exigencies of a busy professional life.

There are institutions of this kind for almost every other field and branch of science; but for this, which is certainly of vast importance and may indeed be of transcendent moment to the whole human race, to wit, to the enlarging of the boundaries of the human intellect, and of tracing our faculties to whatever point they may extend, there is alas! none.

May I not hope that among the members of this intelligent audience, there may be some who will join hands in endeavoring to remove, what future generations will certainly look upon as the crowning stigma of the present age?

By this time the interest in the meetings had so increased that it was not possible to accommodate those who wished to be present in the apartments of Mr. and Mrs. Bourne. The consequence was that arrangements were made to hold two meetings in the public rooms of the Waldorf-Astoria Hotel. Accommodations were provided for four hundred guests who were present by invitation. The first of the two meetings, the fourth in the entire series, was held on March 9th, 1905, and was addressed by Dr. James H. Hyslop and Dr. Minot J. Savage, the latter closing the evening by some extempore remarks. A summary of the address by Dr. Hyslop is given below.

Dr. Hyslop began with an explanation of the plan of campaign which was to create an intelligent interest in the scientific aspect and needs of research in the fields named and to show the possibility of a large philanthropic work in one of them. The constitution of the Institute was explained to be that of a Board of Trustees who should act as custodians of endowment funds and as directors of the work done with them. This Board will serve without any remuneration, and will subsidize or aid any qualified man or body of men in the work of investigation proper to the Institute.

✓ The field of abnormal psychology was explained to be the study and cure of certain forms of insanity, hallucination and functional mental troubles which are studied on the physiological side by Psychiatry and which need study on the mental side in regard to both the influence of the mind on the body and the influence of one mental state on another with the hope of discovering ways and means for applying suggestive therapeutics more effectively and usefully than has been the case in this country. The practical work of the Institute would involve the establishment of a clinic like that of the Salpêtrière, or of Berillon in Paris, and of Bernheim at Nancy, where all sorts of functional cases could be studied as well as treated. Hypnotic phenomena should also be the subject of psychological investigation as well as of practical use.

A number of cases were mentioned as examples of what might be effected in this field. They comprised cases of

neurasthenia, insanity, alternating personality and amnesia, hallucination, and dipsomania, which had been cured by suggestion and the use of methods involving psychological analysis. Baron Von Schrenk-Notzing, for instance, had quoted 228 cases of neurasthenia of which thirty-two per cent. had been cured and thirty-seven per cent. improved by this method. Bramwell reports nearly the same result in seventy-six cases of dipsomania. Dr. Hyslop added that such facts were not new and were not designed to suggest that any revolutionary scientific effort was to be inaugurated, but that they showed the necessity of better organization and investigation in the field, a work that could be undertaken only by means of a large endowment.

Dr. Hyslop introduced the subject of psychic research by a reference to the influence of the Report of the Seybert Commission and the Proceedings of the Society for Psychic Research. The former had diminished interest in the study of certain alleged phenomena, but had not seriously studied any really important facts. It had, however, a wholesome effect upon fraud. But the more thorough and scientific work of the Society for Psychic Research has affected interest in the subject of the supernatural to such an extent that it has a tendency to revive the practice of fraud on a large scale and has in fact actually produced this effect. There is no escape from the most thorough scientific investigation for the sake of distinguishing between the genuine and false claims to supernatural phenomena and the education of the public against illusion, to say nothing of the possibility that genuine facts of the highest importance to science and morality are most probably determinable. The first distinction which the scientific man must draw in the investigation and discussion of alleged supernatural phenomena is that between the physical and the psychical phenomena alleged to have a supernatural character. The physical phenomena have no relevancy to the theory which usually tries to explain them in favor of "spirits." In addition to their relation to the existing body of physical knowledge which cannot be easily contradicted, they are so amenable to explanation by fraud or illusion that it only increases unnecessary mystery to give

them any serious attention, especially after the thorough investigation and condemnation already given them by the Society for Psychical Research.

Dr. Hyslop explained at length personal experiences in connection with fraudulent performances and honest legerdemain, showing why it was useless to treat as anything but illusion the claims often based upon them for a transcendental world. He then explained the conditions under which genuinely supernormal phenomena could be admitted, and these involved the isolation of the subjects and patients that were the parties investigated. Scientific method involved the placing of the primary emphasis upon the conditions under which phenomena are said to occur.

Dr. Savage closed with a short address in which he explained the practical and moral value of proving the fact of a future life if that could be done by a proper scientific method.

The second of the Waldorf-Astoria meetings was held on March 16th, 1905, and was addressed by Dr. Weston D. Bayley and Dr. James H. Hyslop. As these addresses were both *ex tempore* there are no notes from which a summary of their contents can be given. Dr. Bayley addressed those present on the subject of Psychopathology. Dr. Hyslop addressed them on the relation of psychic research and its possible conclusions on the great intellectual and religious systems of the past, showing that it was not an isolated set of experiences and convictions with which it was concerned.

The outcome of the various meetings was a more intelligent public opinion as to the nature of the work to be done and also some important pledges of funds with which to start the Institute. Early in the campaign \$5,000 were pledged by a gentleman who wishes his name to be reserved from publicity and soon afterward \$7,000 more were pledged by parties desiring similar privacy. The matter remained in this condition for some months when \$5,000 more were pledged, and this was followed by another pledge of \$3,000. Last June the final \$5,000 were secured to complete the necessary \$25,000 which had been asked for as a fund for preliminary organization. Some smaller sums were secured in the mean-

time which, with this larger amount, placed the Institute in a position which assured its commencing work.

The death of Dr. Richard Hodgson almost wrecked its plans. An understanding had been reached between him and myself in regard to the organization of the work in this country. In fact we had for several years desired that some means should be obtained for the more systematic prosecution of the investigations in this country and the publication of the results accumulated in his office. We were expecting immediately on the assurance of success in founding the Institute to start publications, and indeed Dr. Hodgson had already promised certain specific articles for publication. His sudden death interrupted all these plans, and nothing more could be done until it was decided what should become of the American Branch of the English Society. It required some months to determine this matter. At last the dissolution of the American Branch left the field clear for independent organization without rivalry and this has been effected with the good will of the older body. It is hoped that some arrangement may be made later by which their work can be adjusted so as to be of mutual service to each other and the common cause. Any expectation, however, of that issue will depend on circumstances which cannot now be forecast. The expression of the hope is a surety of the spirit with which the work is undertaken.

When it comes to the honors for founding the Institute they must be shared by all who have contributed so liberally to its preliminary fund. Most of them have stipulated for privacy in the matter and cannot be mentioned publicly. The Board of the American Institute for Scientific Research, however, takes this opportunity to express its proper thanks and appreciation for the generosity which has enabled us to put on its feet a long needed investigation and the hope is that the future will supply its larger wants as generously as its founders have done for the initial organization of the work. The plea for an adequate endowment must be urged until the necessary amount has been obtained and when it does come we may be permitted to make public acknowledgment of the timely aid which has been given by its founders.

The service, however, for which we have to make acknowledgments was not all financial. The good will and defensive attitude of the many persons, known and unknown to any of us, deserves and in this statement receives due recognition, with regrets that it cannot be more personal. The Institute owes a deep debt of gratitude to all whose sympathy with its aims helped to educate the public and to disseminate an intelligent view of the subjects which it desires to investigate. Whatever triumphs may be marked out for it may be shared by all of them as a vindication of their judgment and foresight.

There is a special obligation, however, which I think I am entitled to make public without even asking the consent of the parties concerned. The service which the interest, sympathy and practical aid of Mr. and Mrs. Charles Griswold Bourne have rendered the cause of the Institute cannot be overestimated. It was the critical point in the work of the Institute at which they opened their apartments to the task of correcting the general misunderstanding as to the nature of the investigations proposed and of imparting an intelligent conception of them to the public. This is the more especially to be appreciated when realizing the sacrifices made to initiate the Institute's plans. It requires much more than financial services to establish a work of this kind, and those who have had to withstand the calumny and ridicule which psychic research has brought on many of its devotees will understand what I mean when I minimize the financial services of its friends to exalt, for the moment at least, the sacrifices of good will and respect which are often entailed in a disagreement with the public. Mr. and Mrs. Bourne made these, and it will be only a slight compensation to them for that service to name them as honorary founders of the American Institute for Scientific Research.

PROSPECTUS OF THE AMERICAN INSTITUTE FOR SCIENTIFIC RESEARCH.

PREFACE.

The present pamphlet is issued as an appeal for an endowment in behalf of the American Institute for Scientific Research. It contains an explanation of the general fields which it is the object of the Institute to investigate, a copy of the Institute's Charter, granted by the State of New York and intended to operate as a national corporation, and the letters of indorsement which have been given the Institute by various men of high standing. The most notable of these letters is that of Dr. Pierre Janet, Professor of Psychology in the College of France, Paris. It is a long and elaborate defence of the object of the Institute and is here published in the original. The translation is published in the February number of the *Journal*.

There are also letters of indorsement from Professor William James, of Harvard University; Dr. James J. Putnam, of Harvard University; Dr. Cyrus Edson, of New York; Professor Max Dessoir, of the University of Berlin; Professor W. Romaine Newbold, of the University of Pennsylvania; Professor H. Norman Gardiner, of Smith College, Northampton, Mass.; Professor James Mark Baldwin, of Johns Hopkins University; Professor W. R. Benedict, of the University of Cincinnati; Professor E. C. Sanford, of Clarke University; Professor E. H. Lindley, Indiana State University; Camille Flammarion, and many others of similar standing in this country.

To these I also append the statements of Mr. Gladstone, Sir Oliver Lodge, Sir William Crookes, Right Honorable Arthur Balfour, Mr. Huxley, Professor Stout, St. Andrews University, Professor Muirhead, Mr. Andrew Lang and Mr. Goldwin Smith.

The names which appear as signers of the Charter do not represent the permanent Board of Trustees, but only those

of the incorporators. The permanent board is in process of selection, but will not be completed until an endowment is secured. This is in deference to the possible interest of those who may furnish the endowment. It is intended that this permanent board shall consist of men who have a national repute. When the time comes to complete the board the incorporators will resign in its favor.

It is intended that this prospectus shall supply the desired information to those who may be disposed to endow the Institute which will require a large fund to carry out its plans. Means for its preliminary organization will not be so large an amount. Any further information desired can be had by communication with Dr. James H. Hyslop, 519 West 149th St., New York.

GENERAL PLAN.

519 West 149th St., New York.

My Dear Sir:

I wish here to present for consideration a plan of investigation that is much in need of an endowment, and a part of which leads into philanthropic work. It may be said to cover the whole field of abnormal psychology which comprehends everything between functional insanity and the allegations in favor of the supernormal. The nature of the work is such that colleges and universities cannot easily undertake it, since they are mainly teaching and not investigating bodies, while the general subject has a technical interest only for the physician and the psychologist. It should therefore be organized for investigation in a manner both to meet the demands of scientific method and to apply results without invoking any of the spirit or objects of propagandism. Something has already been done in the work but not in any form thoroughly systematic and co-operative, except as the Society for Psychical Research has organized one branch of it.

The work to which I refer divides itself into two related but distinct fields of inquiry. They are what has been called Psychopathology, on the one hand, and what has been called Psychical Research, on the other. They require to be studied together and treated separately under the same general supervision, partly for tactical and partly for scientific reasons. The two fields consist of the study psychologically and the cure of certain types of insanity, at least so diagnosed, and the investigation of certain psychological phenomena at least simulating and probably often realizing the supernormal acquisition of knowledge. It is not important to give any technical name to this research, and it might even be difficult to decide upon a name for it between the quackery that flourishes under terms trying to escape the associations of conservative science and the normal psychology which should not be confused with the abnormal field.

The important object is the investigation and we may leave to diplomatic consideration the choice of a name for the work. I shall define the two fields a little more fully and refer to some historical incidents that will exhibit what has already been accomplished and what still needs to be done.

The first type of phenomena, known as psychopathological, consists of such cases as the loss of the sense of personal identity, secondary personality, persistent hallucination purely functional, amnesia or loss of memory, which might be mistaken for a deeper insanity, psychic epilepsy, certain cases of apparent melancholia and paranoia, and all functional mental difficulties which may require treatment supplementary to that of the ordinary medical methods. I mean also to include the scientific study and therapeutic application of hypnosis, especially in its psychological aspects which have not been an object of scientific investigation, psychologically, hitherto in this country, but only a method of therapeutic utility in less systematic and scientific ways than are necessary. This field of study has been prosecuted most carefully in France and to some extent in Germany. The Salpêtrière under Charcot and Pierre Janet is an example of what we should have in this country both as a scientific investigation and a method of philanthropy. Brought into notice a century ago, repudiated at first by science, and then accepted under compulsion, hypnotism and the study of abnormal mental phenomena have reached a stage of importance that requires as much attention to them as to the problems of physiology.

To indicate the economies with which such work can be prosecuted I may say that no part of the funds will be immediately needed for putting up buildings. It is a work that can be partly carried on by the rental of a suitable building until results can attract funds for a suitable edifice, and partly by the use of hospitals and asylums already in existence. It is probable that some time in the future a large building will be required, but this is not a part of the plan at present contemplated. What is mainly required is the men to do the work and the means to give the results scientific form and influence, and this cannot be done by the administrative type of man or mere medical practitioner. We must

have the scientific investigator besides the practitioner at the work.

The work which I wish to articulate with this investigation and treatment of insanity in certain forms, though not organically related to it, but only in its psychological aspects, is the work of psychical research, as the usual name for it. This field comprehends such alleged phenomena as telepathy, clairvoyance, phantasms of the living and the dead or apparitions of dying persons, mediumistic phenomena that have a fair claim to serious attention, whether they are more than secondary personality, imitative of so-called spiritistic phenomena or not, and all claims to the supernormal acquisition of knowledge. The fraudulent side of the subject requires no further attention on the part of scientific men except to educate still more a gullible public and to protect legitimate inquiry. The ordinary frauds have been fairly well exposed and the phenomena actually deserving consideration clearly marked off from those that are illegitimate. The facilities for studying the genuine phenomena claiming to represent supernormal powers for the human mind, and possibly the survival of bodily death, have been too few to give the work its necessary scientific form. It was organized rather imperfectly some twenty years ago but at no time has it possessed the funds to deal with its investigations and results as scientifically as the subject demands. Only a few men with their own personal means to sacrifice have been able to do such respectable work as has actually been done. The membership of the organization has not sufficed, by its fees, to more than pay office expenses, while the data demanding record and investigation have multiplied beyond all possibility of scientifically handling it with the means and men at command. It is now absolutely necessary to have the work put upon a secure basis, and this for more reasons than one. The results already achieved have had an effect upon the public that makes it imperative to be in a position to direct its intellectual tendencies wisely and to protect it from the illusions that so quickly and easily attach themselves to this subject. Whether an investigation of this kind succeeds in supporting what the natural interests of men incline them to

hope for is not so important as the regulation of unbridled passions in the direction of "otherworldliness" to the neglect of present duties and as the cultivation of the scientific spirit in a field which requires a delicate hand for the discrimination between truth and illusion. It will be exceedingly important to conduct the work with great caution and circumspection, both for its scientific value and for the saving of expense. It should be free from all advertising methods and publicity or promise of sensational results, content with any outcome that represents truth though it only protect us from hallucination, and hence should be carried on with all the tact, prudence and regard for scientific traditions that are possible. Something like the following stipulations should perhaps be made, or at least, considered, as conditions of its endowment.

1. That no teaching shall be in any way connected with it in any of its official functions, and that there shall be no propagandism of any sort associated with it and no official recognition of doctrines involving the suspicion of other than strictly scientific objects.

2. That the work shall be done by the methods and in the spirit of the best traditions of science.

3. That as little publicity as possible, other than through scientific publications, shall be given to the organization and management of this branch of the work.

4. That the endowment for it be placed in the hands of a Board of Trustees rather than a society and to whom the investigation officers shall be made responsible in every way.

5. That the publication of results shall take the form of reports, reviews and discussions consistent with scientific objects.

Again, no buildings will be required for this branch of the work. All that funds are needed for is the expense of investigation and publications, with a small sum for office rents, though it is possible to imitate the organization of the Carnegie Institute and utilize the membership fees of the Society for Psychical Research to pay rents. The peculiar nature of the work and the necessity of satisfying the most stringent scientific methods, the diversity of the phenomena

with which the work deals and the portion of good wheat amid the chaff, are such that the investigations are especially expensive, until scientific men are convinced that the phenomena are genuine, and hence it will be necessary to have a considerable fund for the prosecution of the work.

There are two reasons for thus articulating the two fields of investigation. Firstly, the study of pathological mental phenomena is important in the prosecution of psychical research, because it helps to resolve the perplexities of phenomena which are neither supernormal nor fraudulent and whose superficial character scandalizes the man of average intelligence.

Secondly, it enables us, if further developments show an attainable limit to psychical research, which may not be reached for centuries, to appropriate the funds without legal difficulties to philanthropic work in psychopathology which will always be needed.

CHARTER OF THE AMERICAN INSTITUTE FOR SCIENTIFIC RESEARCH.

Certificate of Incorporation.

County of New York, ss.

State of New York.

We, the undersigned, all being persons of full age, citizens of the United States and four of us being residents of the State of New York, and all of us being desirous to establish and maintain an Institute for promoting original research in the fields of psychology, normal and abnormal, and for promoting philanthropic treatment of mental diseases and desiring to form a membership corporation pursuant to the provisions of membership corporation law of the State of New York, with a view to accomplish the desires aforesaid, do hereby make, sign, acknowledge and file this certificate in duplicate for that purpose as follows:

First:—The name of the proposed corporation is to be: "American Institute for Scientific Research."

Second:—The object and purpose for which said corpora-

tion is to be formed are the promotion of study and research with power

(a) To acquire, hold and convey real estate or other property and to erect a building or buildings necessary for the purpose of the Institute as herein stated, and to establish general and special funds.

(b) To conduct, endow and assist investigation into the phenomena of hypnosis, with practical therapeutics in this field; special attention to be given to their psychological aspects.

(c) To conduct, endow and assist investigation into the phenomena of hallucinations and illusions, functional and other forms of insanity, secondary personality and all psychopathic phenomena requiring special study and investigation.

(d) To conduct, endow and assist investigation of all alleged telepathy, apparitions of the dead, mediumistic phenomena, alleged clairvoyance, and all facts claiming to represent supernatural acquisition of knowledge or the supernatural production of physical effects.

(e) To publish and to aid in the publication of documents and reports representing the work of the Institute or of such persons as are approved by said Institute, whose work cannot obtain the acceptance of ordinary publishers.

(f) To appoint committees to direct special lines of research within the fields prescribed by the above subdivisions.

(g) In general to do and perform all things necessary to promote the object of said Institute provided they be not repugnant to the laws of the State of New York nor the laws of the United States.

Third:—The location of the principal office of the proposed corporation shall be the City of New York.

Fourth:—The duration of the proposed corporation shall be perpetual.

Fifth:—The territory in which its operations are to be principally conducted is the City of New York and the vicinity thereof.

Sixth:—The number of trustees of the proposed corporation shall not be less than five nor more than fifteen.

Seventh:—The names and places of residence of the persons to be trustees of the proposed corporation until its first annual meeting are:

Charles N. Jones, 452 West 152nd St., New York City.
William S. Crandall, 221 St. John Place, Brooklyn, N. Y.
Miles Menander Dawson, 11 Broadway, New York City.
James Hervey Hyslop, 519 West 149th St., New York City.
Charles L. Bogle, 146 West 104th St., New York City.

Eighth:—The time for holding the annual meeting of the proposed corporation shall be the first Tuesday in December of each year.

Ninth:—The Board of Trustees of said Institute shall appoint a person to act as Director of said Institute and who shall exercise or perform the functions of an administrative and executive officer and shall be an ex-officio member of the Board of Trustees, with the right of being present at its deliberations, but without the right of voting at the same.

In witness whereof we have made, signed and acknowledged this certificate in duplicate this twenty-ninth day of June, nineteen hundred and four.

CHARLES N. JONES (L.S.).
WILLIAM S. CRANDALL (L.S.).
MILES MENANDER DAWSON (L.S.).
JAMES H. HYSLOP (L.S.).
CHARLES L. BOGLE (L.S.).*

County of New York, ss.

State of New York.

On the 29th of June, 1904, before me personally came:

CHARLES N. JONES, JAMES H. HYSLOP,
WILLIAM S. CRANDALL, CHARLES L. BOGLE,
MILES MENANDER DAWSON,

to me personally known to be individuals described in and who executed the foregoing certificate and severally duly acknowledged to me that they executed the same.

ANTHONY J. MANFRED,
Notary Public,
New York City.

*The names appearing as signers of the Charter do not represent the permanent Board of Trustees. They are only the incorporators of the Institute.

LETTERS OF INDORSEMENT.

15 Rue de l'Universite,
Paris, June 15th, 1906.

Dear Dr. Hyslop:

You have every reason for developing this plan of extending the field of psychic research. It is true that public favor tends toward the sciences which have achieved so much rather than towards those in embryo. This is perhaps unjust because these older sciences have behind them a long and glorious past and are not much in need of aid. This support should be given to the newer sciences whose initial work is so difficult.

The French Government has provided liberally (\$800,000.00) for the foundation of a Psychological Institute and I imagine that it will become an important affair. The advance of scientific investigations will require some financial sacrifices.

After all what more noble use could be found for wealth than the investigation of the great problems that have passionately interested mankind from time immemorial. The life after death! The scientific and systematic investigation of life after death! Is not that a temptation to the generosity of all intelligent men?

It is well in our civilizations which are conquering everything else that there can be found generous men to whom present profits are not all and who appreciate the honor of searching for the truth, the sacred truth, and of fathoming the mystery of human destiny, even though no immediate material benefit is theirs.

Believe me, dear Mr. Hyslop, your faithful and devoted,
CHARLES RICHEL,
Physiological Institute, Paris.

Berlin, W. Goltz St., 31.
February 10, 1905.

My Dear Professor Hyslop:

With real pleasure do I welcome your project. The United States is called upon to be the first to originate such an organization as you plan, for in America there is, on the one hand,

in a proportionately large amount, the material that ought to be investigated. We in Germany have decidedly fewer cases of so-called telepathy and mediumistic phenomena, and on the other the admirable readiness of the wealthy to supply financial assistance, upon which your undertaking is indeed dependent. There is thus good reason for hope that your endeavor will be successful.

As far as the investigation of pathological conditions of mind is concerned, that, of course, will need to be conducted *regardful* of the patient and employed in the interest of the afflicted. Scientific curiosity is here restricted within certain limits.

Likewise the inquiry into abnormal manifestations which is the object of psychical research can be made profitable to knowledge. If it is possible to open to the understanding what seem to be miracles by the proof of their natural conditions—which may, moreover, also contain new causes and relations—then superstitions will be more effectively contested than by means of the insolent indifference with which these things are so often dismissed. As laudable as your intention is to avoid the publicity of the press, it will yet be desirable, on this account, upon occasion to popularize the results of the investigation.

I wish with all my heart that your appeal may have a noble and general success.

Sincerely yours,
MAX DESSOIR, Ph.D., M.D.,

University of Berlin.

95 Irving Street,
Cambridge, October 25, 1903.

Dear Professor Hyslop:

My opinion regarding the scheme of raising a fund for the endowment of research into mediumship, alternate personality, sub-conscious states in general, and the borderland between abnormal (or supernormal) and normal psychology is that it is wise. The S. P. R. doesn't cover quite the whole ground, though it might also be helped by the fund.

In my opinion the most fruitful work will lie in the direction of thorough description of the phenomena presented by certain rare individuals. Some of Janet's patients, Prince's

patient, Flournoy's medium, and Mrs. Piper, are examples of the sort of study I mean. Needless to say, this has hardly ever been done, for both the investigator and the person investigated have to devote an endless amount of time, and time means money, which has seldom been forthcoming.

I feel strongly the need of an extensive sifting over of the mediums now available, and the selection of a very few for thoroughgoing study. Our "cases" are so far almost scandalously few. But to keep the investigator going, and to isolate the medium into satisfactory conditions, inevitably involves expense. I imagine that few scientific inquiries would give more valuable returns, if well carried out.

Sincerely yours,

WILLIAM JAMES.

James J. Putnam, M. D.,
106 Marlborough St.,
Back Bay, Boston.

Professor James Hyslop,
519 West 149th St., New York.

My Dear Professor Hyslop:

In my opinion the two fields of research mentioned in your letter are of the very highest practical and theoretical importance. The reason that they are not usually regarded so, is, in my opinion, because hitherto so few persons have devoted themselves to investigations of such sorts. Moreover, the investigators of the future will, for the most part, be men who do not have to support themselves by private practice, since the investigations themselves are so engrossing and time-taking as to leave little leisure for income getting. For this reason it is important that suitable endowments should be made in order that good facilities may be offered to men of genius in these directions. Many of the disorders of the nervous system are not susceptible of very satisfactory treatment, but these psychopathic affections can often be cured if the physician has the requisite skill and knowledge. On that account also the plan of which you speak should commend itself to practical persons.

Yours very truly,

JAMES J. PUTNAM.

Dr. Cyrus Edson,
56 West 50th Street,
New York.

Dear Mr. Hyslop:

I would have written you in answer to your inquiry before but lost your address. Your letter of yesterday brings it to me.

I believe the work you are endeavoring to inaugurate will, if you succeed in your plans, be productive of the greatest results and I approve fully of the scheme as outlined by you.

It goes without saying that the field is the most important one open to man and that it has been too long left to charlatans and fakirs who have left it in a condition most unattractive to scientific men.

Any honest scientist who is willing to undertake its investigation should have the co-operation of all and I feel sure that the result of his work will prove of inestimable value to the human race.

Sincerely yours,

CYRUS EDSON.

To Mr. J. H. Hyslop,
October 30, 1903.

New York, December 10, 1904.

Professor James H. Hyslop,
519 West 149th St., City.

My Dear Professor:

I return herewith the general plan and the other papers you were good enough to leave with me for perusal. While, as you know, my main work lies in combating tuberculosis, a disease which, as to frequency, morbidity and mortality is scarcely less important than the various mental and nervous afflictions, I am nevertheless deeply interested in psychopathology and all other psychic phenomena. The work you are about to undertake is unquestionably most timely and important, and deserves the encouragement of all true scientists and philanthropists. I am willing to confess that I fear we physicians as a whole have heretofore underestimated the importance of the study of psychopathology and psychic phe-

nomena in their relation to the physical condition and well being of man.

It remains only for me to assure you of my sincere sympathy with the noble work you are about to undertake and to express my most heartfelt wishes for the complete success of the enterprise.

Most sincerely yours,

S. A. KNOPFF.

University of Pennsylvania.
Department of Philosophy.

Office of the Dean,
Wm. Romaine Newbold.

Philadelphia, October 17, 1903.

Dr. J. H. Hyslop,
519 West 149th St., New York, N. Y.

My Dear Hyslop:

It gives me pleasure to reply to the letter in which you ask me whether I think the work of psychical research is worthy of receiving an adequate endowment. I am certainly of that opinion, and I shall be glad to do whatever lies in my power to encourage a movement with that end in view. I hardly see the necessity of my writing a detailed exposition of the reasons for such a step, which are familiar enough to me and to you, and which you have already in your circular expressed far better than I could have done. I think I could not do better than to add to these more general statements a bit of personal experience.

My interest in such questions was first aroused some twelve years ago by a narrative of personal experience, given me by an intimate friend. The subject was at that time most repugnant to me, but the evidence upon which that story rested was strong enough to induce me to look into the matter somewhat further. For a number of years I traced back to its source every such story I heard. I found, of course, in an overwhelming majority of cases that the phenomena reported could not be substantiated by any creditable evidence. But in a surprisingly large number of instances I did trace the stories back to what seemed to me good evidence. I am

unable myself to do further work, having been forced by circumstances into other lines. But I am absolutely convinced from the results which attended my rather desultory personal investigations that there lies here, awaiting competent observers a field as rich as is presented in any other department of science. It presents, however, difficulties greater than those of any other field. The student is required to enter debatable ground between two bitterly hostile camps, those of popular credulity on the one side and of "scientific" incredulity on the other. He is exposed to most malicious attacks from both sides. Not only is he unable to earn a livelihood in connection with his work,—that may be said of many other branches of science,—but also he is often even prevented by the odium attaching to the work itself from earning a livelihood by other means. Under these circumstances it is practically impossible to continue the work unless it be endowed. I would be only too glad to see such an endowment provided.

Very sincerely yours,

W. ROMAINE NEWBOLD.

Department of Philosophy,
Smith College,
Northampton, Massachusetts.

October 9, 1903.

My Dear Hyslop:

I am much interested in your efforts to secure an endowment for "psychical research" and other kindred investigations, I hope they will be successful. There is no doubt in my mind of the importance of the enquiries referred to or of the value which an endowment such as you speak of, if properly administered, might have as well for the increase of knowledge as for the benefit of society at large. I have lately been reading Pierre Janet's recently published study of obsessions (*Les Obsessions et la Psychasthenie*). It is, as you know, one of a series of elaborate studies which the eminent French psychologist has published, all of them dealing with the pathology of the mental life. This last book of his shows, if possible, even more conspicuously than the others Janet's

wonderful skill in extracting from an enormous number of clinical observations conceptions of a general character which serve at once for classification and for treatment, but which, above all, throw a flood of light on human nature, on the intimate and subtler workings of the human mind. We have no books of this sort produced in America, nor is it likely that we ever shall have until we have an institution like the Salpêtrière. Our State insane asylums are managed with reference to practical ends, not with reference to scientific research, and our private sanitariums, etc., are money-making institutions, pure and simple. The sort of work represented by Janet's book has, however, one advantage—it is universally recognized as "scientific." That is to say, it is generally recognized that there is such a thing as a scientific study of the pathology of the mind in the same sense in which there is a scientific study of its normal operations and conditions. Unfortunately, this is not the case with so-called "psychical research." In spite of the support given to this class of investigations by the names of some of the most eminent men of science in England and in this country especially by the standing and charming personality of Professor William James, it is still regarded, I suppose, by a majority of scientific men with suspicion, if not with disdain. And I am bound to confess that I think there is some reason for this attitude. The "research" has been too dilettante, conducted by irresponsible persons untrained in exact methods of observation and in the weighing of evidence, and the conclusions have been only too often determined by considerations of hope and desire rather than by the compelling nature of facts. On the other hand, the prevailing scientific scorn or distrust seems certainly due in part to ignorance and in part to pure prejudice. In point of fact, a very respectable beginning towards accurate and critical knowledge in this field has been made by the Society for Psychical Research, which, had it done nothing else, would at least deserve praise for introducing into this kind of enquiry a scientific spirit and for maintaining, indeed establishing, a high standard of evidence. Of the prejudice which taboos the whole enquiry, it is difficult to speak without impatience.

The case seems to be this: In all ages and among all peoples there has been a belief that informations are received and effects communicated through other than the ordinarily recognized channels, and the question for "psychical research," broadly stated, is, what basis is there for this belief? To say that it has no basis is to prejudge the results of an enquiry which has never yet been undertaken except in a tentative and incomplete manner, and which so far as it has been carried on seems to offer evidence contrary to so sweeping a conclusion; to say that an investigation into it cannot be conducted in a scientific spirit, is to arbitrarily exclude from intelligent investigation a large and most interesting department of human experience. For, if it should be shown that this belief rests on no other foundation than sophistry and illusion, it would surely be of no small value to know this; if, on the other hand, it should be shown that it is in certain respects supported by indubitable facts, the conclusion would affect our whole view of the relation of man to the universe. Thus the nature and limits of physical science, our philosophy, our religion, our social life, are bound up, in ways more or less direct, with this enquiry. But it is of the utmost importance that the enquiry be conducted in a strictly scientific temper and by men trained especially for this kind of work. A large endowment of this research wisely administered would be, in my judgment, a benefit to the whole human race. Personally I should prefer to see such an endowment placed in the trusteeship of the already existing Society for Psychical Research,* with the proviso, however, that the income be applied to work in America, but if another method seems better, I have no objection. The important thing is that the work be placed on a solid financial foundation and conducted with judgment and experience. We may then expect to see it receive the recognition which its importance deserves.

Make any use of this letter you see fit.

I am,

Very sincerely yours,

H. N. GARDINER.

* Written before the dissolution of the American Branch of the Society for Psychical Research.

Columbia University,
in the City of New York.

President's Room.

Dr. James H. Hyslop,
519 West 149th St., New York.

October 24, 1903.

Dear Dr. Hyslop:

I return the enclosure contained in yours of the eighth, which I have read with interest. I am of opinion that such an investigation as you plan would, if conducted in the spirit described, have unusual scientific importance and contribute in no small degree to free the public from the possibility of imposition of the crudest kind, now widely practiced upon it.

Faithfully yours,

NICHOLAS MURRAY BUTLER.

Cincinnati, Ohio,

October 21, 1903.

It has been a settled conviction with me for some time that a certain class of phenomena, or so-called phenomena, ought to receive searching investigation. My conception of the investigation now demanded calls for the critical efforts of acknowledged scientists. The question, as I think, which is first of all in importance is a determination of matters of fact, and the judgment that is imperatively necessary is one that can be furnished by trained scientists and by no others.

It is now acknowledged that hypnotism deals with realities and has positive value in the hands of medical experts. This result has been brought because men like Charcot and Bernheim and Lloyd Tuckey examined the phenomena and dealt with them in a strictly scientific manner. Within somewhat more recent times men of standing in their respective fields of study, though not men of physical science, have insisted that other facts are at hand and deserve recognition as facts and some proper classification. What renders the situation especially grave as concerns these facts, if facts they be, is the attitude of the uncritical public. Here we meet an equally absurd incredulity and credulity. Belief and disbelief are alike prejudicial and without justification. There was never more imperative need for right procedure

than now and this with regard to all matters falling under the terms "supernormal," "subliminal" personality, secondary personality and "spiritualism." Do these words stand for anything real, and if so what?

I heartily commend all efforts to have these questions answered by men of accepted scientific standing. I do not hesitate to say that money in large sums could not be better used than to make full opportunity for the utmost freedom of endeavor with regard to these subjects. There should be, in my opinion, no commitment to a view or any set of views held by any body of men. There should be money enough at hand to repay the labors of men of science as they search into all phenomena wherever presented and then assured us as to the results secured.

No better work from the side of positive science to mankind can at this time be entered upon or fostered by men of means. The people ought to be told the truth by men competent to tell it.

I sincerely hope that all present efforts in this direction may be abundantly successful.

W. R. BENEDICT,
Professor of Philosophy,
University of Cincinnati, Ohio.

University of Wooster.

Dean's Office.

Department of Philosophy.

Wooster, Ohio, October 30, 1903.

Professor James H. Hyslop, Ph.D., LL.D.,

519 West 149th St., New York City.

My Dear Professor Hyslop:

I am much interested in your plan for an endowment for psychical research. The research work demanded by both scientific and humanitarian interests cannot be conducted on any adequate scale without means to enable experts to devote their entire time to investigations; the borderland between established psychological science and mystery will always, as now, present important problems for research, and so permanent endowment for such investigations is

wise; and the endowment ought to provide means for the publication of the results obtained in the investigations, else the labor would be wasted.

Surely alleged supernormal phenomena ought to be thoroughly investigated, both for the sake of the knowledge of the truth about them and for the sake of men now exposed to dupery. Granted that most of the cases of alleged phenomena have, on scientific investigation, proved to be frauds, still in many cases the strictest tests known have not revealed fraud. These cases challenge the scientific world, and it has not met the challenge in any adequate way. So long as scientific men stand aloof from the mysterious psychical phenomena in a conservatism as extreme as, on the other side, the claims of charlatans are extravagant, the truth about these matters will never be known and multitudes of men will be duped.

The history of hypnotism ought to be instructive. For a century the representatives of science shut their eyes and charged fraud, while quacks and charlatans flourished until, amid all their errors, they compelled men of science to recognize the great truth of the power of mental suggestion, a truth that has beneficently modified the practice of many physicians the world around. In relation to other phenomena, or alleged phenomena for instance, alleged communications of departed spirits through certain trance organisms,—the world stands about where it stood in Mesmer's time in relation to alleged cures through use of hypnotism. Is it important that we know the truth about these things and others similarly mysterious and tantalizing? Surely, yes. But science cannot to-day say what the truth is. Sporadic investigations, worthy of all praise, have been made in a scientific spirit and with results that show the importance and need of more extensive and thorough research. The time is ripe for this work. An endowment that would make it possible would help the cause of truth and would ultimately be a benefaction to humanity. The demand is urgent. I trust your plan will be realized.

Yours respectfully,

ELIAS COMPTON.

Johns Hopkins University,
Department of Psychology,
J. Mark Baldwin.

Princeton, N. J., October 20, 1903.

My Dear Professor Hyslop:

I am in strong sympathy with research in the lines suggested by you, especially the former, Mental Pathology, under which the latter Psychical Research may in some respects, be placed. I should welcome the endowment of such work, to take the form of a permanent fund, to be administered by a committee of experts in psychology, neurology and medicine. Such a board, in absolute control and management, not only of the financial affairs, but also of the research undertaken, would be essential, in my opinion, to the successful administration of such a fund.

Believe me,

Very sincerely yours,
J. MARK BALDWIN.

Indiana University,
Department of Philosophy.
Bloomington.

Professor J. H. Hyslop:

My Dear Sir:

I am convinced that psychic research and psycho-pathology deserve the extensive investigation contemplated in your plan. The work of Gurney, Podmore, Hodgson, James. Hyslop and others has raised questions of universal and profound human interest. These men have made psychic research a legitimate object of scientific inquiry. But they have not as yet answered the questions they have raised. Much further investigation is needed to settle, for one thing, the question of supernormal acquisition of knowledge.

The final result of years of such work may indeed be merely the geography or histology of human gullibility. If that be so, we shall have a psychology of illusion and of error—of incalculable scientific and practical importance.

In fact I would say that such a psychology of error would alone justify a vast expenditure of time and money.

I heartily endorse the measures which provide for privacy in the prosecution of work which so strongly invites sensationalism. As a teacher of abnormal psychology, I have been impressed with the earnest scientific temper of the authors of the best studies in psychic research.

I sincerely hope that ample provision will be forthcoming along the lines suggested by your outline.

Very truly,
E. H. LINDLEY,
Professor of Philosophy.

Paris, Rue Cassini, 16.
December 31, 1904.

Dear Friend and Colleague:

I am very glad to learn that you have conceived the idea of creating an institute especially intended for the positive verification and the scientific investigation of psychical phenomena. Here is indeed the greatest problem of contemporary science, and one can but wonder that men whose lives are devoted to the study of nature and of the universe have remained, in general, so indifferent, so ignorant, and so disdainful of these important phenomena.

The London Society for Psychical Research has opened to us a glorious pathway worthy of being followed in your great country. Here is a rich field for future discovery.

It is a source of regret to me that I am so constantly absorbed by my astronomical work that I am unable to give to psychical research all the time necessary in order to arrive at any positive certainty on the survival of human personality, of which there can be no doubt.

I am gathering data for my second volume on "The Unknown," the first of which I hope to revise just as soon as I have finished my second volume on the planet Mars. I would consider it a real pleasure to be kept informed with regard to the results that your plan of centralization will enable you to obtain.

As for me, I consider that telepathy (that is to say, communication at a distance and without the use of the physiological sense between living persons) has been absolutely

proved. I cannot say the same regarding apparitions of the dead. They are, in any case, incomparably less frequent. If it were possible to obtain photographs whose authenticity was incontestable an important service would be rendered to science.

I have long followed your industrious investigations as I have followed those of Crookes, Wallace, Gurney and Myers, and there are many of us in France who would like to see the phenomena of animism and spiritism made intelligible in regard to their causes and scientifically classified. I send you, therefore, my most sincere good wishes for success and the expression of my profound respect.

CAMILLE FLAMMARION.

G. R. Carpenter,
Columbia University,
New York City.

October 15, 1903.

Professor J. H. Hyslop:
519 West 149th St., New York City.
My Dear Professor Hyslop:

I have your letter of the fourteenth and the enclosed draft of a plan of investigation in the double field of pathological psychology and of psychical research. I am not an expert in the matters referred to, as you know, but I have been able during the last five years to give them a considerable amount of attention in my private reading and to think over at my leisure the problems concerned, as well as the ordinary layman can. I have become thoroughly convinced that it is of great importance to us all that these fields of inquiry be investigated very thoroughly and scientifically, and for this purpose I believe that we should endeavor in every way to find persons willing to give ample endowment for such research, which will in all probability be of very considerable value, if conducted properly and for a long period of years, in throwing light on questions of the greatest importance to every thinking man. I shall be delighted to have you use my name in any way you choose in the furtherance of this idea.

With best regards,

Very truly yours,

G. R. CARPENTER.

Department of Philosophy,
Smith College.
Northampton, Massachusetts.
20 Franklin St.,

October 14, 1903.

My Dear Mr. Hyslop:

I have been very much interested in the scheme that you have presented for assuring the possibility of an investigation of the border-line problems of the mental life. We, in America, are certainly behind-hand in the systematically serious attempt to study the abnormal, whether in the direction of genuinely insane manifestations or in the direction of all that comes under the head of psychical research. And we shall continue to be behind-hand, it seems to me, until some permanent endowment shall make it possible for a competent man to remain free from the distractions of academic teaching and devote his entire time and energy to the work. America affords a splendid field in which to prosecute the sort of research that the study in question involves. I am not entirely certain in my own mind as to the positive character of many of the results that would be obtained, but to be sure of negative results even after a half-century of investigation would seem to me to be sufficient to warrant the undertaking that you suggest. In the branch of the work relating to the various phases of mental aberration there is no question that the result would be of the highest value and along a line the further development of which is seriously needed.

Some doubt may perhaps be expressed as to whether any endowment should be kept separate from the present endowment of the S. P. R. My own thought is that there should be as much co-operation in this matter as possible. Still co-operation would by no means be excluded on the basis of an entirely separate arrangement. In any case the work should be started. We are in dire need of some sure ground on which to stand. The air is full of claims that at present we can only suspect without having at our command reasons for accepting or means for refuting. I, for one, feel this need very often, and any investigation that shall advance our

knowledge along the lines that you suggest is to be heartily welcomed and approved.

With best wishes for the success of the scheme,
I remain, Very truly yours,
A. H. PIERCE.

Psychological Laboratory,
Clark University.
Edmund C. Sanford,
Professor of Experimental and
Comparative Psychology.

Worcester, Mass., October 12, 1903.

My Dear Hyslop:

I believe that such a psycho-pathological institute as you described would, if rightly managed, do an immense amount of good both for the science of psychology (in the medical aspect) and practically for sufferers from certain forms of nervous diseases. I doubt if there is any other department of psychological science where successful work would do so much to dissipate superstition, and the fraud that fattens on it, and to increase the means of dealing with cases of nervous diseases of some sort.

Yours very truly,
E. C. SANFORD.

James F. Kemp,
211 West 139th Street,
Borough of Manhattan,
New York City.

October 18, 1903.

My Dear Hyslop:

I have read the enclosed draft of your plan for psychical and psycho-pathological research and I hope the way may be found to put it into execution. As you know, I have followed your efforts in the past with much interest and have always felt that they have been carried out in the spirit of the true scientific investigator. As you say in the plan, the general subject suffers from association in the minds of many with frauds and humbugs, and yet it also vitally concerns much that is of the deepest import to humanity.

Sincerely yours,
J. F. KEMP.

M. J. Savage,
Church of the Messiah Study,
34th St. and Park Row,

October 28, 1903.

My Dear Mr. Hyslop:

I understand that you are engaged in the work of trying to raise an endowment for the systematic carrying on of psychical research. I write this to tell you that I most heartily hope you will succeed. I do not believe there is any work at the present time in all the world so important as this. The old reasons for belief in continued existence after death are growing faint and far away in the minds of thousands and thousands of people in the modern world. This is not true merely of those who are looked upon as unbelievers. On account of my peculiar relation to this work my mail is flooded with letters of inquiry from all over the world. At least half of these come from people who are supposed to accept the orthodox faith. Many of these, while the sun shines and everything is fair, think that they believe, but when the tempests strike them their cables break and they are all adrift.

I was talking with a very prominent business man yesterday. He expressed the feeling to which I have given utterance, the feeling which the great churchman Gladstone so emphatically voiced, that this is the most important subject which is being studied at the present time.

If the men who have money could be induced to stop and think long enough to see how important this work is, it seems to me that they would most certainly and generously respond to the appeal. This life is fair and sweet in spite of its difficulties and sorrows provided we can believe that it is only the prologue to a great drama, the unfolding of which lies beyond the curtain which is not yet raised. But if this world is all, then even those who are meeting with the greatest apparent successes will come more and more to feel that it is hollow and unsatisfying.

I believe, therefore, as I have said above, that to settle this matter in a scientific way would do more for the world

than the decision of any other conceivable question which agitates the world.

Hoping that you may succeed, and pledging myself to do everything I can to help you on, I am,

Most heartily yours,

M. J. SAVAGE.

MISCELLANEOUS TESTIMONIES.

"Psychical research is the most important work which is being done in the world—by far the most important."

WM. E. GLADSTONE.

"If any one cares to hear what sort of conviction has been born in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concerns us, I am willing to reply as frankly as I can. I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death, and though I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experiences."

SIR OLIVER LODGE, F.R.S.

"No incident in my scientific career is more widely known than the part I took many years ago in certain psychical researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper of his reason: to follow the light wherever it may lead, even should it at times resemble a will'-o-wisp."

SIR WILLIAM CROOKES, F.R.S.

"As a part of a wider philosophy the results of psychical research seem to me to be of the greatest theoretic interest, and may even turn out to be of the greatest practical importance."

PROFESSOR J. H. MUIRHEAD,
Lecturer in Mental and Moral Science,
Royal Holloway College, England.
(Contemporary Review, July, 1903.)

"On this subject I have certainly no claim to speak as an expert. I approach it, therefore, with much diffidence, contenting myself with a brief indication of my own personal attitude. It seems to me that, after all criticisms are allowed for, the evidence is still decidedly impressive, and that it is sufficient to constitute a good case for further investigation. I am not myself clear as to the degree of my scepticism, or what evidence would be sufficient to remove it. But, at least, my doubt is not dogmatic denial, and I agree with Mr. Myers that there is no sufficient reason for being peculiarly sceptical concerning communications from departed spirits. I also agree with him that the alleged cases of such communication cannot be with any approach to probability explained away as mere instances of telepathy."

PROFESSOR G. F. STOUT,
(University of St. Andrews).
Hibbert Journal, October, 1903.

"If I rightly interpret the results which these many years of labor have forced upon the members of this Society (Psychical Research) and upon others not among our number who are associated by a similar spirit, it does seem to me that there is at least a strong ground for supposing that outside the world, as we have, from the point of science, been in the habit of conceiving it, there does lie a region, not open indeed to experimental observation in the same way as the more familiar regions of the material world are open to it, but still with regard to which some experimental information may be laboriously gleaned; and even if we cannot entertain any confident hope of discovering what laws these half-seen phe-

nomena obey, at all events it will be some gain to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there are things in heaven and earth not hitherto dreamed of in our scientific philosophy.'

THE RIGHT HON. ARTHUR J. BALFOUR,
M.P., F.R.S.

"I, myself, regarding the word 'matter' and 'spirit' as mere metaphysical counters with which we pay ourselves, think (religious faith apart) that human faculty lends a fairly strong presumption in favor of the survival of human consciousness.

"To myself, after reading the evidence, it appears that a fairly strong presumption is raised in favor of a 'phantasmogentic agency' set at work, in a vague unconscious way, by the deceased, and I say this after considering the adverse arguments of Mr. Podmore, for example, in favor of telepathy from living minds, and all the hypotheses of hoaxing, exaggerative memory, mal-observation, and so forth—not to mention the popular nonsense about 'What is the use of it?' 'Why is it permitted?' and the rest of it. What is the use of argon, why are cockroaches 'permitted?'

"To end with a confusion of opinion: I entirely agree with Mr. Myers and Hegel, that we, or many of us, are in something, or that something is in us, which, does not know the bonds of time, or feel the manacles of space."

ANDREW LANG,
(Monthly Review, March, 1903.)

HUXLEY.

Statements in Regard to a Spiritual World.

"In my judgment, the actuality of this spiritual world—the value of the evidence for its objective existence and its influence upon the course of things—are matters which lie as much within the province of science as any other question about the existence and the powers of the varied forms of living conscious activity.

"It really is my strong conviction that a man has no more

right to say he believes this world is haunted by swarms of evil spirits, without being able to produce satisfactory evidence of the fact, than he has a right to say, without producing adequate proof, that the circumpolar antarctic ice swarms with sea-serpents. I should not like to assert positively that it does not. I imagine that no cautious biologist would say as much; but while quite open to conviction, he might properly decline to waste time upon the consideration of talk, no better accredited than forecastle 'yarns' about such monsters of the deep. And if the interests of ordinary veracity dictate this course, in relation to a matter of so little consequence as this, what must be our obligations in respect of the treatment of a question which is fundamental alike for science and for ethics? For not only does our general theory of the universe and of the nature of the order which pervades it, hang upon the answer; but the rules of practical life must be deeply affected by it."

Science and Christian Tradition. (Preface.)

GOLDWIN SMITH.

"It can hardly be doubted that hope of compensation in a future state, for a short measure of happiness here, though it may have been somewhat dim, has materially helped to reconcile the less favored members of the community to the inequalities of the existing order of things. The vanishing of that hope can scarcely fail to be followed in the future by an increased impatience of inequality, and a growing determination not to be put off the indemnity to another world. In fact, this is already visible in the spirit and language of labor agitation. Serious problems of this kind seem to wait the coming generation."

North American Review, May, 1904.

ORIGINAL LETTER OF DR. PIERRE JANET.

Rue Barbet de Jouy, 21, Paris.

28, Juillet, 1905.

Cher Monsieur Hyslop :

Vous essayez de fonder une oeuvre considérable, "The American Institute for Scientific Research," qui doit contribuer au développement des études psychologiques et vous demandez de vous appuyer en montrant au public américain l'intérêt de cette oeuvre. Vous voulez bien ajouter que je puis vous apporter une aide utile et que l'expression de mon opinion peut vous rallier des sympathies et décider des hésitants. Je ne puis le croire: bien des psychologues et des neurologists américains auront bien plus d'influence que moi et c'est leur parole et non la mienne qui convaincra vos compatriotes de l'utilité de cette oeuvre et de la confiance qu'ils peuvent avoir en elle. Mais, si petite qu'elle soit, je ne vous pas tarder à vous apporter ma contribution en montrant brièvement ce qui me semble intéressant et utile dans votre tentative.

I

Il est évident que le siècle précédent a été le siècle des sciences physiques et il est impossible d'énumérer les bienfaits de toutes sortes dont l'humanité est aujourd'hui redevable aux découvertes de ces sciences. Mais les sciences qui ont pour objet la pensée de l'homme, les lois de l'esprit humain, les rapports du physique et du moral, n'ont longtemps suivi que bien lentement la marche rapide des connaissances qui s'appliquent à la matière. Il est certain cependant que les sciences de l'esprit pourraient être aussi utiles et peut-être plus précieuses encore que les sciences des phénomènes matériels.

Elles pourraient expliquer bien des lois de la société et permettre peut-être de mieux établir les relations sociales. Elles devraient jouer un grand rôle dans notre jurisprudence criminelle et préparer peut-être une véritable prophylaxie du crime. Les études de pédagogie ne seraient qu'une annexe des recherches psychologiques et celles-ci seules permettraient

de réformer en connaissance de cause nos méthodes d'éducation et d'enseignement. Un domaine où les sciences psychologiques plus avancées rendraient des services incalculables est celui de la médecine mentale. Si l'on en juge par les progrès que quelques connaissances scientifiques relatives aux phénomènes du somnambulisme, de la suggestion, de la division de conscience ont déjà fait faire à la thérapeutique de quelque maladies nerveuses, on peut deviner qu'un grand nombre de névroses, de si tristes et de si terribles maladies de l'esprit ne sont aujourd'hui incurable qu'à cause de notre ignorance.

Enfin, n'est il pas évident que la science de la pensée est plus que toute autre capable de satisfaire la curiosité inquiète de l'esprit humain. Sans doute il est peu probable qu'une science puisse jamais nous expliquer complètement le problème de notre nature et de nos destinées, mais cependant aucune ne touche d'aussi près à ces questions insolubles que l'étude de l'esprit. On en voit la preuve dans l'intérêt passionné qu'ont excité certains faits qui sont en réalité des faits psychologiques, tels que les phénomènes décrits sous le nom de dédoublement de conscience, de suggestion mentale, de télépathie, de lucidité, de médiumnité. Ces faits ont évidemment préoccupé au plus haut point bien des esprits, parce qu'ils semblaient se rattacher aux puissances les plus profondes de la pensée. Leur étude impartiale, quelle que soit la solution à laquelle elle parvienne, n'aidait-elle pas beaucoup à l'interprétation de la nature humaine? Plus qu'aucune autre science la psychologie se rapproche des problèmes philosophiques et des problèmes religieux, c'est là sans doute ce qui fait la grande difficulté de son étude, c'est là aussi ce qui en augmente l'intérêt.

Bien des efforts ont été faits surtout depuis la seconde moitié du dernier siècle pour aborder des études si intéressantes et si fécondes. Il est incontestable que de tous côtés on a essayé d'appliquer à la psychologie les méthodes expérimentales et inductives qui ont amené le merveilleux développement des sciences physiques. La mesure mathématique a été appliquée à la psychologie dans les recherches de psycho-physique et de psychométrie. Sous l'influence de

méthodes nouvelles l'anatomie et la physiologie du système nerveux se sont transformées. Aucun pays n'a fait autant dans cette voie de la psychologie scientifique que les États Unis d'Amérique. Grâce à la jeunesse des Universités Américaines, à la souplesse de leurs programmes, à la richesse de leurs ressources, les nouvelles études psychologiques ont pu très vite prendre dans l'enseignement une place considérable et les laboratoires de psychologie sont aux États Unis plus nombreux, plus beaux, mieux outillés que nulle part ailleurs. C'est pourquoi nulle part on ne comprendra mieux l'importance de quelques recherches, sinon nouvelles au moins récentes, qui doivent aujourd'hui s'ajouter à la psychologie telle qu'elle est d'ordinaire étudiée dans les laboratoires, non pour la contredire le moins du monde, mais pour la développer et pour étendre plus loin sa puissance.

Il est évident que l'étude de l'esprit humain peut se faire de bien des manières, car les traces de l'intelligence se retrouvent dans un grand nombre de faits qui tous peuvent devenir le point de départ d'interprétations psychologiques. Demain peut-être pour arriver à la connaissance des lois de l'esprit on tirera parti plus qu'on ne l'a fait jusqu'ici de l'étude des langages, de l'étude des oeuvres d'art, de l'étude des peuples sauvages ou des civilisations primitives, comme on commencé à le faire pour l'étude des instincts et de l'intelligence des animaux. Nous devons seulement choisir et distinguer quels sont les faits dont l'étude semble devoir, être en ce moment particulièrement fructueuse quelles sont les recherches qu'il est avantageux de joindre aujourd'hui aux diverses études qui se poursuivent dans nos laboratoires. Si je ne me trompe, trois catégories de recherches voisines les unes des autres présentent en ce moment une importance particulière et sont arrivées au point de maturité où elles peuvent nous être utiles. Ce sont l'études relatives aux maladies de l'esprit, celles qui portent sur les traitements psychologiques, et celles qui se proposent l'examen de ces phénomènes qu'on appelle faute de mieux des phénomènes anormaux ou occultes. Il nous faut examiner l'intérêt que ces recherches présentent pour le développement de la psychologie.

II.

Les études psychologiques ne sont pas tout à fait organisées de la même façon dirigées dans le même sens dans tous les pays et cela même est fort heureux pour leurs progrès: si je ne me trompe, les chercheurs des autres pays sont plus disposés à séparer deux ordres d'études que les psychologues français s'efforcent de réunir. Le plus souvent on étudie d'un côté la psychologie de l'individu normal ou prétendu tel et de l'autre on s'occupe des maladies mentales de leur analyse, de leur classification. Il me semble qu'en France sous l'influence de deux de mes maîtres dont je suis heureux de rappeler les noms, MM. Charcot et Ribot, nous nous sommes un peu davantage efforcés d'éclairer la psychiatrie par la psychologie normale et de regarder les maladies de l'esprit comme de belles expériences naturelles, permettant de comprendre quel est le fonctionnement normal.

Quelle que soit l'importance de la psychologie de laboratoire, il ne faut pas oublier que l'expérience proprement dite est fort difficile à réaliser complètement sur l'esprit humain. Une des opérations essentielles de la méthode expérimentale consiste à changer le phénomène que l'on considère et les conditions de ce phénomène. Il faut pouvoir faire varier le fait considéré, pouvoir l'augmenter, le diminuer et surtout pouvoir le supprimer afin de découvrir sa cause dans la circonstance qui varient avec lui de la même manière. C'est là tout le résumé de la méthode physiologique et la raison de ses succès. C'est aussi, par exemple, que l'ablation des glandes thyroïdes, la section des pneumo-gastriques, la destruction de certaines circonvolutions cérébrales ont permis de découvrir la fonction thyroïdienne, la régulation des battements cardiaques, les centres moteurs corticaux, etc. Il est impossible d'appliquer rigoureusement cette méthode à la psychologie; nous pouvons pas enlever avec précision à un individu soit le mémoire, soit la langage, soit l'adaptation volontaire. Quand même nous le pourrions nous ne nous en reconnaissons pas le droit. Il y a là tout un côté et le plus important de la méthode expérimentale qui nous échappe. Il en résulte une conséquence assez grave dont on ne se rend

pas toujours bien compte dans des recherches psychologiques. C'est que l'on ne peut pas comme on le désire simplifier l'expérience: on se trouve toujours en présence de l'individu complet et les conditions qui déterminent un phénomène sont toujours infiniment complexes, elles sont difficiles à déterminer et impossible à éliminer.

III.

Sans doute la maladie reste encore extrêmement complexe; mais elle réduit cependant l'individu, elle ramène à des formes de pensée moins parfaites et moins variées. J'ai l'impression très nette que les malades du même genre se ressemblent étonnement. On est surpris entendre des malades appartenant à des catégories sociales très différentes, à des milieux, à des pays différents employer exactement les mêmes expressions, se rencontrer dans les mêmes métaphores, quand il sont atteints du même trouble. Deux psychasthéniques ou deux hystériques se ressemblent bien plus entre que deux individus normaux ayant approximativement le même caractère. C'est que la maladie simplifie l'état mental en le réduisant.

De temps en temps cette réduction devient particulièrement intéressante pour nous quand elle supprime d'une manière nette certains des grands faits psychologiques que notre analyse a déjà distingués et que nous supposons importants. Nous rencontrons des sujets chez qui le langage est supprimé, ou la mémoire, ou la volonté, chez quelques uns même la lésion est encore plus délicate: tel langage est supprimé et non tel autre; ils ont perdu la faculté de comprendre ce qu'ils lisent et ils savent encore parler eux mêmes. On en voit qui ont perdu telle ou telle catégorie de souvenirs et qui ont conservé les autres: ils ont complètement oublié les événements récents, mais ils conservent le souvenir des anciens, ou bien conservent le souvenir de ce qu'ils ont appris autrefois, mais ils ne savent plus acquérir maintenant aucun souvenir nouveau, ils ont perdu l'acquisition et non la conservation où la reproduction des souvenirs. Il en est ainsi pour toutes les fonctions mentales: elles sont décomposées et analysées par la maladie d'une façon plus merveilleuse que

nous ne pourrions faire par aucune dissection, par aucune mutilation. Il est facile de se rendre compte que ce sont là tout justement ces décompositions, ces suppressions de fonctions que réclamait la méthode expérimentale et que nous ne pouvions pas réaliser nous mêmes. Sans doute la science a été arrêtée un instant par ce scrupule que la maladie déformait et métamorphosait les fonctions vitales. Mais on sait depuis Claude Bernard, "que nous ne saurions trouver aucune différence radicale entre les phénomènes physiologiques, pathologiques et thérapeutiques, tous ces phénomènes dérivent de lois qui étant propres à la matière vivante sont identiques dans leur essence et ne varient que par les conditions diverses auxquelles ces phénomènes se manifestent." De nos jours la physiologie elle-même tire un grand parti de ces modifications pathologiques et la psychologie qui n'a pas à sa disposition les mêmes ressources que la physiologie en tire un bénéfice plus grand encore. En fait un grand nombre de chapitres de la psychologie normale ont commencé par être des études sur les maladies. Que l'on se rappelle les ouvrages sur les maladies de la mémoire, sur les maladies de la personnalité, et de la volonté. Un grand nombre des notions les plus intéressantes qui remplissent aujourd'hui les ouvrages de psychologie ont commencé à être connues à propos de phénomènes malades: il suffit de rappeler les notions sur l'étendue limitée de la conscience, sur les états subconscients, les notions sur la complexité et la construction de la personnalité, sur les combinaisons des images sensorielles et des images de mouvements dans la perception telle qu'elle a été connue par l'étude des cas d'agnosie et d'apraxie, sur les degrés et les formes différentes de la volonté. Nous devrions sacrifier les deux tiers de la psychologie actuelle si nous retirions de notre enseignement ce qui n'a été acquis que grâce à l'examen des névroses et des psychoses.

Il ne faut pas oublier que des services de ce genre sont réciproques, et que la médecine nerveuse et mentale a déjà tiré et tirera de plus en plus des bénéfices considérables de son rapprochement avec la psychologie. Quoique beaucoup de neurologistes en aient pu dire, ce sont encore les termes psychologiques qui sont de beaucoup les plus clairs pour

exprimer et pour poser nettement bien des problèmes cliniques. Les médecins pourraient tirer grand avantage des études sur la perception pour interpréter les troubles de la sensibilité, des études sur la volonté et sur l'émotion pour comprendre bien des névroses. Déjà aujourd'hui l'hystérie et la psychasthénie avec les obsessions, les impulsions, les phobies, et bientôt également, si je ne me trompe, l'épilepsie seront tout à fait incompréhensible sans études sérieuses de psychologie. Dans quelque temps sera-t'il encore permis de parler des différents délires sans comprendre les lois de la suggestion, celles des modifications du champ de la conscience, les divers degrés de tension de la volonté et de l'attention et leurs répercussions sur les sentiments et sur les idées du malade. On sera surpris de voir dans peu de temps combien la psychiatrie tout entière se transformera au contact d'une psychologie plus précise.

IV.

Les maladies nerveuses et mentales nous présentent encore des faits dont l'étude est particulièrement intéressant, ce sont les modifications survenues sous l'influence des divers traitements et surtout les changements qui surviennent au moment de la guérison. La méthode scientifique est appliquée d'une manière parfaite quand on peut examiner le même fait dans deux cas ne différant l'un de l'autre que par la modification connue d'une seule circonstance, les autres circonstances étant restées exactement identiques. L'étude du même individu, tantôt pendant la période de maladie, tantôt au moment de la guérison se rapproche de cet idéal. Pendant l'évolution d'une paralysie hystérique on constate la persistance d'une certaine anesthésie, puis quand la paralysie a disparu on constate que, l'individu étant resté le même à tous les autres points de vue, l'anesthésie précédente est supprimée; n'a t'on pas le droit de dire que cette insensibilité jouait un rôle important dans le syndrome? Un grand nombre d'études psychologique ont été faites avec cette méthode: non seulement on a étudié ainsi les paralysies, les insensibilités et leur rôle dans toute la conscience, mais aussi l'action d'une idée fixe, d'un souvenir obsédant, ou

d'une amnésie, l'état de l'activité volontaire pendant ou après telle ou telle attaque, l'attention, l'émotivité pendant la crise d'extase ou en dehors de cette crise, etc. Pour appliquer un peu correctement cette méthode, il faut suivre le même sujet pendant un temps long quelquefois, mais on sera le plus souvent très récompensé de cette longue observation.

Ici la réciprocité des services entre la psychologie et la médecine devient encore plus frappante. De plus en plus on sent l'importance que prennent dans la thérapeutique des maladies mentales les traitements fondés sur la connaissance des lois psychologiques. Ce n'est pas, à mon avis, qu'il y ait déjà lieu de se montrer très satisfait de la psychothérapie telle que nous pouvons la pratiquer aujourd'hui. Elle est encore bien rudimentaire et nous en sommes presque toujours réduits à la thérapeutique vague de l'influence morale. Mais le bon accueil fait aujourd'hui à ces méthodes permettra de les perfectionner et de leur donner un caractère plus précis.

Depuis longtemps les premiers observateurs ont été disposés à croire qu'à des maux qualifiés d'imaginaire il importait d'opposer des remèdes de même nature. Il y a eu de tout temps des guérisons merveilleuses déterminées par la foi religieuse, par l'autorité du nécromant et même par l'autorité du médecin. La plupart des méthodes de psychothérapie que l'on préconise aujourd'hui ne sont guère sorties de cet empiricisme assez grossier. Sous prétexte de moralisation et de rééducation de la volonté et de la raison, on répète au malade qu'il faut savoir se laisser vivre sans inquiétude, qu'il faut vouloir être en bonne santé, qu'il faut persister à croire à sa force alors même qu'elle faiblit, qu'il faut prendre l'habitude de négliger ses bobos et d'aller vaillamment de l'avant sans trop se préoccuper de ses aises. Tantôt on s'efforce par la discussion raisonnée de chasser les idées erronées tantôt on s'adresse aux tendances et aux desirs en cherchant à les provoquer et à les diriger.

Ces méthodes en réalité très anciennes et fort bien appliquées avant la médecine moderne ont cependant une grande valeur pratique, cela est incontestable, and bien des malades leur ont dû une guérison suffisante. Mais il est non moins incontestable qu'elles échouent très souvent dans des

cas ou cependant le trouble semble bien avoir un point de départ moral; c'est sous cette forme très primitive elles ont bien des défauts dont le plus grand est de manquer à la fois de précision et de généralité. Elles manquent de précision parceque l'on peut les appliquer sans distinction à toute espèce de troubles. Vous pouvez tenir le même discours à un épileptique, à un mélancholique, à un hystérique, à un psychasthénique tourmenté par des obsessions et des phobies: il n'est même pas nécessaire de diagnostiquer leur mal pour leur prêcher la confiance en soi et la résignation. D'autre part ce qui fait le charme et le succès de ces petits discours, c'est d'abord le talent individuel de celui qui les prononce, son caractère particulièrement séduisant, c'est aussi une certaine disposition du sujet à se laisser séduire par les qualités de son directeur. Tout cela est très individuel, le malade qui a été soulagé par un médecin ne peut pas s'adresser à un autre, quoiqu'il applique les mêmes méthodes, il se peut fort bien qu'il n'en sente aucunement l'influence. Le médecin qui a réussi près d'un malade ne peut aucunement se vanter de guérir la même affection chez un autre, il se peut qu'il n'arrive à rien du tout. Evidemment nous avons le devoir de recourir à ces méthodes en attendant mieux, mais il est juste de croire que ce n'est pas là le terme d'une psychothérapie scientifique.

Il y a quelques années on a pu espérer que l'on arriverait à plus de précision dans le traitement quand on a commencé à utiliser les phénomènes de l'hypnotisme; mais l'exagération a été beaucoup trop grande quand on a prétendu retrouver partout le phénomène hystérique de l'hypnotisme et l'appliquer à tort et à travers. La psychothérapie ne fera de véritables progrès que lorsque le médecin aura compris le mécanisme psychologique par lequel tel trouble déterminé aura été produit, quand il saura d'une manière précise les lois qui régissent l'apparition et la disparition de tel ou tel phénomène psychologique. Quand on saura que telle perturbation du mouvement dépend de telle anesthésie, que telle crise de délire dépend de la présence subconsciente d'un souvenir que l'on croit à tort disparu, que tel vertige, tel délire dépend de l'insuffisance de l'attention et de telle modification des

sentiments ou de la coenesthésie, alors tout médecin instruit pourra sans avoir des talents particuliers d'apôtre agir sur tout malade dont l'état sera bien diagnostiqué.

Il en faut pas nous faire d'illusions, nous sommes encore bien loin de ce point, ce n'est que par une analyse plus exact des troubles de l'esprit, par l'examen minutieux des différences que présente le même sujet dans l'état de maladie et dans l'état de santé, en un mot se n'est que par les progrès très sérieux de la psychologie normal et pathologique que nous pourrons approcher de cet art de soulager les souffrances de l'esprit que nous ne faisons qu'entrevoir.

V.

A coté de ces phénomènes pathologiques et, à mon avis, très près d'eux se trouvent un certain nombre de faits bizarres, mis en lumière par l'observation populaire, grossis par la crainte et l'espoir, singulièrement exagérés et dénaturés par la superstition : nous les appelons faute de mieux des phénomènes occultes pour bien faire comprendre que nous ne savon pas encore bien de quoi il s'agit. Dès la plus haute antiquité on trouve dans toutes les anciennes littératures Hindoues, Egyptiennes, Grecques, Arabes, Romaines des indications plus or moins vague sur des phénomènes de ce genre que l'on rattachait à l'action de puissances mystérieuses.

Ce n'est que depuis un siècle tout au plus que des phénomènes de ce genre ont été noté avec soin et classés avec quelque précision. Tout récemment encore M. Ch. Richet,* professeur de physiologie à la faculté de médecine de Paris, dans une série d'études remarquable auxquelles nous ferons plus d'un emprunt, montrait l'intérêt qu'il attachait à ces études en donnant une classification de ces phénomènes controversés. Dans un premier groupe on peut placer des faits qui semblent surtout appartenir à la catégorie des phénomènes physiques bienque tout à fait en dehors au moins en apparence des lois connues du monde physique : ce seront par exemple ces bruits que l'on appelle des raps, ces vibrations qui semblent déterminées sans cause connues dans des

* Charles Richet, *The Annals of Psychical Science*, January, 1905.

objets matériel, où bien ce seront ces transports ou ces métamorphoses d'objets matériels eux mêmes. Dans un autre groupe, on place les phénomènes qui semblent en apparence rester davantage des phénomènes psychologiques : ce seront par exemple les faits que l'on désigne sous le nom de télépathie dans lesquels des sensations, des pensées, semblent transmis d'un esprit humain à un autre, sans l'intermédiaire des mouvements ni organes des sens connus, la lucidité, phénomène de même genre dans lequel la pensée humaine semble entrer en possession de certaines connaissances sans utiliser moyens usuel par lesquels nous les acquérons d'ordinaire, des presentiments divers dans lesquels la pensée humaine semble affranchie des lois du temps comme précédemment elle s'affranchissait des lois de l'espace. Ces faits ont été décrits sous bien des noms, magnétisme animal, biomagnétisme, agent télépathique, force non définies, force ecténétique, force psychique, ils sont décrits et interprétés de bien manières et ils restent pour nous bien mal compris : la plupart des esprits sérieux ressent bien embarrassés à leur propos et ne savent même pas quelle attitude ils doivent adopter quand on soulève ces questions. Jusqu'à présent en effet, quand il s'agit d'exprimer une opinion sur la lucidité ou sur le mouvement des objets à distance, on ne trouve que deux opinions également exagérées et absurdes, c'est l'affirmation enthousiaste, la foi aveugle ou la négation aussi ignorante que méprisante, et il est facile de voir que ces deux opinions sont aussi insoutenable l'une que l'autre.

Quelle que soit la justice et même l'indulgence que l'on veuille accorder aux écrivains qui dans les revues spéciales décrivent ces phénomènes occultes il est impossible de ne pas être choqué par la manière absurde dont ils présentent leurs études. Tous les ans paraissent sur ces questions des centaines de volumes et des milliers d'articles écrits par des hommes de très bonne foi dont les opinions mériteraient évidemment d'être examinées avec sérieux. Mais vraiment on s'arrête bien vite dégouté d'une partielle lecture : ces auteurs affirment les choses les plus invraisemblables sans se donner la moindre peine pour justifier leurs croyances. Leurs études ne sont qu'un mélange confus d'enthousiasme, de

poésies, de prières et de grossièretés à l'adresse de tous ceux qui ne les croient pas immédiatement sur parole : leur manque absolu de méthode, leur méconnaissance absolue des règles d'une observation, je ne dirai pas scientifique, mais même un peu raisonnable ont fini par lasser complètement les hommes de science et on s'est complètement désintéressé de leurs observations.

Aussi en face des croyants enthousiastes les phénomènes occultes reçoivent des sceptiques indifférents. Les physiiciens, les physiologistes, les psychologues trouvent tout à fait indigne de leur science de s'occuper d'un manière quelconque d'un phénomène de transmission de pensée. Ils ignorent ou tournent en dérision tous les travaux précédents. Cette attitude ne vaut pas mieux que la précédente : en présence de phénomènes ou si l'on préfère d'apparences extrêmement important et qui, si elles nous amenaient à la connaissance de phénomènes nouveaux, seraient capable de transformer notre conception du monde, un refus d'examen et un dénigrement systématique sont aussi puérils que la foi sans critique et l'enthousiasme aveugle des occultes. Aucun des raisons qui ont été alléguées pour expliquer ce refus d'examen ne peut être considérée comme sérieuse et ne soutient la discussion.

Faut-il repousser l'étude de ces faits parceque quelques personnes les appellent occultes et trouvent que leur étude se rapproche du mysticisme ? Il n'y a pas de terme plus vague et plus changeant que ces mots occultes et mystique. Tout phénomène est occulte pour ceux qui le connaissent imparfaitement : l'éclair et le tonnerre étaient des phénomènes occultes pour les sauvages, l'étude des propriétés des métaux était une étude mystique pour les alchimistes du moyen âge. En cessant d'être occulte ces phénomènes cesseront d'être arbitraires, c'est là un postulat de la science et ils rentreront dans le cadre déterminisme générale sans que leur étude ait rien modifié des principes généraux de notre science.

Faut-il repousser l'étude de ces faits parceque aux yeux de quelques personnes il paraissent actuellement impossible. En dehors des mathématiques pures y a-t-il quelque chose d'impossible ? Nous savons très bien que les faits de la

science actuelle n'ont pas une vérité absolue et qu'ils dépendent toujours de certaines conditions. L'oxygène et l'hydrogène que nous connaissons se combinent sous nos yeux dans certaines conditions, mais nous savons très bien que si nous supprimons ces conditions la combinaison n'aura pas lieu. "Il était admis, disait M. Ch. Richet,* que des corps qui ne sont le siège d'aucune transformation chimique, que ne perdent apparemment aucune quantité de leur poids, ne produisent pas de chaleur." Cela semblait une loi universelle, absolue et positive, une des bases immuables de la physique générale. Eh bien la découverte du Radium a détruit cette prétendue universalité du fait, puisque le radium sans aucun changement chimique appréciable produit perpétuellement des quantités considérables de chaleur. "La science physique n'est pas bouleversée par cette découverte, elle conclut seulement que certaines conditions encore inconnues qui déterminent dans les autres corps la perte de poids ne sont pas données dans le cas du radium."

Va-t-on répondre que les conditions de ces phénomènes dits occultes sont trop compliquées pour être jamais réalisées. Qu'en savons-nous? La plupart des choses qui sont aujourd'hui parfaitement réalisées ont été déclarées autrefois impossibles et irréalisables, les chemins de fer, les télégraphes, les téléphones, les aérostats. Qui donc, il y a seulement vingt ans aurait admis que l'on pourrait un jour photographier une fracture du fémur au travers des chairs de la cuisse chez un homme vivant? Toutes ces critiques au fond reviennent toujours à cette idée singulièrement banale; 'cela est impossible parce que je ne l'ai jamais vu. C'est avec cela que l'on a toujours essayé d'arrêter toutes les découvertes. Ce qui caractérise tout justement la science c'est de faire voir ce qui n'avait pas encore été vu. "La science est l'élargissement de sensation," disait Duclaux, "toutes les fois qu'elle fait un progrès elle ramène au niveau de nos organes incomplets quelque chose qui existait en dehors de ces organes et que jusqu'à ce moment nous n'avions pas aperçu. Comment comprendre dès lors que le savant qui assiste tous les jours à des éclosions pareilles n'incline pas naturellement

* Ch. Richet, *Annals of Psychical Science*, January, 1905, p. 8.

à croire qu'en qu'il ne voit pas, que le monde n'est pas limité aux forces qui agissent sur dehors de ce qu'il voit, il y a une infinité de choses nos sens qu'il en contient probablement des milliers d'autres."

Nous ne pouvons mieux faire pour résumer ces discussions que de rappeler la conclusion du travail de M. Ch. Richet: "Instead of seeming to ignore Spiritism, scientists should study it. Physicians, chemists, physiologists, philosophers, ought to take the trouble to know and understand the facts affirmed by Spiritists. A long and diligent study of the subject is necessary. It will certainly be fruitful: for however absurd the theories may be, they do not alter the facts. And if there are many errors and illusions in the assertions of the Spiritists, there are probably, nay certainly, many truths which for us are still enveloped in mystery. These truths, when they are better understood, will profoundly modify the puny notions we at present entertain concerning man and the universe." *

J'ajouterai seulement que les faits qui font l'objet de ces querelles deviendront peut-être un jour l'objet d'études physiques, mais que pour le moment ils doivent d'abord être avant tout l'objet d'études psychologiques. Jusqu'à présent, en effet, ils ne se présentent pas comme des faits purement matériels, mais ils dépendent toujours de la présence d'individus humain et de la pensée de ces individus. Même les phénomènes en apparence purement physiques ou données comme tels comme des raps ou des matérialisations exigent toujours la présence d'un médium. L'étude de ces faits doit toujours commencer par analyse de ce personnage, analyse qui doit mettre en évidence ses supercheries, ses erreurs involontaires, les modifications de son état nerveux et de son état mental qui accompagnent les phénomènes. Cette étude psychologique est loin d'être inutile quand même elle n'aboutirait pas à mettre en évidence le phénomène contesté. C'est en étudiant des faits de prétendu suggestion mentale que j'ai été amené à l'étude des phénomènes psychologique subconscients et l'on trouvera sans doute une riche moisson de connaissances psychologiques en cherchant à démêler l'état d'esprit

* Ch. Richet, *Annals of Psychical Science*, January, 1905, p. 46.

d'un médium et même l'état d'esprit singulier des croyants qui assistant sans critique à des séances de ce genre.

J'ajouterai encore que les premières études sur ces phénomènes appartiennent à la psychologie pathologique: Les individus qui jouent le rôle de médium sont plus que des anormaux; ces sont le plus souvent de véritable malades. Pour les comprendre, il est nécessaire d'être habitué à leurs allures, à leurs illusions habituelles, à la marche que suivent chez eux les phénomènes psychologiques. Une seule fois il m'a été donné de pouvoir étudier complètement un cas du phénomène que l'on désigne sous le nom de phénomène des apports et j'ai pu montrer le rôle que jouaient dans ce phénomène les actes subconscients et les somnambulismes spontanés. Plus tard on pourra montrer que les médiums proprement dits se distinguent de ce que nous connaissons comme des cas de névroses, cela est possible, mais pour le moment il se rapprochent de ces malades à un tel point qu'il faut commencer par les examiner au moyen des mêmes méthodes. C'est à la psychologie pathologique qu'incombe aujourd'hui le devoir d'élucider le problème troublant soulevé par la description des phénomènes occultes. Qu'elle se tienne également éloignée de la crédulité puérile et de l'incrédulité aveugle, qu'elle ne s'arrête pas devant l'audace des hypothèses, mais qu'elle se montre d'autant plus sévère dans la vérifications des faits qu'ils seront plus nouveaux et qu'ils auront des conséquences plus graves, et elle trouvera dans l'étude de ces faits de singulières ressources pour expliquer et pour traiter les désordres de l'esprit humaine.

VI.

De telles études psychologiques portant sur les diverses modifications de l'esprit que nous présentent les maladies mentales, sur les divers traitements de la psychiatrie, sur les expériences singulières dont les phénomènes anormaux ou occultes sont l'occasion sont aujourd'hui plus répandues qu'on ne le croit. Il y a eu sur ce point de grands progrès depuis une vingtaine d'années. De telles recherches sont moins méprisées et l'on n'est plus accusé d'aliénation mentale pour étudier l'hypnotisme ou même le suggestion mentale. Nous

devons en être reconnaissants aux hommes éminents qui nous ont frayé le chemin et qui ont eû le courage, par amour pour la vérité, d'affronter le discrédit attaché autrefois à toutes ces études. Il ne faut pas oublier non plus que ce champ a déjà été moissonné avec quelque succès et a déjà fourni à la science des fruits précieux. Quoiqu'il en soit, on peut facilement remarquer qu'il y a encore beaucoup à faire et que de telles études psychologiques n'ont pas encore tout à fait même en Amérique la place que nous pouvons ambitionner pour elles.

Ces études sont non seulement faibles, isolées insuffisamment dotées, mais encore disséminées de divers côtés, sans lien entre elles. La psychologie se largement développée dans vos écoles ne tient guère compte des phénomènes pathologiques ou anormaux. Dans les laboratoires des sciences naturelles et de la psychologie on ne négliger pas d'étudier les fonctions de l'én corce cérébrale, mais on n'aborde qu'incidemment les faits dont nous parlons. Dans les Ecoles de médecine et dans les hopitaux on commence à reconnaître aujourd'hui que la psychologie doit avoir une place à propos des névroses et des aliénations, mais on ne peu contester que sauf dans un petit nombre de services, ces recherches ne soient considérées comme tout à fait accessoires. En constatant cette situation nous sommes amenés à rêver qu'au lieu d'occuper ainsi une place secondaire la psychologie dont nous parlons devienne dans une institution particulière l'objet principal le centre autour duquel convergent toutes les autres études philosophiques, physiologiques ou médicales. Une institution de ce genre, bien loin de faire double emploi avec ces enseignements accessoires que l'on trouve dans les diverses facultés, les compléterait, les coördonnerait et leur donnerait certainement plus d'unité et plus d'importance. Il me semble que ce serait même agir puissamment sur l'opinion publique que de montrer une fois les études sur l'homme moral mises au premier place et que cela pourrait donner une impulsion féconde à toutes ces recherches morales, physiologique et cliniques qui se proposent toujours en somme le même but, la connaissances de l'homme tout entier. Cet institut commencerait une tentative hardie qui consisterait à

mettre au premier plan l'étude de la pensée humaine dans toutes ses manifestations aussi bien physiques que morales, dans toutes ses formes élémentaires ou supérieures, normales ou pathologiques.

VII.

Une oeuvre de ce genre a si bien sa place marquée aujourd'hui, son utilité est si bien sentie par tous les bons esprits que dans plusieurs pays déjà il y a eu des tentatives intéressantes pour la réaliser. Au premier rang des sociétés qui ont essayé d'organiser quelque chose de semblable, il faut placer la belle Société Anglaise "for psychical research," qui a je crois une branche important en Amérique. Sous l'influence des Gurney, des Myers, des Sidgwick et tant d'autres cette société a fait énormément pour répandre le gout des recherches psychologiques et pour amener peu a l'étude des phénomènes psychiques dans le cadre des sciences régulières et précises. L'institut psychologique général que nous avons essayé de fonder en France en 1900 se proposait un but analogue, peut-être même un peu plus large, car il faisait une plus grande part à l'étude des phénomènes pathologiques. De telles tentatives ont eu plus ou moins de succès elles peuvent se développer encore et rendre encore des services.

Mais il est évident que la création de telles oeuvres demande des ressources considérables et qu'elle est extrêmement difficile. Aussi ne peut on pas être surpris de voir cette tentative recommencer de différents cotes et des oeuvres nouvelles se créer pour completer les premières. The American Institute for Scientific Research, dont vous m'avez envoyé le plan se rapproche évidemment des oeuvres précédentes et cherche à marcher dans la même voie. Ce n'est pas du tout que vous vouliez faire concurrence à des institutions plus anciennes, c'est que vous cherchez à leur adjoindre une Institution Américaine qui collabore avec elles, qui donne plus de publicité a leurs recherches et qui puisse même les aider dans leurs efforts. Vous nous avez montré tant de merveilles dans les Universités des États Unis, vous nous avez si souvent fait voir ce que peut faire la générosité intelligente d'un puissant donateur que nous atendons beaucoup d'une oeuvre sembla-

ble entreprise par vous et que nous considérerions son succès comme un grand bonheur pour toutes les institutions semblable qu'elle saura soutenir et encourager.

Le plan de l'American Institute est bien indiquée dans la charte que vous avez obtenu de l'administration de New York et que vous avez bien voulu m'envoyer. Il est bien fait pour me toucher, car il est facile de voir qu'il répond à tous mes rêves sur l'organisation d'un Institut Psychologique. Je viens de vous indiquer les divers genres d'études que je crois aujourd'hui désirable pour développer d'une manière complète nos connaissances sur l'esprit humain. Les divers articles de votre charte, les articles de votre program semblent répondre merveilleusement à toutes mes demandes.

Je viens de vous dire, en effet, que l'étude des maladies mentales nous fournit aujourd'hui les expériences psychologiques les plus intéressantes. Vous vous proposez justement d'étudier tous les faits de la psychologie pathologique, les hallucinations, les illusions, les troubles de la personnalité, les intoxications et en particulier l'alcoolisme, toutes les modifications de la conscience qui se rencontrent dans les états neurasthéniques et psychasthéniques avant d'arriver à l'aliénation proprement dite. Je viens d'insister sur l'importance des traitements des maladies de l'esprit: la modification de ces troubles mentaux, leur guérison sous diverses influences physiques ou morales n'est pas seulement un bienfait pour le malade, c'est un enseignement des plus précieux pour le médecin psychologique. Or vous m'écrivez justement que votre désir est de pouvoir organiser un jour un hopital du type de la Salpêtrière dans le quel on s'occupera du traitement philanthropique des maladies de l'esprit, aussi bien que de leur étude scientifique. Quelle que soit la belle organisation des asiles en Amérique, il est toujours utile d'en créer un de plus, surtout quand il s'agit d'y appliquer des traitements qui ne sont pas encore assez répandus. Je vous signalerai surtout une catégorie de malades actuellement fort malheureux et pour lesquels votre oeuvre constituera un réel bienfait: ce sont tous ces malheureux névropathes qui vivent sur les frontières de l'aliénation mentale sans y être encores entrés tout à fait. Ils souffrent cruellement de toutes sortes de désordres

physiques et moraux, ils sont tout à fait incapable de gagner leur vie ni même de s'adapter à l'organisation de la société et cependant, il leur est bien difficile de trouver un asile où l'on consente à recueillir leur misère, à les aider à se rétablir. Ils n'ont pas de fièvre ni de maladie organique qui justifie leur admission dans les hôpitaux ordinaires, ils n'ont pas d'aliénation proprement dite qui leur ouvre la porte des asiles d'aliénés. S'ils étaient riches ils trouveraient une place dans ces établissements hydrothérapiques qui sont tout justement construits pour cette catégorie des malades. Mais on sait combien ces maisons sont inabordable pour ces la plupart de ces pauvres gens. Et cependant combien il serait important de traiter tous ces débiles, tous ces intoxiqués, tous ces hystériques, tous ces psychasthéniques, si nombreux dans les grandes villes. Leurs impulsions, leurs attaques, leur délire subit sont un danger permanent pour la cité, l'évolution de leur maladie qu'on ne traite guère en fera quelque jour des aliénés proprement dits qui seront à la charge de l'état, tandis qu'un peu de repos, des soins intelligents au début de leur mal, non seulement supprimeraient leurs souffrances mais conserveraient au pays des intelligences souvent fort actives. Ce sont ces malades là au début de l'aliénation qui sont les plus intéressants pour la science psychologique, ce sont ceux qu'il serait le plus intéressant à tous les points de vue de soigner et de guérir. Votre œuvre pourra être aussi belle au point de vue philanthropique qu'au point de vue scientifique.

En troisième lieu je viens de reconnaître avec vous l'importance qu'il y aurait pour la psychologie et pour toute sciences à tirer au clair les affirmations sans cesse répétées sur les phénomènes dits occultes et à tirer de toutes ces légendes les faits historiques qu'elles dissimulent. Le paragraphe (d) de votre charte répond très bien à cette demande: "To conduct, endow and assist investigation of all alleged supernormal phenomena by whatever name they may pass, such as alleged telepathy, alleged apparitions of the dead, mediumistic phenomena, all alleged clairvoyance, and all facts claiming to represent supernormal acquisitions of knowledge or the supernormal production of physical effects." Et dans votre lettre vous ajoutez: "I should see that cases were

studied in the interests of psychology as well as physiology and the records published in detail, so that men all over the world could have the benefit of the results. I should see that committees be appointed in all the large cities in this country and that their carefully studied cases should find records and publications. . . . In psychic research I should see that an American Society was organized and wherever properly qualified men could do work in it, I should see that they did not lack means to investigate, but I should devolve upon them the responsibility of publishing their own work or have the Society accept it. I do not intend that the Institute which I have incorporated shall accept any public or official responsibilities for work of that kind. I should be very cautious about even aiding it." En un mot votre profession de foi prudente et hardie tout ensemble indique la ferme résolution de donner à l'étude de ces phénomènes toute la rigueur scientifique qui est aujourd'hui indispensable.

Votre projet, cher Monsieur Hyslop, est donc fort beau; mais permettez moi de vous dire que je ne puis pas encore vous féliciter beaucoup de l'avoir conçu. Toutes ces idées étaient dans l'air, comme on dit, beaucoup de bons esprits les ont déjà conçues et ont essayé d'organiser des institutions semblables à celle que vous rêvez à votre tour. Il vous reste à accomplir la partie de beaucoup la plus difficile et la plus originale de l'oeuvre. Il vous reste à réaliser votre institut, à transformer votre plan sur le papier en édifice réel en pierre de taille. La plupart des tentatives similaires après quelque succès partiel se sont toujours arrêtées à mi-chemin devant la difficulté qui de nos jours résume toutes les autres, devant le besoin d'argent. Il faudrait de bien grosses sommes pour réaliser tous ces rêves et les pensées ambitieuses deviennent un peu ridicules quand on ne dispose que de petits budgets. Mais après tout est ce que cet obstacle en est un pour vous? Est ce que le besoin d'argent existe en Amérique quand il s'agit d'une oeuvre scientifique et philanthropique? Est ce qu'il n'y a pas toujours des millions de dollars pour les bibliothèques, les universités, les institutions qui se dévouent à quelque belle oeuvre. Vous me dites que nous allez vous mettre en campagne pour réunir les capitaux nécessaires: je ne

doute pas que vous ne réussissiez très vite. Je serai heureux de pouvoir alors vous féliciter complètement, car vous aurez transformée en une belle et vivante réalité une institution que nous rêvions depuis longtemps et vous aurez fait faire un grand pas à la science la plus utile de toutes, la plus riche en promesse, la science de l'esprit humain.

Recevez, cher Monsieur Hyslop, avec tous mes souhaits pour l'American Institute for scientific research, l'assurance de mes meilleurs sentiments.

DR. PIERRE JANET,
Professeur de Psychologie en
College de France.

LETTER OF WILLIAM STONE.

A year ago I received a little pamphlet, in a sort of casual way, from Mr. William L. Stone, son of Mr. William L. Stone, who was a man of very considerable intelligence and who had written this pamphlet to a physician in New York City on some experiences which he classed under the head of *Animal Magnetism*. The pamphlet was so well written and there had been so much care in the establishment of the facts, as judged by the standards of that day, that I thought of the plan of republishing the letter in the *Proceedings* of the American Society for Psychical Research. The primary object in giving this pamphlet a more permanent record was to give an illustration of the negligence of science. There is of course the secondary interest in the evidently intelligent, tho perhaps less critical examination than the present would give of such alleged phenomena. This feature of the report gives the account an historical interest and I would not bespeak for it anything like the merits of a scientific proof of the supernormal perception apparently indicated by the incidents recorded. It would require very many such cases to establish an hypothesis of clairvoyance or other supernormal knowledge. But even tho we deprive it of the scientific

character which we might wish it had, we cannot refuse it the same worth which all pioneer attempts at experimentation present. Its primary importance for us, as we cannot investigate the phenomena at first hand, is its lesson to the contented dogmatism of scientific men who are forever passing by on the other side the most important phenomena that can come within the range of their vision. In this respect the contents of the little pamphlet will speak for themselves.

The author of this pamphlet was a man of some importance in his day. The style of the booklet shows a man of high intelligence and deliberative habits, and as a mere literary production, free, too, from all flights of imagination, it makes excellent reading. The scientific man would not wish more conscientiousness in observation and recording, tho today, after so much more knowledge of the psychological complexity of such questions, he might wish a more definite recognition of the difficulties in securing satisfactory evidence for supernormal phenomena. But the author is no dogmatist. He has no explanation to advance and no theory to defend. He had only found, as he himself says, after a careful investigation that he had come to "a dead pause." This was as early as 1837. His right to respect for his statements is indicated by the following account of him in the *Supplement* to the *Encyclopaedia Britannica*, *Ninth Edition*.

Mr. William L. Stone was born in 1792. "At the age of 17 he became a printer, and in 1813 he was editor of the *Herkimer American*, on which Thurlow Weed worked as a journeyman. He subsequently edited papers in Hudson, Albany, and Hartford, besides conducting at Hudson a literary periodical entitled the *Lounger*, and at Hartford, in conjunction with J. M. Wainright (afterward bishop) and Samuel G. Goodrich ('Peter Parley'), *The Knights of the Round Table*. From 1821 till his death he was one of the proprietors and editors of the *New York Commercial Advertiser*, employing its columns to advocate, among other objects, the cause of abolition of slavery and that of compulsory education. Soon after the Morgan tragedy he, altho himself a

freemason, addressed a series of letters to John Quincy Adams urging the abandonment of Freemasonry because it had outlived its usefulness. In 1841 he was sent by President Harrison as U. S. minister to the Hague, but was recalled the same year by President Tyler. He was chosen, in 1844, the first superintendent of the public schools of New York City, and in this capacity had a controversy with Archbishop Hughes in regard to the use of the Bible in schools. His influence for good was felt in the city in many directions. He specially interested himself in the institution for the deaf and dumb and the society for the reformation of juvenile criminals. Mr. Stone died at Saratoga Springs, Aug. 15, 1844. He was a prolific author, especially in the department of local history. Among his publications were *Life of Maria Monk* (1836); *Letters on Animal Magnetism* (1837); *Life of Joseph Brant* (2 vols., 1838); *Border Wars of the American Revolution* (2 vols., 1839); *Poetry and History of Wyoming* (1841); *Life of Red Jacket* (1835); and *Life of Uncas and Miantonomoh* (1842)."

This career intimates that we may not be dealing with credulousness in reading with curiosity a careful description of some phenomena not easily explicable. The article by Mr. William L. Stone, Jr., on his father in Appleton's *Biographical Cyclopaedia* will satisfy further curiosity in regard to the man's intelligence and capacity as a witness. It is much the same as the article quoted, but is a little more lengthy history.

A special reason for calling attention to this booklet of Mr. Stone is its relation to the movement in Spiritualism which brought that subject into contempt. The pamphlet appeared in 1837, the second edition in 1837, and the Fox sisters began their performances in 1847 and 1848. Their career and confession, connected as they were with alleged physical phenomena, almost put an end to all intelligent interest in the phenomena for which psychic research invites investigation. The universal disgust with the Fox sisters kept away attention from a class of phenomena which should never have been confused with those that excite so much scepticism. Mr. Stone's letter is interesting as confining its

narrative entirely to a class of psychological phenomena wholly unassociated with the exceedingly dubious type which still continues to attract interest in some quarters. If the investigation had gone along these lines at that time instead of allowing itself to be shunted off into physical miracles, the outcome of public attention might have been very different. Mr. Stone's pamphlet had struck the right key-note and similar phenomena ought to have been discriminated from those which so soon brought the whole subject into disrepute. It is, therefore, an important contribution to an initial history of the phenomena which lost attention by their proximity to a movement which had disgraced science and religion alike. It shows too that the real origin of scientific interest in the subject was the existence of psychological phenomena of a residual type, and not a set of vulgar physical tricks more closely associated with the idea of the miraculous than with natural psychological laws. Mr. Stone's letter will interest all who wish to take an intelligent view of phenomena that never seem wholly to disappear from human experiences and which also escape the dissolving influence of scepticism.

JAMES H. HYSLOP.

LETTER
TO
DOCTOR A. BRIGHAM,
ON
ANIMAL MAGNETISM;

BEING
AN ACCOUNT OF A REMARKABLE INTERVIEW BETWEEN
THE AUTHOR AND MISS LORAINA BRACKETT
WHILE IN A STATE OF SOMNAMBULISM.

BY WILLIAM L. STONE.

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.
SHAKESPEARE.

SECOND EDITION, WITH ADDITIONS.

NEW-YORK:
GEORGE DEARBORN & CO.
1837.

[Entered according to the Act of Congress of the United States of
America, in the year 1837, by GEORGE DEARBORN, in the Clerk's
Office of the Southern District of New York.]

SCATCHERD AND ADAMS,
PRINTERS,
No. 38 Gold Street.

ANIMAL MAGNETISM.

LETTER FROM DR. BRIGHAM TO MR. STONE.

NEW YORK, September 1, 1837.

My Dear Sir,

Understanding that you have recently witnessed many experiments, and even performed some yourself, illustrative of the powers of Animal Magnetism, and have become a believer in this new art, science, or imposture, I am exceedingly desirous of knowing what phenomena, seen by yourself, have served to convince you.

Animal Magnetism has attracted the attention of many of the most scientific men in Europe, some of whom believe in the extraordinary power ascribed to it. That very remarkable effects may result from extreme sensibility, or disease of the nervous system, I can readily believe—we see such in Catalepsy, Somnambulism, &c. We read of such in every age. In every age great moral commotions, by affecting the organization of some very sensitive persons, have produced very singular physical and intellectual phenomena. The *Trembleurs des Cevennes*, and the *Convulsionnaires de Saint Médard*, are memorable instances. Many of the results attributed to Animal Magnetism may be accounted for, by supposing an unusual augmentation of sensibility,—but other phenomena ascribed to it cannot be thus explained, and an *immensity of proof* appears to me to be necessary, in order to establish things so extraordinary, and so contrary to the common sense and to the testimony of all times.

The facts which have served to make you a believer in Animal Magnetism, must be curious and interesting, and when your leisure permits, I beg you will furnish them in detail, that others may know on what evidence one who has been charged with a lamentable want of credulity on some

subjects, and who must be disinterested, has become convinced of the truth of these most incredible phenomena.

Very respectfully your friend,

A. BRIGHAM.

William L. Stone, Esq.

LETTER OF MR. STONE TO DR. BRIGHAM.

NEW YORK, September 10, 1837.

Dear Sir,

Your favour of the first instant reached me several days since, and in so far as "a round unvarnished tale" will serve the purposes of your inquiry, I can have not the slightest objection to a compliance with your request. I can the more readily do this from the circumstance, that the greatest portion of the labor is already performed; that is, if you refer, as I presume you do, to certain circumstances connected with Animal Magnetism, which transpired during a brief visit recently made by me to the city of Providence. A full narration of that visit, so far as it was connected with the science of Animal Magnetism "falsely so called"—for I hold that nothing can rightly be regarded as a science which has not been reduced to fixed principles—was written immediately after my return, while all the circumstances were fresh in my recollection; and, in order to still greater accuracy, I have since made another flying visit to Rhode Island, and submitted the manuscript to several persons who were present at the time when the events related occurred.

Before I proceed to the main design of the present communication, however, allow me to correct a misapprehension into which, like many others of my friends, you have been betrayed by the loose reports of common fame. The inference from your letter is, that I have suddenly become a convert to Animal Magnetism, to the whole extent claimed and practised by Frederick Anthony Mesmer, the founder of the art, and contended for by Wolfart and Kluge, and the other German and French enthusiasts, who have written in explanation and support of the system. This is an error. I

am not a positive believer in the system, because I know not what to believe; and yet, I am free to confess, that I have recently beheld phenomena, under circumstances where collusion, deception, fraud, and imposture, were alike out of the question, if not impossible, which have brought me from the position of a positive sceptic to a dead pause. From the evidence of my own senses, I have been compelled, if not to relinquish, at least very essentially to modify, my disbelief; and I can no longer deny, although I cannot explain, the extraordinary phenomena produced by the exertion of the mental energy of one person upon the mind of another, while in a state of what is termed magnetic slumber. Still, I pray you not to write me down as a believer in the charlatanerie of Mesmer and Deslon, or as a disciple of M. Poyen, or as an encourager of the other strolling dealers in somnambulism, who traverse the country, exhibiting their "sleeping beauties," as lovers, not of science, but of gain.

For many months past, in common with most readers, if not all, of the public journals, I had seen much upon the subject of Animal Magnetism, particularly in connexion with the names of Monsieur Poyen, and his pupil, Miss Gleason. The illustrations of M. Poyen, and the exploits of Miss Gleason while under the magnetic influence imparted by him, had been standing themes of comment in the New England papers. I had seen that M. Poyen was favored by many believers, some of them, even, among the disciples of Æsculapius. There were others, laymen and members of the faculty, who doubted. Others, again, and probably far the largest class, were positive sceptics. These were doing all in their power to discredit the professor, his science, and his patient, as well by argument as by the withering process of ridicule. Still, M. Poyen persisted in the illustrations of his favorite science, and I have noted that accessions to the number of believers in his system were occasionally gained, even from the ranks both of the learned and the wise. Educated, however, in the belief that Mesmer was an impostor, that his followers were enthusiasts, and his patients affected, if at all, only through the workings of their own imaginations, —and disliking, exceedingly, the public exhibitions he was

making for money,—I was not only an unbeliever, but a satirist of the whole affair.

Not long afterward it was reported that the system of M. Poyen had not only been introduced into Providence, but that the illustrations exhibited there had made a deep impression upon some of the soundest and best balanced minds in that city and its vicinity. The publications upon the subject assumed a grave character, and the names quoted as among those who, if not full believers in the science, had at least been brought to admit that there was something mysterious in the developments daily making of the extent and power of the magnetic influence, both upon the bodies and minds of those who had been made subjects of it, caused me to pause, and question of myself "whereunto these things would grow." Still I was a pretty sturdy unbeliever. The early history of Animal Magnetism was familiar to me. I had read also of the *Convulsionnaires de St. Médard*, of which you have reminded me; of the strange epidemic which set half the nuns in Christendom simultaneously to mewing like cats and kittens in concert; of the still stranger doings among various religionists in Kentucky, some thirty or forty years ago; and of course I had not forgotten the melancholy delusion which once overspread New England in regard to witchcraft. My inclination, therefore, was to write down Animal Magnetism in the same catalogue of the eccentricities, if not the absurdities, of the human mind; and to look upon its extension in Rhode Island as the work, if not of credulity and imposture, at least of mental excitement, sympathy, and delusion.

Such in brief, were my views and feelings in regard to Animal Magnetism, until on or about the 22d day of August ultimo, when a letter was placed in my hands by a Providence gentleman, from a distinguished prelate in the Episcopal Church, then on a visit to that city, inviting my attention to the subject, and intimating the writer's belief that were I to investigate the phenomena of the magnetic influence myself, I might perhaps be more sparing of my sarcasms in relation to it. The letter was one of introduction, and I entered immediately into conversation with the bearer upon the sub-

ject, of which he was full. He confirmed various reports which had previously reached me, and also the fact, that the new science (I use the word for its convenience, not for its correctness), was seriously engaging the attention of men of science and learning in Providence—physicians, philosophers, and theologians; and that the results of many experiments were causing it to be regarded with grave and increasing interest. He likewise related to me a number of facts of a surprising character, of the truth of which I could not entertain a doubt without impeaching the character of my informant for veracity. His manner, moreover, was such as to convince me that he was sincere in what he said. He spoke of a number of patients in Providence, under the charge of several physicians, who had been subjected to the magnetic treatment, with wonderful results. Among these, he told me of a blind young lady, upon whom some surprising experiments had been made. I was informed, that, although blind, yet, when in a state of magnetic slumber, she had been sent to a fancy dry goods store to select various articles of merchandize, and that she performed the service as well as a lady of perfect sight would have done it. He also stated to me, that by the will of the magnetiser, she would go into a flower-garden, when asleep, and cull various flowers of various hues. It was likewise stated that she had read a note sent to her from a distance, under three envelopes, and that the contents were sent back to the writer, who was at the time unknown, while the seals of the envelopes remained unbroken. These, and several other extraordinary experiments mentioned to me in the course of the interview, could not but create a strong desire on my part to investigate the subject for myself. It happened that I was then making preparations to visit some valued friends in Providence, and I left New-York with a determination, if possible, to see the blind lady, and have the evidence of my own senses in regard to the exercise of this recently revived, and, if true, most wonderful influence.

I arrived in Providence on Saturday, the 26th of August; and my inquiries, which were immediate, touching the above-mentioned reports, resulted in the confirmation, substan-

tially, of their truth. Of course my curiosity was greatly excited, and my anxiety to see the young lady increased in a corresponding ratio. I was informed, moreover, that the subject was a young lady of most respectable character, and of decided and unaffected piety,—the patient of Doctor George Capron, a physician of established reputation, and above all the devices and designs of quackery, charlatanism, or imposture. The name of the young lady is Loraina Brackett, from the town of Dudley, Mass.* Four years since, as I have learned from her friends, particularly from Dr. Capron, she had the misfortune to have an iron weight of several pounds fall from a considerable elevation on the crown of her head. The injury was so severe as to deprive her almost of life, and entirely of her reason for several months, “during which time she was subject to the most violent nervous, and other serious derangements of the nervous system. From the immediate effects of this injury she gradually recovered, and at the end of the year her general health was partially restored.” But, notwithstanding this improvement of her bodily health, her eyes were so badly affected by this injury as to produce *amaurosis*, a disease of the optic nerves, which threatened total blindness. As usual in cases of this disease, the loss of sight was very gradual, until, about eighteen months since, it was entirely extinguished. “Simultaneously with the loss of sight, she sustained a loss of voice, so complete, that for fifteen months she was unable to utter a single guttural sound, and could only whisper almost inaudible tones.” Her case was considered hopeless by her friends; and in May last arrangements were made for sending her to the Blind School at Boston, under the charge of my valued friend, Dr. S. G. Howe, where it was hoped she might be qualified for a teacher of the blind. When on her way to Boston, in May last, she took Providence in her road, for the purpose of visiting some friends in that city. It happened that Dr. Capron was the physician of one of the families Miss Brackett was visiting; and having accidentally become acquainted with her history, and learning that all the usual remedies for the deplorable malady under which she was laboring had been employed for her relief

in vain, Dr. C., having some brief experience as a magnetiser, and being then engaged in the work of investigating its remedial effects, after examining her case as a matter of curiosity, proposed the magnetic treatment. As you are yourself a physician, I need not remind you that *amaurosis* often assumes the paralytic character, and that Animal Magnetism has from the first been prescribed by the practisers of the art in cases of neurology, and especially those of a paralytic character.

The consent of Miss Brackett and her friends for that purpose having been obtained, the practice was commenced in the month of May, and has been continued daily, with few intermissions, until the present time. The results, thus far, in a medical point of view, have been the most salutary. Her voice has been entirely restored, so that it is clear, and her enunciation distinct and agreeable. Her natural sight, moreover, to say nothing at present of that mysterious faculty called mental vision, or *clairvoyance* by the French, has been so far recovered from total blindness, that she can now distinguish light from darkness. She can, when awake, discern objects, like shadows; though she cannot distinguish a man from a woman by the dress.

Such, in brief, was the history of the young lady, and the cause and extent of her malady, communicated to me shortly after my arrival in Providence, and more fully by Dr. Capron and others since. I was farther informed that the young lady was diffident and retiring in her manners, and of delicate and sensitive feelings; and that neither herself, her friends, nor her physician, were ambitious of any thing approaching to a public exhibition. On the contrary, they preferred remaining without public observation. I ought here to add, that Miss B. had received a good education, previous to the accident which had subjected her to such painful deprivations, and that her friends in Providence sustain characters not only respectable, but irreproachable.

Having thus satisfied myself, by information derived from the most unquestionable authorities, that in regard to the case of this young lady the half that the facts would warrant had not been told me; and that, however extraordinary might be the appearances, or however *surprising* the developments

of the mysterious principle or influence asserted to exist by the magnetisers, yet neither Miss Brackett herself, nor her friends, nor her physician, would be guilty of deception, or accessory, directly or indirectly, to an imposture, the next step was, if possible, to obtain an interview. This object was accomplished at my own urgent solicitation, and through the interposition of a distinguished literary friend, acquainted with the young lady and her protectors. I was entirely unacquainted with them all, and was only introduced to Doctor Capron on Saturday afternoon, August 26th. I found him all that he had been described to me—an intelligent gentleman, alike above imposture, deception, collusion, and quackery. He remarked that the friends of Miss Brackett had objected to any public exhibition, or any thing like display before strangers. However, by his influence, and the exertions of my friend, an interview for experiment was arranged for the then ensuing Monday morning at 10 o'clock, at which a few of my friends were to be present. Meantime I heard other and farther relations of the wonderful effects of Magnetic influence upon the system, the senses, and the mental faculties, not only of Miss Brackett, but of other somnambulists in Providence and its vicinity, the patients of physicians of undoubted character. In regard to Miss Brackett, I was assured, upon authority not to be questioned, that the power of seeing objects not present, or rather of transporting herself in imagination from one place to another, no matter how distant, and of viewing objects and scenes which she had never seen or heard described, and giving correct accounts of them herself, had been strikingly displayed in many instances. One gentleman had taken her to Washington, where she accurately described the localities, the Capitol, and the leading objects within and around it. Another, some time since, had taken her to New-York, and placed her in the Park, and conducted her to sundry other places. On one occasion, while making her supposed voyage, in a steam-boat, she became sea-sick, and gave the actual unfeigned symptoms of that nauseating disease. In addition to which, Mr. Hopkins, the gentleman at whose house she was to meet us, took her on the evening of the Sabbath, the day before I was to see her,

to Saratoga Springs, whence he and Mrs. Hopkins had just returned. Mr. H. told me on Monday morning that her description of the buildings and localities at the Springs was correct; and that when in fancy he took her to the Congress fountain, to drink of the water, she dashed it from her on tasting, and said she disliked it—suited the muscular action of her features to the expression of that dislike.

With such information in my possession, I determined in my own mind upon a course of examination which would test the case most thoroughly, and in a manner rendering deception, delusion, and imposition of every kind, entirely out of the question—even did not the excellent character of all the parties afford an ample guarantee against any and every attempt of the kind. But I kept several of the particular tests which I meant to employ entirely within my own bosom, not imparting a hint or suggestion of my design even to my most intimate friends.

Agreeable to appointment, we met at the house of Mr. Hopkins a few minutes before ten, on Monday morning the 28th of August. There were present the literary friend already referred to, another clergyman with his daughter and another young lady; Mr. and Mrs. Hopkins, Mr. Isaac Thurber, another gentleman whose name I do not recollect, Doctor Capron and myself. The patient was presently ushered into the room, and we were all introduced to her—passing a few moments in agreeable conversation. I found the young lady of delicate mind and manners, modest and diffident. None could see without being favorably impressed in her behalf. She was, of course, aware of the object of our visit; and Dr. Capron soon took a seat near her, and commenced the process of what is called magnetizing.

I ought before to have remarked, that Dr. Capron had previously cautioned me not to expect too great things, since it was a matter of uncertainty whether the slumber would be profound, and the mind clear; and whether, moreover, she might not become wayward and obstinate, after being thrown into sleep. Much depended on the calmness of his own mind and the intensity of its *fixedness* upon the business in hand; much also depended upon the state of mind of the patient.

The process was chiefly by the action of the eyes, with some slight manipulations. In these, however, there was nothing disagreeable or objectionable, in the remotest degree, even to the most refined and sensitive mind. In five minutes the patient gave signs of drowsiness, and in four minutes more she was in a deep and profound slumber—insensible, as we ascertained by experiment, alike to the touch and the voices of all present, excepting her physician. He then told her that he wished her to be in communication with all of us, and to converse with all the company present who wished to speak with her. On the instant she seemed aware that she was in the company of several people, and gave indications of displeasure.

"I don't like to be looked at in this way by strangers," she said.

The Doctor attempted to soothe her, but she manifested displeasure, and said she would not stay to be thus gazed at by strangers.

Doctor. "But they are not strangers; they are your friends. You have been introduced to them, and after being introduced, people are no longer strangers."

Miss Brackett. "I'll not be looked at in this way; I will leave the room."

Saying which she rose with offended dignity, and walked toward the door. I began now to fear that the experiment was ended, and that her obstinacy could not be removed. The Doctor, however, took her hand, and succeeded in changing her purpose, when she walked into the other part of the drawing-room.

It was arranged that the first experiment should be made for the purpose of eliciting some of the phenomena of *clairvoyance*, or mental vision. For this purpose an exhibition was made of various prints, large and small, likenesses of distinguished persons, &c., with which my friend had provided himself from his own house. With some of these the front parlor was hung, before we entered it from the back room, while the smaller prints were thrown upon the centre-table. It must here be borne in mind, in the first place, what has already been several times remarked, that the patient is

blind. Her eyelids, moreover, were entirely closed; in addition to which, cotton batts were placed over her eyes, and confined by a pair of green spectacles. It would, therefore, have been impossible for her to see—or rather, any other person would have been involved in the deepest darkness, with eyes thus closed, and then cotton batts over them.

Soon after going into the room she appeared to see the pictures and admire them. This fact was tested in every way. From her repugnance to so much company, however, the little circle drew as much as possible away from her, and her chief conversation on the subject of pictures was held with my friend, with whom, both sleeping and waking, she had previously been acquainted. Invariably, when she studied a picture, she turned her back upon the wall against which it hung. When she took up a print to examine it, she held it at the back of her head, or rather just over the parietal bone. With my friend she conversed freely, and selected from the small prints a likeness of Mrs. Judson, whose life she said she had read several times. She took up a portrait, while standing on the side of the room opposite to my friend and myself, and putting it to the side of her head, almost behind, as she remained alone, inquired—"Is not this a likeness of John Foster?—John—Yes, it is John Foster." I immediately passed around the table to her, and held a brief conversation with her respecting the character and writings of Foster—of whom there had not been a word said, before she selected his picture and pronounced his name. Her reading of the names on the prints was very slow, as she read by *lettering*, as the free-masons call it; that is, by studying each letter, and first repeating it in a whisper, as though to herself. But she made no mistakes that were discovered. She had an objection to read, arising from an idea, if we were looking at the picture with her, that we knew as well as she, and that it was idle in us to ask her what we could not be ignorant of. If, however, she was holding a picture by herself, in a different part of the room, on asking the question, whose likeness she was looking at? she would answer correctly, as in the case of John Foster. Sometimes she would exhibit the simplicity of childhood, as in the case of an allegorical print sus-

pended by the wall. The inscription was—"America guided by Wisdom." My friend asked her to read it. She replied, that she would read half of it if he would read the other half. She then, after a moment of study, read "America guided"—and would read no more; insisting, playfully, that the gentleman referred to must read the other two words.

In the early part of this exhibition she suddenly exclaimed—"why, who could have put that there? It is no ornament to such a room as this." Saying which, she stepped across the carpet, and took down a coarsely printed handbill, which had been suspended among the prints over the mantel-piece, by design, but which had not attracted my notice until she thus directed the attention of the circle to the object.

Having satisfied ourselves of the wonderful powers of "vision without the use of visual organs," as exhibited upon these objects, and of which I have given but a brief outline, Dr. Capron, by an exercise of the will, withdrew her attention from the whole circle to himself, and then gave her a particular introduction to me. Leading her to a seat, I sat down by her side, and the Doctor transferred her hand into mine, and clothed me with the power of enjoying her exclusive company.

I then commenced a conversation with Miss Brackett, upon ordinary subjects, just as I would have done with any strange lady to whom I might be introduced—talking upon various matters, and she conversing in a sprightly and intelligent manner—invariably using very correct English. I inquired, both of herself and friends, before she was magnetised, whether she had ever been in New-York, and was assured that she had not. In the course of my remarks, I now asked her whether she would like to visit New-York? She replied that she would—"she should like to go there very well." I then observed that it would afford me pleasure to accompany her, and asked—

"How shall we go? Shall we not take the steam-boat Narragansett? It is a very fine boat, and now lies at the dock."

She replied she did not like to go in a steamboat. It made her sick. This remark was noted as affording an il-

lustration of her former ideal voyage in which she actually became sea-sick, as was reported to me.

"How then will you go?"

"I should like to go through the air."

"Very well," I replied,—“we will step into a balloon. That will be a pleasant mode of travelling.”

She did not, however, seem to comprehend what was meant by a balloon, and repeated her desire to go through the air. I assured her that I would as gladly accompany her that way as any other.

"But you must not let me fall," said she.

"Oh no," I replied. "I am used to that way of travelling, and will bear you up in perfect safety."

Saying which, she grasped my right hand more firmly—took my left hand—and pressed upon both, tremulously, as if buoying herself up. I raised my hands some ten or twelve inches, very slowly, favoring the idea that she was ascending.

"You must keep me up," she said, with a slight convulsive, or rather shuddering grasp, as though apprehensive of a fall.

"Certainly," I replied, "you need have no fear. I am used to these excursions." And away, in imagination, we sailed.

* * * * *

"There is Bristol!" she exclaimed; "stop—we must look at Bristol. I have been here before. I always admired it. What beautiful streets!"

"Very beautiful, indeed," I replied—and we resumed our aerial voyage.

"Oh," said she, "how I like to travel in this way—it is so easy, and we go so quick."

"Yes," I answered, "and here we are at New-York. Come, we will descend at the north end of the Battery."

She then grasped my hands more closely, and bore down exactly as though descending from a height.

"Safely down," said I. "There is the dock where the Providence steam-boat comes in."

"Indeed!" she replied; "but it is not so good a place as where they came in before." I have already stated that she

had some time previously made a short imaginary visit to New-York, in a steam-boat. The places of landing have during the present season been changed from Market and Chamber's streets to the north end of the Battery. I am uncertain, however, whether the change was made before or since that voyage, as I forgot to inquire into the particulars of that point, although I mentioned the fact of the change of the landing-place to the circle, and it is possible that her voyage took place before the change.

I now asked her whether she would like to step into Castle Garden a few minutes? She replied "yes;" but immediately asked how we should get through the gate? I answered that there would be no difficulty, as I had a season ticket. "But," said she, "I don't like the looks of that man by the gate." I told her she need have no fear. He was a constable or police officer—they always had somebody of that character by the gate—but he knew me very well, and would open the gate as soon as we should come up.

"There," said she, "I told you we could not get the gate open."

"But," said I, "we can go through the side gate here. Come, here we are."

"It does not seem much like a garden," she said.

"Very true," I replied. "It was an old fort, which has been fitted up as a place of amusement. It is here that they get up grand displays of fire-works."

"I am not fond of fire-works. I never cared about seeing them."

"But they don't get them up in the day time, and only on festival occasions. At other times people come here to get fresh air, drink lemonade and punch, and smoke segars."

"Do they allow them to smoke in the garden?"

"It is unfortunately so," I rejoined.

At this moment she appeared to act cautiously, as though experiencing the sensations of stepping upon a bridge. I spoke too quickly, and said the bridge was perfectly safe, and we would walk along.

I then observed a smile playing upon her features.

"What pleases you?" I inquired. "Why," said she, "what a queer hat that man has got on."

"What man?"

"Why, that man, there, with the large round hat, like a Quaker's."

"What sort of a coat has he on, or is it a jacket?"

"It is a round jacket—and look, his hat has a round, low crown."

It instantly occurred to me that she had described the dress of the Castle-Garden Boat Club, whose boat-house stands at the farther end of the bridge, where, also, their boat is moored. There is generally some one or more of the club at their room; and I doubt not that one of the members was then at the club-house, and was seen by Miss Brackett. A member of the club, whom I met the same evening, assured me that such was their dress, and he believed that one of their members must have been there at the time.

On approaching the massive portal of the garden-wall, Miss B. drew back, and said she had rather not go in. It was no garden, and she did not like to go through that gate.

It will here be remarked that she seemed to have seen both the gates, and the bridge—as also the castle walls—since it was one of her first observations, that she saw nothing like a garden. The misnomer of calling such a place a garden, would at once strike the attention of any stranger.

"I choose not to go in," she repeated.

"Just as you say," I replied; "we will turn about, and walk up town; now we are on the Battery. How do you like the trees?"

She here gave indications of not understanding why the esplanade should be called a *Battery*. I told her the name was derived from an ancient fortress which stood there. "Oh," she replied, "then this is the place of the old fort."

Having lingered a few moments, and the companion of my imaginary journey having expressed her admiration of the beauty of the place, I proposed continuing our walk up Broadway; to which she assented.

* * * * *

"And here we are by the Bowling-Green," I remarked.
 "How do you like it?"

"It is very pretty."

"Well; here is Mr. Ray's house—how do you like that?"

"It is a splendid house."

"On the left hand," said I.

"No; on the right hand—but stop,"—she said—"why—there—(smiling,) I was turned round, and was walking back down the street. You are right. It is on the left hand."

At this moment her attention appeared to be divided between two or more objects—one on either hand. I inquired what she saw on her right. She declined a direct answer, and evaded a reply two or three times. She then extended her hands to the left, as if curiously examining something by the touch. "I saw something like this at Washington," she remarked. [This was during her ideal visit, of which I have spoken above, for she has never been there. The gentleman making that dreamy visit, however, said that her description of some statuary was correct.] "It is carved," she continued. And then she turned to the object on her right, and I again asked what it was. She replied that she did not wish to tell me, and I inferred, as did others of the circle, that she had descried something that offended her delicacy. Then turning to the left, she said—"Why—they are"—"They are what?" I demanded. "Why, I am trying to see." "What do they look like? Do they resemble lions?" "Yes," she replied—"they are lions—*bronzed* lions." I had spoken the word lions too hastily; but her own unaided discovery that the noble pair of lions *dormant* guarding the portals of Mr. Ray's house, were of *bronze*, rendered this incident the most striking developement in the case, thus far. I then asked her of what materials the house was built. She replied, "I will feel of it and see,"—suiting the action to the word. "Why," she continued, "I have seen a house built of the same materials in Boston." She was asked whether it resembled any building in Providence—whether the color resembled the Arcade. "It looks like the columns of the Arcade," she replied. Those columns are of Eastern granite, and so is the house of Mr. Ray.

We then resumed our walk along Broadway, and as we approached Trinity Church, she complained of the crowds of people. Presently she was embarrassed in getting along, as if shrinking from the crowd, and edging sideways as though jostled by the throng. "I never saw people crowd so," she remarked. "Why, they run over a body without the least care." She was indeed much perplexed to go onward, while I was liberal in assurances of protection; telling her that New-York was the grand receptacle of people of all nations—and that the immigrants, Irish, Dutch, Swiss, French, Spanish—every body—were wont to throng Broadway; but they would not injure her, and we should soon get through the multitude.

Thus we proceeded as far as the Astor House. I asked her if she had ever heard of the Astor House? She replied she had not. "Nor of Mr. Astor?" "No." I then gave her an outline of the history of that gentleman—how he came to New-York a poor immigrant, and seeing a wealthy man building a large house in Broadway, mentally resolved one day to build a still greater; how he embarked in the fur trade, and in connexion with this point, I introduced incidentally the name of Jacob Weber, formerly of German Flatts, with whom Mr. Astor was connected, in early life, in the Indian fur trade, and whom I had once known very well. I repeated to her the well-known anecdote which has been related of Weber, and perhaps of a dozen others, that in purchasing furs of the Indians, he was wont to use his fist for a one pound weight, and his foot for two pounds.

"But that was not just," interrupted Miss Brackett—repeating, "It was not just, and I should not think they would have prospered."

"Mr. Astor had nothing to do with that," I continued—adding that his life had afforded a fine illustration of one of the essays of John Foster, whose picture she had been examining—that on Decision of Character. She was quite interested in the story, and we proceeded on our walk.

"What do you think of this house?" I inquired.

"It is a noble building," she replied. "I should like to get a good view of it, but there are so many people crowding

and we will step in for a few minutes." On reaching the foot of the street—

"There," she exclaimed, with a playful smile, "you said the gate was always open, but you see it is shut."

"It is not locked, however," I rejoined, "as you will see. * * * There, you see I have opened it. Now, step in, and we will walk around the grounds." * * *

"How do you like the College?" "Very well," she replied—"but there is nobody in it." "Because it is the vacation," said I; which was the fact.

I then proceeded, during our walk, to give her a brief history of the College—its breaking up at the beginning of the war of the Revolution—the harangue of Hamilton to the people in front, while his Tory preceptor, by that means, was enabled to escape out of the back window, &c., &c.; in all which she was much interested. It is proper here to remark, by way of explanation, that these conversations and episodes were necessary, to entertain her during her imaginary walks, for she did not like being hurried; and although it was all ideal, yet Miss Brackett wanted as much time as though she were in reality performing the exercise. She wished to stop at different objects as frequently to admire, and to linger as long, as though she were actually awake, not blind, but clear-sighted—and in New-York.

"How do you like the trees?" I inquired.

"Very well; but there is one of them which is decaying, and should be cut down and taken away."

I was not aware of this fact, and from my knowledge of the trees, thought she must be in error. On examination since my return, however, I find that one of the trees, in front of the wing occupied by Professor McVickar, has been sadly injured, by being barked in several very large places; and the trunk is otherwise diseased. A canvas bandage, tarred, has been applied to the trunk, and the trunk itself has been smeared with that staple of North Carolina merchandize.

I told her the President of the College lived in the first wing. She replied that there was nobody living there now—the house being empty. On inquiry, I find that she was cor-

rect—the house being shut up, and the President's family in the country.

I now proposed to end our walk, and step into my house, to which I endeavored to lead her. The house is No. 36 Church street—is very peculiar in its construction—having no door upon the street—the entrance being by an iron gate into a little court. There is, on the opposite side of the street, a somewhat similar entrance, by a door, into the yard of Mr. Douglass, corner of Park Place and Church street. As we entered the court, Miss Brackett shuddered, and clung to my side. I asked her what was the matter. She replied she was afraid of that black man in the yard. I reasoned with her against any apprehensions of fear, but to no purpose. Mrs. Hopkins here remarked that Loraina had always been afraid of negroes, and could not bear to be near them when well and awake. However, I soon persuaded her to proceed, descend into the basement story, in advance of myself, and see what the servants were about in the kitchen. She did so, and reported on her return, that there were two white women, together with a negress, who was engaged in cooking something sweet. I asked her whether she was certain both the white women were full grown, and she answered they were. I inquired what they were about, and she said she did not like to tell me. I then descended into the kitchen with her, and asked her what the black woman had in her hand. She said she did not know, but it looked like something sweet. I asked her to taste it. She said, "No; she could not taste anything cooked by a black woman, because it was not clean." On assuring her that a colored woman, if well washed, would be just as clean as a washed white woman, she asked for a taste—tried it in her mouth,—said it was too sweet—and raised her hand to my lips, saying that I must taste of it also.

It was evident that this was all incorrect as to our domestic establishment, and it struck me that she had by mistake entered the wrong house. I accordingly addressed her thus:—

"Why, Miss Brackett, we have made a mistake, and gone into a wrong house. Let us get out as quick as possible."

Taking her thence into the street, I said, "Let us cross over—that is my house—how do you like it?"

She replied that it was a very pretty house—she liked it much; but it was a good deal smaller than the other."

"How many stories has it?"

"Two," was the correct reply.

"How do you like those windows?"

"Oh, they are very beautiful. It would be so sweet to sit and look out of those windows on the green."

"Now," said I, "let us walk along to the gate, and go in. We have been absent in Providence some time—I have left Mrs. Stone there—and I want now to come suddenly upon them, and see if perhaps they are not playing high-life below stairs."

As we passed along, my companion looked up and said: "Why, I should think you might as well cut a door through into the street." This would have been a more important point, had I not some time previously remarked, by accident, that our house had no door on the street; Miss B. might have heard that observation, and she might not.

Arriving at the gate, I again sent her into the kitchen in advance, to take the servants by surprise, a conceit which seemed to please her. The passage into the kitchen from the court, is winding, and she entered with the caution of a stranger. She then said, as if to the servants, in a loud whisper—"Hist, the Gentleman has come home—I say, the Gentleman has come."

Calling her out, I inquired how many servants were there. She replied, correctly, two. I inquired their ages, and she answered, again correctly, that the cook was a woman who seemed to be just past middle age, and the other a young girl. In a word, she gave very accurate descriptions of the persons of two servants who had been left in charge of the house. I inquired the age of the smaller; she said she could not tell, but would ask her. She then spoke—"How old are you? Is that your mother?" Then turning to me she observed—"She will not answer me." She then inquired of the other—"Is that your daughter? How old is she?" Turning to me again, she remarked—"Why, she will not answer me either."

I inquired what they were doing? She answered—"not much of any thing"—which I thought not unlikely. It being washing day, I asked—"are they not washing?" She said, and repeated, they were not. I asked what kind of a frock the girl had on? She replied that she could not see clearly—the room was rather dark—but she believed it was a dark purple sprig. On both of these points she was mistaken. The cook *was* washing that day, and the frock of the girl was blue, with a small light flower. It is proper to add, moreover, that there was no colored woman, engaged in culinary operations or otherwise, at the time in question, in the house opposite, where I supposed my companion had entered by mistake.

Addressing my fair companion again, I observed that we had been long enough in the kitchen, and that I had a number of pictures in the drawing-rooms above, which I was desirous she should see. We therefore ascended through the always dark stair-case passage, and entered the drawing-room. I attempted to direct her attention to several pictures, but in her imagination she ran across the room to the centre-table, standing in one corner, expressing her admiration of the books with which it was covered. She glanced at several, speaking of the beautiful pictures with which they were filled. With one of them she seemed to be most of all pleased. I asked her what it was. She replied "Ill—illustrations of the Bible." I had not thought of the table or books until she thus called my attention to them. "I saw just such a one the other day," she said, "at Mr. Farley's in Providence, only the cover of that was brown, and this is green." Mrs. Hopkins here informed me that it was so—she had seen, at the house of the Rev. Mr. Farley, while in the state of magnetic slumber, a copy of the work she was now examining, which that gentleman, it was ascertained, did actually possess. I knew that the Bible Illustrations, with a heap of other literary and pictorial volumes, were lying upon the table in question, and I knew that we *had* possessed one with a green cover. One of the two, however, had been presented to a friend—but of which color I knew not. On returning home, I found that she was in error with regard to the cover—it being brown instead of green. But by the side of it, lay

the "Gems of Beauty," in green morocco, and another Keepsake bound in the same color.

Having satisfied herself with the books, she next turned to the pictures, though not without urging. Reaching up her hands, she took down a small painting, and asked me to look at it—placing it in my hands. I asked her what it was. "Ask me what it is!" said she, "when you have it in your own hands and know as well as I!" She would do no such thing!

I then asked her to examine the painting over the side-board. She looked at it for some time, and in answer to questions, expressed great pleasure at its beauty. But I could not induce her to tell me what it was, or describe it, for the avowed reason that I was looking at it with her, and it was trifling with her to ask such a question.

Dr. Capron here remarked to the circle, that such was her usual course. Whenever she was looking at an object with, as she supposed, another person, she would not answer questions of this description—believing either that they were not seriously put, or that the questioner was quizzing or sporting with her. All, therefore, that I could obtain from her, with the exception of general expressions of approbation, was the remark—that she did not like the man's coat in the foreground. Here, also, it should be noted, that when in the magnetic state she can talk only with the person or persons with whom the magnetiser has willed that she shall be in communication. She can hear nothing addressed to her by any one else, nor can she hear the conversation between any two individuals, nor even the person with whom she is in communication if he directs his speech to any but herself. He must speak to her, or she hears him not, and only wonders why his lips move, and yet that he does not speak.*

My next experiment was with another picture of a very peculiar character. "Miss Brackett," said I, "there is a

* Statement of Mr. Jesse Metcalf, one of Miss Brackett's friends, contained, among other interesting papers, in the Appendix to No. 1 of Deleuze's *Practical Illustration of Animal Magnetism*, Providence, by R. Cranston & Co. Deleuze's work has been translated by Mr. Hartshorne, of Providence, and the collection of papers in the Appendix embodies a large amount of important facts upon the subject, recently developed in that city.

picture in the other room, hanging over the couch, which I value highly. I wish you would look at it." [I ought before to have remarked, that in no instance did I indicate to her what were the subjects of the pictures; and of the existence of three of them, of which I shall soon speak, and which I designed to make the principal tests, not a soul in the room, as I believe, had any previous knowledge excepting myself.] Miss B. thereupon walked into the other room—the folding-doors standing open, and looked with great interest upon the picture I had indicated. But although she appeared to inspect it minutely, I could elicit no description from her. I told her that both the pictures were painted by a young and promising artist, a Mr. Hoxie, and I valued them highly. He was a young man of great merit, and I would take some opportunity of introducing him to her. "Where is he?" she asked; "I do not see him." I replied that he was not here now, but I would see him soon; and then attempted again to elicit something of a description from her. But she evaded me artfully as before.

Dr. Capron again spoke to me, of which circumstance, however, she was evidently unconscious; and remarked, that when I had proceeded as far as I wished, he would come suddenly upon her, as if on a visit to New-York, and after taking her from me, she would without doubt freely relate to him all that had taken place between her and myself. In this way I would be abundantly able to form an opinion as to the power of the Magnetic influence upon the mind, when the body is wrapped in insensible slumber so profound that the discharge of a park of artillery would not disturb her.

There were various other paintings in the drawing-rooms, too many for a particular examination within the time at our command. Among these were several portraits. To one of these, an admirable head by Inman, Miss Brackett objected that the coat was too old-fashioned, and she wondered they should have painted a man in such a coat. The remark as to the rather countrified cut of the coat, was correct; but she spoke of a quaker coat, as appearing upon one of the portraits, which is not there. She was asked, if among the portraits there was any one which she recognized? She replied

that there was one gentleman whom she thought she had once seen in Providence. It was the portrait of one of my intimate friends who was of the party, and to whom she had been introduced in the morning; by Frothingham.

I now asked Miss Brackett to walk with me into the library—a small apartment built purposely for that object, and in a degree separate from the main body of the house. I told her that I had some pictures in that room, to which I wished particularly to invite her attention—giving her, however, not the slightest intimation as to the character of the pictures. On entering the library, “this,” said I, “is my den—my literary work-shop—where I can shut myself up, and be as secluded as I please. I built it on purpose.” “Oh,” said she, “it is a nice little place—I should like to shut myself up here too; come, you go out, and leave me alone—I want to read these books. But,” she continued, “if you built this on purpose, why did you not make it wider while you were about it? It is so long and narrow, and so close—it wants some air.” Now, these are exactly the criticisms upon my private “den,” made by all my waking friends; for it so happens, that, in its construction, having but a small lot, I made a sad miscalculation as to the width of the room.

I explained the matter to her, and told her I would leave her with the books as long as she pleased after we had looked at the pictures. I then asked her to look at the upper painting above the fire-place. Now, I must remark in this place, that that was a picture which I had recently purchased, and which had only been sent home on the preceding Tuesday or Wednesday. No person in the room, excepting myself, knew of its existence. She looked at the picture, and became instantly pensive. Presently her bosom heaved with sighs. I asked her what she thought of it. She said she did not like to look at it any more. I then requested her to look at the picture below. She did so, and in a moment was absorbed with curious interest. But, as before, she would not describe it to me, farther than to say it was the portrait of a dark colored man; but she brought her hand round her head, as much as to say there was something peculiar about the head. I then again directed her attention to the upper

picture. She immediately became pensive, and affected as before. The experiment was repeated several times, until, in contemplating the upper picture, she sobbed and wept. "Well," said I, "if that picture affects you so much, Miss Brackett, you need look at it no more. I have here a picture, in this drawer, which I prize highly, and will show it you." Saying which, I opened the drawer, and handed her the picture. She (in imagination, of course,) took the picture, and observed in a whisper, as if talking to herself, "oh, it's a miniature." I asked her what she thought of it? She replied it was very beautiful—but would not describe it, for the reasons I have already several times mentioned.

I now requested Dr. Capron to take her from me, and resume his sway over her for the purpose of the suggested cross-examination through him as to what she had seen. He took her by the hand, and the following scene ensued:—

"Ah, Loraina, are you here?"

"Why, Doctor, how do you do? When did you come from Providence?"

"I have just arrived."

"I am glad to see you."

"And I am very glad to see you. When did you come to New-York?"

I forget the reply to this question. The conversation, however, was upon the common topics which would be naturally suggested by an actual meeting of friends, under the circumstances imagined. The Doctor continued:

"How have you been engaged since you came to New-York? Have you seen any thing?"

"Oh yes. Mr. Stone has been taking a walk with me, and shown me a great many things." She then informed him, in answer to questions, of her walk through Broadway—mentioned the lions—the Astor House—and other matters, not necessary to be repeated for the purpose of this narrative. Doctor Capron continued:

"Well, Loraina, when Mr. Stone was in Providence, a few days since, he spoke to me of some pictures which he prizes highly. Did you see any of them?"

"Oh yes. I went to his house and saw a great many.

I took down one, and handed it to him; and, what do you think?—he wanted me to tell him what it was, when he had it in his own hands!—but I wouldn't,—he pestered me with so many questions!"

I here suggested to the Doctor, that he should ask her whether she saw a fruit piece. He did so. "Oh yes," was the reply. "That was the very picture I took down and wouldn't tell him what it was."

This was correct. From what I could gather, when she began examining the paintings, I supposed she referred to a beautiful fruit piece by Ward, of London.

The Doctor continued—"Mr. Stone told me there was a painting over the side-board—what kind of a picture was that?"

"It was a lake, with mountains around it. I thought it very beautiful."

Such is the fact. The picture is a charming mountain landscape, the scene being a beautiful lake among the Catskill mountains, by Hoxie.

"Well, what other pictures did you see? What is that picture which Mr. Stone told me was hanging over the settee?"

"Oh, it was a curious picture. It represents three Indians sitting in a hollow tree, which looks as though it had been dug out on purpose. And the tree is filled with marks." [Hieroglyphics.]

This was the most wonderful reply we had had yet. The picture is a composition landscape, by Hoxie, containing the portrait of the decaying trunk of an enormous sycamore tree, standing in the neighborhood of Montezuma, N. Y. The artist has introduced a group of three Indians, and has likewise traced a number of hieroglyphics within the open trunk. These hieroglyphics are seldom noticed by visitors, unless specially pointed out. And yet this blind lady, with bandaged eyes, who had never been in New-York, nor heard a whisper of the existence of the picture, had discovered them! The fact seems not only incredible, but absolutely impossible. But, as I believe, it is nevertheless true.

"Did you notice particularly any other pictures? Mr.

Stone told me he had several in his library, upon which he set a high value. Did you see them?"

"Yes."

"What were they?"

Here she again became affected, as she replied—"One of them was Christ in his agony, with a Crown of Thorns!"

This reply was astounding. The picture is an admirable copy of the *Ecce Homo* by Guido. It had only been sent home a week before, and I had cautiously avoided mentioning it to my most intimate friends present at this extraordinary interview, until she thus proclaimed it.

"What other picture did you see in the library?"

"There was a portrait of an Indian Chief."

This was another wonderful reply. The picture is an admirable copy, by Catlin, of a capital portrait of Brant, the Great Mohawk Warrior, which has recently been procured, to be engraved for the forthcoming life of that celebrated chieftain.

"How was he dressed?"

"Why, I can hardly describe it. His head was shaved, and I don't know exactly whether there was any hair left on or not. There was something on the top, but I could scarcely tell whether it was hair."

This description was very accurate. The knot on the crown is the scalp-lock; and the war-paint around it, and something like a ribbon tying it, would render it doubtful to a superficial observer, unacquainted with Indian customs and costumes, whether there was any hair there or not.

"Was there no other picture in the library?"

"Oh yes: he took out of a drawer, a miniature."

"Did it resemble the large picture?"

"I thought it did, somewhat."

[I believe I had put this question to her when she was under my control.]

"How was it dressed?"

"It was a very handsome picture, and had a cap and plumes."

This was another wonderful reply. The picture in question is a very beautiful miniature likeness of Brant, com-

posed by N. Rogers, from two pictures of the chief, taken when he was a young man, and first in London—in his court dress. The picture is designed to embellish the forthcoming work referred to, and lies yet in the drawer, where it was seen and described by Miss Brackett—blind—previously unconscious of its existence—and two hundred miles off when she saw it.

The Doctor now transferred the somnolquist back to me. Taking her hand again, quick as a flash we were restored to the place and position occupied at the moment of the Doctor's intervention. I resumed the conversation, by asking her if she had ever heard of Wall-street? She replied that she had not.

"You have heard of the great fire in New-York?"

"Yes."

"Would you like to take a walk down there, and see how it has been rebuilt, and where they are building the new Exchange?"

"I should like to go there very much."

The imaginary walk was immediately commenced. "Here," said I, "is Trinity Church—the oldest in the city. Perhaps you would like to take a look into it?"

She replied that it would afford her pleasure to do so—adding, "but I guess you will be obliged to get the doors open before we get in." I told her the sexton would open them at once. "Come," I added, "I will open the gate,—and there,—you see the doors are opened."

The moment she had crossed the threshold, and arrived at the inner door, she paused, and looking half round, smiled, and, as it were, bit her lip.

"What attracts your particular attention now, Miss Brackett?"

"I was looking at these awkward pews. I never saw such inconvenient pews."

"What is the difficulty with them?"

"Why, how they look!"

"But the richest people in New-York attend Church here."

"Then I should advise them to tear away these old pews, and build new and better ones."

Now, it happens to be a fact, that the pews in this church are just the worst looking, and most inconvenient, in the city.

"How do you like the pulpit?"

"I think it wants new drapery; only see how old it looks. The cushion where they lay the Bible is quite threadbare."

I have examined these draperies since my return, and should advise the vestry of that church to take the hint of the somnoloquist. The cushion is not exactly "threadbare," but the drapery of both the pulpit and the desk needs renewal.

I asked her to look beyond the pulpit, and examine the sculpture. She did so, and was deeply interested. But she did not describe it. I asked her which figure she liked best? She answered the standing figure. I inquired whether she understood the design of the figure? She said she did. I am not certain whether I told her that it was a monumental structure, but I think I did say that the standing figure was a personification of Religion. However, she gave no evidence that she fully comprehended the work. I asked her how she liked the lights behind? She replied very well, and added that she had never seen the light let in in that way before.

On leaving the church, I suddenly remarked—"why, Miss Brackett, after all, I omitted one thing at my house, which I very much desire you should see. In our little basement room—the little snuggery where we breakfast—I have two pictures—one very curious, which you must see. Will you walk back with me, and look at it? She replied in the affirmative, and I immediately added—"well, here we are." "That's likely," said she, playfully,—“you have got there before I have started!” "Very true," said I, "but I will come back and walk with you." * * * "Now, Miss Brackett, we are here at all events."

"And is this your family breakfast-room?"

"It is."

"It is a nice little place."

"Now, Miss Brackett, look at that picture, and tell me what you think of it?"

She looked and began to smile, and was evidently much amused. But, as before, she would give me no description of either. Doctor Capron here observed to me, that if I charged her particularly to remember what she saw, she would do so, and tell me about it when awake. I then remarked—"If you will not tell me now, will you be careful to remember what you see—what pleases you so—and tell me afterward?" She promised faithfully that she would.

We had now been occupied nearly four hours, and my engagements were such as to render it necessary to bring my travels with this most interesting companion to a close. I therefore proposed returning to Providence, to which she assented.

"How will you go?" I asked.

"We will fly."

"Very well—I am used to that mode of travelling." Claspings both my hands in hers, she went through the same process of ascending into the air by my assistance, as before.

"Oh, how beautiful it is," she exclaimed, "to look down upon the city. How vast—how grand!" Lingerings a moment, as if hovering over the town, I directed her attention to several objects—the land and the water. "That dark mass of buildings is the Bellevue Alms House. That high column is the Shot-Tower—it is the highest structure on the island."

"And we are so much above that!" she interrupted.

"Ah, here we have New-Haven."

"How beautiful!" she exclaimed. "Stop, I must look at that. It is very beautiful."

"And this is New London—How are you pleased with it?"

"I don't like its appearance very well."

"Nor does any body else," I replied.

"And here we are in Providence," I continued. I then assisted her in descending, as from the first flight, and asked her how she had been pleased with her visit to New York? She replied that she had been exceedingly gratified—that she

ed the route home very much, as it was one she had never travelled before.

Dr. Capron now again willed her away from me, resumed his control, and by the peculiar mental process of Animal Magnetism, together with a few brushes of his hand over her forehead, awoke her. She at first complained of being somewhat confused; but in the course of one or two minutes resumed her self-possession, and was as cheerful, and intelligent and diffident, withal, as before she had been magnetised. The Doctor had charged her to remember the circumstances of her visit, and he now questioned her respecting several incidents heretofore detailed at large. Among others, he inquired again what was the particular object that had attracted her attention, and seemed to annoy her, at the Bowling Green opposite the lions? She blushed to the eyes and said she must be excused from answering.

He then asked her what was the picture in the basement room of my house, which seemed to please her so much?

She laughed outright, as she replied—"It was a funny looking fellow pulling a cat's ear."

This was another remarkable answer, affording a still farther and most striking illustration of the mysterious power of this potent though unknown principle. The picture in question is an old and admirable painting, recently purchased by my friend, the Rev. J. C. Brigham, and loaned to me. It had but just been returned from the hands of the picture-framer, and had not yet been hung in the drawing-room. Its existence, I am perfectly confident, was unknown to any of the party present except myself; and the subject, that of a sly, mischievous fellow, full of wicked laughter, as he is teasing some antiquated lady by pulling or pinching the ears of her favorite tabby!

Such were the results of this extraordinary interview, and such the actual phenomena attending a single nap of magnetic slumber, under circumstances where everything like ostentation, or a desire of display, or even of a private exhibition, was avoided; and where, I repeat without hesitation, deception, fraud, collusion, misunderstanding, and mistake, were alike utterly impossible. I have written fully and

faithfully, omitting, as I believe, nothing essential to a full illustration of the interview—preserving so much of the very language used, as a practised and pretty retentive memory has enabled me to recall—giving the substance, where the identical language is lost—and presenting a simple and unadorned narrative of the truth throughout.

In the early part of this communication I have adverted to the extraordinary power of this young lady—blind though she be—of reading, while in the magnetic slumber, letters within several envelopes, without breaking the seals. This was a point to which I likewise directed my attention, and circumstances occurred most opportunely to favor my design. On Sunday, Aug. 27th, while I was in Providence, and the day before my interview with Miss Brackett, a small package was received by Mr. Isaac Thurber from Mr. Stephen Covell, of Troy, containing, as he wrote to his friend, a note, which he wished Miss B. to read while under the magnetic influence, without breaking the seal, if she could. Mr. Covell had been induced to try this experiment, in consequence of having heard of extraordinary performances of the kind, which, of course, he doubted. The package, or letter, was evidently composed of several envelopes. The outer one consisted of thick blue paper. On Sunday evening Miss B. was put into a magnetic slumber, and the letter given her with instructions to read it. She said she would take it to bed with her and read it before morning.* On Monday morning, she gave the reading as follows:—

“No other than the eye of omnipotence can read this in this envelopement, 1837.”

I made a memorandum of this reading, and examined the package containing, as she said, the sentence. She said then, viz. on Monday morning, that there were one or two words between the word “envelopement” and the date, as I understood her, which she could not make out. I examined the seal with the closest scrutiny. It was unbroken, and to

* So I understood the matter at the time of the interview. By a statement of Mr. Thurber himself, however, contained in the publication of Mr. Harts-horne, it appears that the *clairvoyante* did not take it to bed with her, but retired into a dark room to make it out, from choice, and read it to Mr. Hopkins and a number of others, on her return.

open the letter or to read it without opening, with human eyes, was impossible. After my return to the city, viz. on Wednesday, Aug. 30th, I addressed a letter to Mr. Covell, to ascertain whether the reading of the blind somnambulist was correct. The following is his reply:

“TROY, September 1, 1837.

“Dear Sir,

“Your’s of yesterday I received by this morning’s mail, and as to your inquiry relative to the package submitted to Miss B. while under the magnetic influence. I have to say the package came to hand yesterday. The sentence had been written by a friend, and sealed by him at my request, and in such a manner as was supposed could not have been read by any human device without breaking the seal. We think the seals have not been broken until returned. The sentence as read by Miss B. is:—“*No other than the eye of Omnipotence can read this in this envelopment—1837.*” And as written in the original, on a card, and another card placed on the face of the writing, and enclosed in a thick blue paper, was:—“*No other than the eye of Omnipotence can read this sentence in this envelope.*—Troy, New-York, Aug. 1837.”

“Respectfully yours, &c.

“STEPHEN COVELL.”

“William L. Stone, Esq.”

I also left a note, hastily prepared, for the blind lady to read, the contents of which were known only to myself. It was carefully folded, so as to preclude the possibility of reading it, by the natural sight, without opening, and sealed with seven wafers and two seals of wax, with my own private signet. By the mail of the following Saturday I received the letter; the seals were unbroken, and exactly in the condition I had left them, with the answer written on the outside, in the hand-writing of the friend who had assisted me in obtaining the interview, which answer is correct, as far as it goes. I have already remarked, that I was in great haste at the time of preparing the note, yet I was determined to leave something so much out of the ordinary track as to puzzle the lady if possible. Accordingly, having the odd title of a queer old

book in my pocket, printed in a small Italic letter, I wrote a part of the note with a pencil, and stuck on two and a half lines of the small Italic printing, with a wafer. The note, written and printed, as I left it, was in these words:—

“The following is the title, equally quaint and amusing, of a book which was published in England in the time of Oliver Cromwell:—‘*Eggs of Charity, layed by the Chickens of the Covenant, and boiled by the waters of Divine love. Take ye and eat.*’ ”

I subjoin the answer sent by Miss B. through an intimate friend:—

“The following is a title, equally amazing (or amusing) and quaint, of a book published in England in the time of Oliver Cromwell:—

“Eggs of Charity”—

“Miss B. does not know whether the word is amazing or amusing. Something is written after the ‘eggs of charity,’ which she cannot make out.”

Why the *clairvoyante* did not read the whole note as readily as she did the part which she did read, I am a loss to give an opinion. On a minute examination of the paper, I find that, accidentally, in folding it, there was one thickness of paper over the lines which she did not read, more than over a portion of what she did read. But the same additional thickness of paper was over the first line which she did read, and the two thick wax seals, and a number of wafer seals also, intervened over nearly the whole. Those seals were strong and deep impressions of my family crest, with the motto distinctly shown; and the whole returned to me so perfect, and in every respect entire, as at once to put at rest every suspicion of foul play, had such suspicion been entertained.

I am perfectly aware, my dear Sir, that in allowing the preceding statement, which is no more than a simple and unadorned narrative of facts, to go forth to the world, I am setting myself up as a target at which scores of witlings and brisk fools will be sure to let fly successive showers of arrows. Indeed, I have already been assailed, from various quarters, through the public journals, and in the conversa-

tions of individuals, in consequence of a recent and very partial and imperfect publication, announcing my visit to Providence and the experiments of the sealed letters. The "Chronicle of the Church," published at New-Haven, has arraigned me with grave severity as a convert to "humbuggery and mystification," and as an easy dupe in respect to transactions "bearing upon their face the impress of gross imposition." Other journalists have freely applied the phrase, more expressive by far than elegant, that I have been "outrageously humbugged." Others, again, have plied me alternately with raillery and grave rebuke. Well—be it so. However well stored may be their quivers, and however thick and fast their missiles may hurtle through the air, I should feel myself but a sorry knight of the quill, to complain at receiving back a small portion of the change of which I have dispensed so much, though I should be pierced like another St. Sebastian. If I am correctly informed, the editor of the Church Chronicle will soon find a far abler exponent of the mysterious principle the existence of which he decries, than I can ever hope to be, in the Bishop of his own diocese. Still, whether that distinguished prelate should take the field or not, the facts recorded in this communication remain the same. Meantime your own reading must have taught you, that neither theories nor principles are the less philosophical or the less true, because of unbelief or ridicule. The original projector of the employment of steam for the movement of machinery, was denounced as a lunatic for the suggestion, and confined as a madman for persistence in his folly. Galileo was twice imprisoned in the dungeons of the Inquisition, by the learned doctors of Rome, for opposing the astronomical theories of Aristotle, and asserting, with Copernicus, that the sun remains stationary in the centre of the universe, while the earth revolves around it in annual and diurnal motions. And in your own profession, you cannot be ignorant of the persecution of Harvey, the great medical revolutionist, who discovered the circulation of the blood; or of the fact that Jenner was at first denounced as a quack, for a discovery which has constituted him one of the greatest benefactors of modern times.

Mistake me not as citing these illustrious names with a view of inscribing my own in the same category. My object is merely to show, that scepticism, in regard even to the most valuable discoveries, is no new thing under the sun; and that satire, however biting, and ridicule, however pungent, although they may deter the timid from the avowal of an honest opinion until the world shall have decided for them, or raise a laugh at the expense of those who march in advance of the public voice, are nevertheless no test of the soundness of a theory, the value of a discovery, or the correctness of a principle. "What I know to be true, that will I declare; and what I feel it to be my duty to represent, that will I have the boldness to publish;" was a memorable manifesto of the late Timothy Pickering when about to make certain political revelations; and I know nothing to deter the exercise of a like degree of moral courage, in giving utterance to facts connected with the philosophy of the human mind, involving the phenomena of ordinary sleep, dreaming, and somnambulism,—the independence of our spiritual nature of the bodily organs which subserve the purposes of the present life,—and, in one word, eliciting new and enlarged views of the perceptive faculties of the mind and the nature of the soul.

Were it my desire to enlarge upon this subject, or rather, were it not my design to confine the present communication strictly to a narrative of facts transpiring under my own eyes, I might easily fill a hundred pages more with incidents and illustrations of the most surprising character, which have occurred at Providence and in its vicinity within the last few months, in the course of the experiments that have been made—as well attested, too, as the battle of Bunker Hill or the Declaration of Independence. These facts might be gathered by hundreds, from the most authentic sources—arising, not from two or three cases of nervous, debilitated, and practised females, nor under the auspices of one, or even two, magnetisers,—but in the course of hundreds of experiments, upon as many subjects, of different ages and sexes, under the care of gentlemen of the first character—lay and professional. One example only, of the many to which I refer, will be added at the close of this communication. The

case was very remarkable, and the circumstances created a deep sensation when they transpired in Providence—supported, as they were, by the testimony of so able and exemplary a physician as Dr. Brownell.

In regard to the imputation, that a gross imposture has been played off upon me, I will not detain you by its refutation. I have already said, repeatedly, that the character of all the parties to the interview forbids the idea of fraud, collusion, or imposture. It surely will not be contended that I shall prove what I saw and assisted in performing. The strongest evidence possible, and the most convincing to an individual, is that of his own senses. "When awake, and in our perfect mind," says Dr. Beattie, "we never mistake a reality for a dream. Realities are perceived intuitively. We cannot prove by argument, that we are now awake, for we know of nothing more evident to prove it by; and it is essential to every proof to be clearer than that which is to be proved." * I will not, therefore, distrust the evidence of my own senses, where all the circumstances were such as to render deception impossible. The weight of other testimony depends upon the character of the witnesses for truth and veracity, and their means of knowledge of the facts related, and their exemption from such interests and motives as might sway them from the truth. These are the important attributes of evidence; and witnesses sustaining such a character, are entitled to full credit. Such was the character of the parties with whom I was in communication during my visit to Miss Brackett. What I saw, I know to be true; and what was told to me as truth by Dr. Capron, Miss Brackett, and those of her friends with whom I conversed, I as fully believe.

There are those who disbelieve in the principle of Animal Magnetism altogether, and who would not believe though one rose from the dead. They contend that the whole thing is morally and physically impossible. There are others who are incredulous because the experiments are not attended by uniform success. Such is, doubtless, the fact, as the magnetisers admit, for causes assigned which are abundantly sufficient. There is yet another class, who are not only disbe-

* *Elements of Moral Science*, Sec. viii, p. 156.

lievers themselves, but are determined that the science shall not prevail. These, instead of acting like ingenuous searchers after truth, attend the exhibitions for the express purpose of defeating the operations, by interposing obstacles, embarrassing alike to the magnetiser and the subject. In order to a successful experiment, perfect composure and tranquility of mind, in both magnetiser and subject, are understood to be necessary, if not absolutely indispensable. If, then, objectors and sceptics visit an exhibition for the express purpose of passing off deceptions upon the illustrators of the principle,—intentionally distracting their attention and interrupting their mental operations—the want of success under such circumstances is no argument against the science; and only proves that the objectors are no gentlemen. Again, there are those who fear to believe, lest an argument shall be derived from the admitted existence of the magnetic influence, against the miracles sustaining the divine origin of the Christian religion; whereas, in my apprehension, the very reverse is the fact; since, if testimony like that to which I have referred, is to be rejected, where are we to look for the proof of those very miracles? Would not the sceptic, by the adoption of such a rule, bring himself upon the identical ground assumed by Hume, who disbelieves all the evidence of miracles, upon the principle that we cannot believe any thing contrary to our own experience? I am aware, however, that others think differently. Indeed, an intimate friend of my own, on reading the preceding narrative, observed to me, “Were I to believe in the reality of what you have written, I should become an infidel.” Now, the scruples of such are doubtless to be respected. But I must repeat, I can perceive no good foundation for them. “How common,” says Knight, in his *Wayward Criticisms*, “when we have just spoken and thought of a person, to see him immediately afterward. If it be even more than casualty, is it unphilosophical to suppose that there may be a certain attractive, although invisible emanation, not unlike that of the magnetic, electric, gravid, or cohesive influence; each emanation being peculiar to, and characteristic of, each individual, coming from the body into the air, which prompts the forethought?”

And is it any more unphilosophical to believe in the activity of the human soul during the suspension of the external senses by that species of slumber, equally peculiar and profound, produced by the magnetical influence, the existence of which, to a greater or less degree, I take it for granted can no longer be denied by any one? We know that somnambulism, or the faculty of locomotion, of speaking, of holding conversations with others, and even of sustaining an argument, does exist. Of this fact, the Rev. Mr. Finney, whom you probably know, affords a striking example. Why, then, should we deny the possibility of the unusual physiological phenomena attributed to the influences of Animal Magnetism, acting upon persons of peculiar nervous susceptibilities? Why deny to the soul the faculty of recognizing external objects through unusual ways, without the help of the senses, and of annihilating time and space in its movements? Or why deny to the etherial spirit, when in such a state, the power of visiting, in its imagination, other climes and other spheres, for its amusement, its wonder, or its instruction? Is it more wonderful than the trance of Tennant, whose spirit, without controversy, did thus leave its tenement of clay, and behold things more glorious than that holy man dared to describe? But I am transcending the purpose of this communication, and will forbear.

After all, my dear Sir, I am not without apprehension that you may yet inquire of me, what is my own belief upon the subject? The question would be a poser. I cannot deny the evidence of my own senses, and therefore I must believe in something. But how much to believe, or what, I am puzzled to tell. Fraud, deception, imposture, I once more repeat, in the matters I have related, were entirely out of the question. On the whole, therefore, I must end as I began, by quoting the sage conclusion of Hamlet, albeit his brains were zig-zag, that there are more things in heaven and earth than are dreamed of in our philosophy.

I am, with respect, &c. &c.

WILLIAM L. STONE.

To Doct. Amariah Brigham, M. D.

POSTSCRIPT.

It was the purpose of the author, in presenting a second edition of the preceding letter to the public, to record a few additional facts, connected with this interesting subject, equally wonderful, and in some respects even more so, than those already detailed. A brief reply to some of the criticisms that have been made upon this pamphlet by a portion of the daily press, had also been meditated. But the first edition, of two thousand, has gone off so rapidly, and the demand for the second is so pressing, that the design has in both respects been relinquished. One only of the criticisms referred to will the author stop to correct. The editor of the American, in his liberal notice of the first edition, seems to suppose that the only subjects of the magnetic influence are females. This, in the full extent of the position, is an error. It is doubtless true, that, as a general rule, the female system is more susceptible of this mysterious influence than the male. But such is not uniformly the case. Several instances have occurred in Rhode Island, particularly in Pawtucket, in which robust men have been effectually magnetized. The operator at Pawtucket is Mr. Daniel Green, a man of respectability, who, from what I can learn, is capable of exercising a greater magnetic power than any other gentleman who has yet attempted an experiment. I can also state, that, on the evening of Tuesday, the 3d day of October instant, Mr. Grant, of Providence, then and now giving experiments in the city of Albany, put a healthy young man into a profound slumber, in the midst of a crowded auditory, and contrary to his own counteracting efforts. I was in Albany at the time. The Governor, and several Senators and other distinguished gentlemen, were present. The young man was a sceptic upon the subject, and challenged the operator to a trial of his power, which, in ten minutes, was not only irresistible, but so powerful, that the subject was, in the end, thrown into convulsions. The experiment was not only convincing to himself, but, as I happen to know, to several gentlemen of education and character, who were unbelievers when they went to the exhibition.

Several very striking illustrations of somnambulism and *clairvoyance*, or clear-sightedness, when in a state of magnetic slumber, were also given at Albany on the same, and also the preceding evening. Among them was an imaginary journey, performed by the niece of Mr. Grant, in company with one of the Senators, to visit his own family at the place of their temporary residence, (Norwich, Conn.). The house in which his family

were lodged is very peculiar in its construction, having, among other eccentricities of architecture, three front doors, all of which were exactly described, with various other features and circumstances, and in the absence of leading questions.

Another very striking case occurred at Saratoga Springs, at which place Messrs. Grant and Potter were experimenting last week. A gentleman, an entire stranger, came into the room, and asked the magnetized lady to visit his house in Plattsburgh. She did so—described the place—the house—its apartments and furniture, not only with general, but very minute accuracy. Among other inmates of the family, she astounded the gentleman by describing his aged father-in-law, who has but one arm! Collusion or imposture, in this case, was entirely out of the question, and the fact cannot be contradicted.

I am in possession of a variety of other surprising facts, but have not yet permission to publish them with that particularity which I could desire. Meantime I beg leave to introduce the following article from the Boston Morning Herald, of September 29th; premising that I was in Providence at the time of the visit of the two medical gentlemen referred to from Boston, and have no doubt, from what I learned on the spot, of the essential accuracy of the statement here given. The statement of Miss Brackett's ideal visit to the hall of the Franklin Society was also related to me in Providence, in such a manner as to leave no doubt of its substantial truth:—

*"ANIMAL MAGNETISM.—Strong and Incontrovertible Testimony!—*Many may think that enough has been said upon this disputed subject, and turn away in disgust from any further discussion; especially will those be apt so to think, who, on account of the apparent absurdity of the matter, pronounce it to be a complete humbug, and consider themselves insulted, to have conversation or written argument upon it thrust into their faces. So was our decision once—but while we cannot believe so strange a theory until we have had the demonstration of our own senses to its truth, we are *forced*, by the weight of incontrovertible testimony, to be silent and refrain from scoffing, until the 'perfect day' of the revelation of its existence or falsehood shall dawn upon us.

We present the following new facts to the public, and our readers may believe or not. We will only say, that when it comes to bold denial of a supposed honest man's assertion, argument is useless—but to those who are not willing to think that a man who has ever proved himself true, will at once falsify, the following relation will at least surprise, for what we have to say is reduced to this—Will you believe our witness or not?

We hope we are not taking an unwarrantable liberty in mentioning the name of the individual, from whom the particulars below given are derived. Since the subject is an all-important one, a solemn one if it be true, an exciting one at any rate, we feel confident that he will be willing to have his testimony held up, a light set on a hill, as a guide to the searchers of the truth. We refer to Rev. Mr. Hall, of Providence.

A short time since, two physicians of this city, Drs. J. & W., went to Providence, in order, by their own senses, to be convinced. They have returned, *not fully satisfied*. They are confident of some strange effect produced—of the existence of the magnetic sleep—but were not able to content them-

selves in respect to the wonderful magnetic vision of distant or concealed objects. We will state the assigned cause.

The patient is Miss Brackett, of Providence, who is, and has been long, *totally blind*—of course, unless there is actual communication with her, to inform her of the existence or position of the objects or places she describes, her testimony is of the *very strongest nature*—it is *adamant proof*. The examination took place in the house of Rev. Mr. Hall.

Previous to questioning the patient, Mr. Hall took the physicians into a back parlor, in which were no chairs, and disarranged some articles, one of which was, to take a picture down from the wall, and lay it with its face on the table. The three gentlemen then returned to the room in which Miss Brackett, who had been magnetised, was sleeping. One of the physicians first questioned her, but almost at the outset, he said, after going with her in spirit into the room—"Take care, or you will stumble over the chairs and beds." The other physician then went with her to some house or other in a distant town, and said—"Be careful, or you will hit your head against the gate;" and he could not make her speak after. Now the case is, taking the premises for granted that 'such things are,' those who are sleeping are, in their perceptions, in reality standing with you beside an object which you wish them to describe—and it is often an answer to inquiries, 'What do you ask for—you can see as well as I can.' It is evident, then, that much caution and tact must be exercised to procure the necessary information. No trifling will be submitted to—and therefore it was, when the physicians referred to articles which they knew were not there, that the patient became offended.

The physicians having retired, Mr. Hall, Miss B. being still in her sleep, led her *in spirit*, into the back room again, and after asking her what she saw, she mentioned, among the first things, 'a picture lying on the table on its face'—and added, 'I will speak with you, Mr. Hall, for you treat me properly, but I would not have any thing to say to that other gentleman, for he laughed at me. He knew as well as I, that there were no chairs or beds in the room?'

From another occasion, Mr. Hall furnishes still stronger testimony. There is, in Providence, a room, occupied by the Franklin Society. This Society is a private one, with few members, and but few know of the occupancy of the room. In it are sundry matters, such as a case of stuffed birds, a stuffed cat, gray squirrel, &c., a preserved turtle, and other curiosities of the like kind. Mr. Hall went to the room, unlocked it, took some lamps from the stove, which was in the centre of the room, and placed on it the turtle—and then returned, locking the door, and putting the key in his pocket. He then, without communication with mortal being, went directly to Miss Brackett, whom he had requested previously to have magnetised, turned the magnetiser from the room, and went with the patient, of course *in spirit*, to the room of the Society. As soon as they were in the room, the patient started. 'Why do you start?' asked Mr. Hall. 'Why, don't you see, look on the stove there in the centre of the room. It will bite me!' 'Bite?—go closer—it won't bite.' She then seemed to smile at discovering the foolishness of her fears. 'What is it?' asked Mr. Hall. 'You can see as well as I,' was her answer. 'Yes—but I wish to know what you call it?' 'Is it ever eaten?' 'Is it ever eaten?' 'Yes—a part of it—in soup?' 'Well, what do you call it?' 'A turtle, to be sure!'

Mr. Hall then led her to the bird case, and asked her what she saw. She returned much the same answer as before—but said, evidently taking down the birds and looking at them—"How pretty this is. What a bright ring round its neck! Oh, here is a dear little bird!"

She soon started again. 'What is the matter now?' asked Mr. Hall. 'Why,' said she, 'only see that cat—that's a pretty place to put a cat, in the midst of birds!'

'Oh,' said she, 'here is something in the corner like a rabbit. What is it?'

Mr. Hall had not observed it when in the room, and could not answer. He left her, convinced that if there was any thing there, he should feel satisfied

—if not, all was uncertainty again. He hurried to the room, unlocked it, and went in, and found in one corner, a stuffed grey squirrel.

We present the above to the consideration of the public. Of Mr. Hall's veracity there can be no doubt. What disposal then is to be made of it? Time alone can reveal the end."

The following statement, also related to me as a fact in Providence, has since been published by Dr. Hartshorn, of that city, on the authority of Mr. Benjamin Cozzens and Mr. Joseph Balch, Jun.:—

"A child, about nine years of age, attending the school of Miss S***, in this city, was, about a month ago, during an intermission, found to be asleep in the school-room. One of the young scholars came and gave information. Miss S*** and others tried to rouse her, but not succeeding, they became alarmed. A young medical student, a son of Commodore John Orde Creighton, being called in, soon perceived that she was in a magnetic sleep. A little girl about ten years old immediately burst into tears. It was evident that she had done it; but she was so much terrified at the result of the mischief, that Miss S*** called her into another room, soothed her distress, and told her she need not be frightened; she had only to go to Anne, and ask her to wake up. This was done. She merely spoke to her, and she came out of her magnetic state, with that smile upon her visage which is peculiar to those who are gently roused from it.

The child had been, once before, and only once, put into the somnambulist state. It was effected in about five minutes, by a lady who had never before tried her *hand* at this business."

In a preceding page of this Postscript, I have referred to some still more recent illustrations of these phenomena, the particulars of which I am not at liberty to record, although of a very striking character. The truth is, there is a lamentable want of moral courage in the community, which prevents gentlemen from admitting facts, which from their own positive knowledge they know to be such, lest they should encounter the ridicule, and the small wit of the little minds which control but too large a portion of the public press. I am not to be thus deterred, however, from speaking out upon this, or any other subject, by the taunts, or the sneers, of any one. All I ask is fair play—and this I expect to receive from all controversialists who are gentlemen. When editors and critics are so stupid as to misunderstand what is said, or so malicious and unprincipled as to misquote and misrepresent an antagonist, there is no dealing with such. Nothing is easier than to assume a position for an author whom it is wished to assail, which he has never assumed, and then to overthrow it. Nothing is easier than to assert for an antagonist what he has never asserted, and then refute the assertion. And of course it is equally easy to hold a man up to ridicule, for language or opinions he has never uttered. All this treatment I have received from the stupid malice of the *Journal of Commerce*, the rapid loquacity of the *Express*, and the ill-natured perversions of a writer in the *Courier and Enquirer*. While these sheets are

passing through the press, however, a more sensible and respectful writer has appeared in the *Journal of Commerce*, whom it may be well to set right upon his main objection to my original narrative. He says:—

“The cat’s ears and other things which after a great deal of effort Miss B. was induced to mention in Col. Stone’s picture, were probably only the reflection of the description he had given of them in her presence; but in the full conviction that she could hear no conversation except that addressed to herself, and that so the circumstance was of no consequence in the story.”

Some other critics have assumed the same position—which shows either that they have not read my letter with attention, or that they purposely misrepresent me. I have said, expressly, that in regard to the examination of three of those pictures, which I had reserved as the principal tests, I had held no conversation with either or any of the party present at the examination. In regard to the *Ecce Homo* of Guido, and the portrait of Brant, and also of the cat, I was particularly careful that not a soul should know of their existence, but myself, until the somnambulist described them.

A few words more: Since this second edition was put to press, I have been present at two private exhibitions of somnambulism by Mrs. Andros, from Providence. One of them was on Friday night last. It was at about nine o’clock in the evening, that a clerical friend called at my residence, in behalf of another friend, who is a physician, and who has been in great distress for many months past, by a grievous nervous affection. His object was, to ascertain whether there be any virtue in animal magnetism, as asserted by its professors, for a disease like his. I called immediately with the gentleman who came with the message, upon Mr. and Mrs. Andros. The latter was thrown into apparent sleep, whereupon I requested her to visit my sick friend, and describe his case—telling her that neither of us knew the number of the house. Mr. Andros here remarked that that would make no difference. And it was even so. She went in imagination to the house—described its exterior correctly—but did not describe correctly the next house adjoining. I asked her to enter. She did so, and described the stair-way exactly, although I attempted to mislead her upon that subject. I then asked her to walk into the drawing-room. This I supposed to be entirely unfurnished, as it was naked when I had last seen it. I asked her to say what was in the room. She replied—a pier-table, centre-table, chairs, a portrait, and a very beautiful carpet. I then told Mr. Andros that his wife was entirely wrong. My friend, however, said he believed they were putting in the furniture the day before. Mrs.

Andros was positive, particularly in regard to the carpet. She was right as to that article, and wrong as to the others. She then ascended the stairs, entered the sick room, and described the situation, the peculiar disease, and the extraordinary sufferings of my sick friend with great minuteness, much emotion, and surprising accuracy. She was wrong, however, in saying that he was sitting up in a cushioned chair, he being at the time on the bed, as I have since ascertained.

One case more: On Monday morning, the 9th of October instant, Mr. Andros called, and requested me to meet my friend Dr. C***** at his rooms, at 12 o'clock. A few minutes after he had gone, Dr. C***** himself called, and renewed the request. He told me, with great emphasis, that I was the victim of imposition—that it was all nonsense—that there was no reality in this new system of Animal Magnetism—and assured me, that if I would go with him, in ten minutes he would prove to me that it was quackery and moonshine. His object, he said, was to take her upon an ideal visit to a patient of his, a few miles in the country. The case, he added, was so marked and extraordinary, that there could be no mistake upon the subject. Under these circumstances I made the visit. The Doctor was particularly careful not to indicate to any one the nature of the case or the location. There were present at the trial, four gentlemen besides the Doctor, Mrs. Andros, and myself. Mrs. A. having been magnetised, Dr. C. took her hand, and for the first time mentioned the village in which the patient resided whom he wished to visit. But he gave no intimation as to the location of the house, the sex of the patient, or the character of the disease. In less than five minutes the somnambulist said she was there. Her description of the exterior of the house, however, was at first incorrect; but substantially correct as to the interior; and afterward, on a re-examination of the premises, she described the house with general accuracy. But this was not the main feature of the experiment, which was the description of the case itself. *And in this, which involved a complication of the disease of scrofula, embracing a large tumor upon one side, severe lameness, the contraction of a limb, &c., &c., the Doctor frankly declared that she astounded him by describing it as well as he could have done it himself.* In the afternoon I visited the patient with Dr. C*****, and had ocular demonstration of the truth of the description of Mrs. Andros. Here, again, was a case where collusion, fraud, and imposition were out of the question. And here, too, it is to be particularly noted, that there was an entire absence of leading questions. On the contrary, in order to avoid the possibility of collusion, Dr. C***** had given Mr. Andros in the morning to understand that his patient was in a different village, lying in a different direction; and while Mrs. Andros was describing the case, he endeavored to

mislead her as to the seats of the several strong and unequivocal developments of the disease. I leave it with the public.

WILLIAM L. STONE.

New York, Oct. 10, 1837.

APPENDIX.

No. I.

The following statements are copied from the Appendix to Hartshorne's recent edition of Deleuze. The extraordinary medical case occurred under the eye and care of Dr. Brownell of Providence, the Somnambulist being another lady—not Miss Brackett. Its strict truth cannot be questioned:—

In order to prove whether a somnambulist can really visit a place where he has never before been, and describe the present appearance of things there, the Rev. E. B. Hall went, without the knowledge of any one, into the room in which the Franklin Society deposit their curious collection, and disarranged several conspicuous articles. He then went to confer with a young woman who resides at the distance of half a mile from the house occupied by the Franklin Society, and she being in the magnetic state, he sent her into it in spirit without informing her of the disarrangement he had made. She had previously been sent there in the same state, so that she knew immediately what alterations had been made, and stated them so satisfactorily as to establish the fact investigated. This is only one out of many proofs which might be adduced to the same effect.

Still the suspicion very naturally remained, that the somnambulist derives all his notions from the mind of the person in communication, which, though it be an astounding circumstance, would induce us to view the subject in an entirely different light. To try this, I one day put an old spike into a gun-barrel, and placed it about four or five feet from my writing desk against the wall. I then sent a note to Dr. Brownell, who was then with one of his patients in the somnambulist state, requesting him to ask her what was in a gun-barrel lying on my desk. The lad who carried the note did not know its contents, and did not go into the house, but came back immediately: in about thirty minutes, a line came from Dr. Brownell, stating that there was no gun-barrel on my desk; but that there was one leaning against the wall a short distance from it. Other facts affording similar proofs are abundant. It is proper to state that the gun-barrel had probably never been in the room before.

A still more interesting proof is exhibited in the following relation; which, I am authorized to say, is true in all its important facts, and is known to have created a great sensation at the time. Fortunately the witnesses are gentlemen of high standing and of scientific attainments, whose words are the currency of truth. The relation is extracted from a long and interesting article in the Salem Gazette.

"Dr. Brownell, of Providence, operated upon a young lady, who, during the period of magnetic sleep, frequently left the body, and could see and hear without the aid of eyes or ears. She could tell correctly the time by a watch, though enveloped in a cloth, and at the same time having a bandage over her eyes. The doctor had a patient, sick, as was believed, of the liver complaint, and bade the girl, who was sitting near him, go (in spirit) to the man's house. Arrived, she, at the doctor's request, described the house that there might be no mistake and then entered. 'What do you see?' asked Dr. B. 'A man sick.' Now I want you to tell me what ails him. First look at his head: is

to discover whether she had got into the right place, and whether her clairvoyance might be trusted to at that time; she described it very exactly.

I then told her my patient had been sick a long time, and desired her to examine him, and tell what the disease was.

She said, "He looks so bad, I do not like to do it." I replied, "Never mind that; it looks bad to you, because you have not been accustomed to looking at the interior of a body."

As I supposed him to be affected with a diseased liver, and with indigestion arising from a diseased state of the stomach, I asked her to look at the stomach to see if that was diseased; she answered, "No."

Is the liver diseased? "No."

Well, examine the whole intestinal canal, and see if there is any disease there. "I do not see any," said she.

Examine the kidneys. "Nothing is the matter with them."

Not knowing what other part to call her attention to, I requested her to look at every part of him.

After some little time, she says, "His spleen is swelled; it is enlarged."

His spleen! said I; when we speak of a person who is spleeny, we suppose he has an imaginary complaint. What do you mean?

She said, "The part *called* the spleen, is enlarged."

How do you know it is enlarged?

"It is a great deal larger than yours."

Do you see mine? "Yes."

How large is his spleen?

"It is a great deal longer and thicker than your hand."

I then asked her to put her hand where the spleen is situated. She immediately placed her hand over the region of the spleen.

I then asked her what shape the stomach was: she replied that it was like a flower in the garden. I was not acquainted with that flower, and do not recollect the name she gave to it.

I then requested her to recollect all about this, saying I wished to talk with her about it when she awoke.

After she came out of the somnambule state, she was asked whether she remembered having examined the sick person. She remembered it.

What part did you tell me was diseased? After a little consideration, she replied, "I believe I told you the spleen is enlarged."

How came you to call it the spleen?

"I do not know."

Did you ever hear any description of the internal organs, or see any plates of them? "No."

Should you know the plate representing the stomach, if you were to see it?

"I think I should if it looked like it."

I will go into the library and bring out some plates, to see whether you know the internal organs.

While I was gone into the library, she said to a lady present, "Every once in a while I saw fluids pass from his stomach into his bowels."

On returning with the volume of plates, in order to ascertain whether she really distinguished the different organs, I showed her a plate somewhat resembling the stomach and asked her if that was what she saw for the stomach? She said, "No." Turning to several plates in succession, she declared that neither of them resembled the stomach.

Then turning to the true plate, as if accidentally, while throwing open the leaves, intending to pass it by unless she noticed it, she immediately cried out, "That's it; that's what I saw for the stomach."

I then conversed with her in relation to the other viscera; and she gave a very correct description of them, as she had done in her sleep. I asked her if she had conversed upon the subject, or seen any plates of the internal organs. She declared she never had.

Seven days after this, the patient was taken more seriously ill, and died on Saturday, the third day following.

On Monday, a *post-mortem* examination took place; previous to which I invited all the physicians whom I could find in the city.

Eighteen persons were present, of whom *sixteen* were physicians.

I then stated all the particulars of the examination by the somnambulist patient; and requested the physicians to examine the body to see if they could discover the diseased spleen from external examination. They, with one voice, declared they could not.

I then opened the body, and, to the utter astonishment of the physicians present, found the spleen so enlarged as to weigh *fifty-seven ounces*. Its usual weight is from *four to six ounces*.

No other disease was perceptible except a general inflammation, which, no doubt, came on about three days before his death.

No. II.

In regard to the power of Mr. Green, of Pawtucket, mentioned in the Postscript a few pages back, the following correspondence between Doctors Hartshorn and Webb, of Providence, is taken from the Appendix of Hartshorn's edition of Deleuze:—

"Providence, August 25th, 1837.

SIR,—In the Practical Instruction in Animal Magnetism, which I am now publishing in English, the author mentions the power that some magnetizers have of paralyzing the limbs of a patient in the magnetic state. But the instance which you recently related to me is so much more extraordinary, that I wish to obtain from you in writing, a statement of the facts in relation to it, with permission to make use of it in a note. I shall esteem it a valuable addition to the authentic matter to be embraced in the Appendix of each number of that work.

Yours, respectfully,

T. C. HARTSHORN.

DR. THOMAS H. WEBB."

"Providence, September 1, 1837.

DEAR SIR,—My time has been so much occupied of late, as to have rendered it impossible for me, until the present moment, to reply to your note of the 25th ult., and even now I am so circumstanced as to be unable to do more than write a very brief reply.

In conversation with Mr. Daniel Greene, of Pawtucket, who, as you probably well know, is the most powerful, as he has been the most extensive, magnetizer in this country, I inquired if he were able to magnetize and thereby obtain control over a *single limb, whilst the rest of the body remained in a natural state*. He said that he had done it, in the case of Miss J., with whom you are acquainted, and would attempt it on another patient that we were going to see that afternoon, if reminded of it.

The individual alluded to had never been magnetized but three times, and did not present a very striking exemplification of the usual magnetic phenomena. After trying various experiments that consumed several hours, we left the house, having forgotten the subject matter of my interrogatory. But upon recollecting it, we returned, and the patient reseated herself upon being requested so to do, without any reason being given her for making the request.

Mr. Greene then went through the usual manipulations some dozen or twenty times, confining them to the space reaching from the top of the left shoulder, to the extremities of the fingers on the same side. He afterwards

raise the left hand to the head. She said she could not. A powerful effort made to do this, as was shown by the muscles inserted into the upper portion of the shoulder; but she remained powerless and motionless, not obeying the dictates of the mind. She was asked to raise her right arm to the head, which was done, and with perfect ease and freedom. Again she was directed to raise the left hand, but unavailingly. It was completely paralyzed; no motion and of sensation. I gave it a severe pinch, nipping with the finger, as hard as I deemed it prudent to, leaving deep impressions on the skin. Upon inquiring if it did not hurt her, she, with an incredulous expression, replied, that I had not done any thing to her. I then, without saying so, pinched, in the same manner, though less severely, the other hand, which drew back from me with a sudden start, and complained that I hurt her. The arm, to one lifting it, was a perfect dead weight. I poised it on the table, and Mr. G. restored it; and there was a very marked difference in its position, as it passed from the magnetic to the natural state. To a person not acquainted with the magnetizer, magnetizee, and the general present, there will of course appear nothing conclusive upon the subject of magnetism in what is here detailed; but to those of us who had previously treated other patients, and satisfied ourselves of the existence of a power by means of which, to a certain extent, one individual may obtain mental control over another, the experiment was satisfactory. Should a suitable opportunity hereafter present, I may furnish you with a statement of some singular cases which I have witnessed. In the meantime I remain,
Yours, &c.,

THOMAS H. WEBB.

MR. THOMAS C. HARTSHORN."

Erratum.—First line, page 29, *delete* the words—"they are like figures." My impression is strong that Miss B. said something equivalent, if not those words; but on reflection I cannot recall the exact phrase she used.

to consider materialization in general, and the results obtained when strictly scientific evidence was demanded by the S. P. R. or other investigators. If we glance over the records of the principal materializing mediums that have flourished during the past twenty years, we find—what? A long series of impudent impostures which have almost invariably resulted in detection at one time or another; the medium being either caught in the very act of impersonating the ‘spirit,’ or the materials for the ‘spook’s’ make-up have been found either upon the person of the medium, or stowed away in some piece of apparatus; a musical instrument, a dummy watch, etc. In some few cases, no actual exposure has been made, it is true, but there seems almost invariably to have been a relaxation of the precautions, whenever a successful séance has been held under these apparently ‘test’ conditions, and I think we shall find that in the case of *every professional materializing medium* that has come before the public, within the last twenty years, either they have been exposed at some time or another, or else that suspicious circumstances have been noticed which leave one under the impression that fraud *might* have been employed; and so long as this *possibility* is open, so long as there remains the slightest possible chance of the phenomenon being accounted for by natural means, it is surely our duty to adopt this explanation, rather than to accept the vague, dreamy, metaphysical one offered us by the spiritualists. To any one acquainted with the possibilities of trickery and the fraudulent methods pursued by mediums; to anyone who has followed the damning evidence that has been brought forward, as exposé followed exposé, and one after another presumably honest mediums have dropped out of existence, detected in barefaced fraud of the most impudent and childish character, there is always sufficient justification in our minds to *doubt* the reality of evidence brought forward for this phenomenon, off hand; and if any suspicious circumstances or negative evidence be forthcoming, there is, I venture to think, reason for our refusing to accept such evidence as sufficiently circumstantial to admit of its being undoubtedly true. We must, at least, deduct the more marvelous details of our manifestation, and this leaves us the bare

ssary material for the spirit form (has dematerialized) other half is actually seen and felt in her chair, talks, as water, etc.,—but yet only a portion of her body is le and tangible, her legs having entirely disappeared, and body apparently ending at the waist, or a little below.

efore attempting anything like a criticism of this extraordinary phenomenon, we must first describe in outline éance as it occurred, and as it is described by the various esses of the manifestation. The séance here described place on Dec. 11th, 1893, at Helsingfors, Finland; Mad'd'Esperance being medium. There were fifteen mem- of the circle, the medium making sixteen. Of these, the onal testimony of the medium may be put aside as of no e from a *critical* point of view. No doubt this testimony very great importance to the spiritualist, and it is cer- y very interesting reading—showing a great ingenuity ivid imagination on the part of Madam d'Esperance, but ust bear in mind that we are dealing with a professional um, whose duty it is to produce phenomena (in some , and however guileless and charming this medium may ocially, we must always treat her more or less as a legiti- subject of sceptical investigation *during the seance*, as we ld all professional mediums. Moreover, the fact that am d'Esperance commenced her mediumship under the t supervision of Mrs. Mellon, since then detected in fraud elf, should be a very good justification for our doubting eracity of this medium on all occasions. It may be ob- d that the medium was in a trance during her manifes- ns (the same old story) and did not knowingly produce phenomena fraudulently—if fraud there was. On this , however, Mons. Aksakof is very explicit. He says:— Madam d'Esperance is, as far as I know, the only me- who is not entranced during materialization séances. is in accordance with an agreement made with the in- le powers, when her mediumistic gifts for materialization first discovered; which discovery happened, according adam d'Esperance's own account, entirely by chance.” he testimony of the medium is, therefore, valid as far as

ent witnesses, *who support the genuineness of the phenomena*, that of Miss Hjelt seems to me by far the best. It is longer, clearer, and more explicit than any of the others, and gives the reader a very fair general idea of the séance *as it appeared*. I therefore reprint here the account of the séance exactly as described by Miss Hjelt:—

Letter From Miss Hjelt to Mons. Aksakof.

Sir:—In compliance with the request of Madam d'Esperance, I send you the particulars of the last séance she held here, Dec. 11th, 1893. The séance took place at the house of Mr. Seiling, an engineer. The arrangements were almost the same as those at preceding séances, with the sole difference that there was more light on this occasion. My observations were as follows:—

Before the Séance—The medium entered the room in full light and took her seat in a large upholstered chair, with a stuffed back. The medium laid aside the little shawl which she generally wore about her shoulders at the previous sitting because the room that we then occupied was larger and colder. She afterward offered it for our use in reducing the amount of light, and it was accepted for that purpose. She took off her gloves and put them in her pocket. Before the séance began, she put nothing else in her pocket, not even her handkerchief. I took particular notice of these things because I had heard it suggested, after other séances, that this shawl might be used in the manifestations, just as the gloves might pass for hands, if displayed against a white back-ground, while the medium was walking about the room, in the character of a spirit. When the medium made the slightest motion, in conveying the gloves to her pocket, I heard a sound as of keys or money shaken in the pocket. I resolved to keep my senses on the alert to observe if, during the séance, this noise was repeated, some one in the circle having insinuated that the medium might easily have imposed upon us. It seemed impossible for her to move without making the same noise again; and, for myself, I then and there concluded that nothing could be more rash than for anyone meditating an imposition of the kind to carry such

noisy articles in her pocket. In the entire course of the ensuing séance, however, I detected no repetition of the sounds. Before the séance opened, I noticed that the medium crossed her hands behind her head and, with a movement of extreme weariness, stretched herself and leaned her neck against her hands. This gesture, made when the room was still quite well lighted, was perfectly natural and made me think that she had slept ill in the cars when returning from St. Petersburg.

During the Séance—The sitting commenced. In a circle composed of fifteen persons, I was the third at the right of the medium. This position was very advantageous; I had the medium in front of me, at an angle of forty-five degrees, and the whole upper part of her body was distinctly defined in demi-profile against a white window-shutter, lowered over one of the windows. I was so close to the medium that I could see her form, clothed in a light dress, her hands and her feet—the latter thrust a little to the front and crossed. I could, therefore, by bending slightly forward, both see and hear her slightest movement.

We had not long to wait. A hand and a fore-arm reached out of the cabinet, on the side opposite that on which I was sitting. On the white back-ground of the window-shutter I could distinctly follow its movements and even those of the fingers. The wrist was slender and the hand appeared to be a woman's. From the fore-arm hung a rather wide sleeve of transparent, gauze-like tissue; through which, though imperfectly, I could discern the window-shutter. The material was somewhat darker than the shutter. The hand was repeatedly offered to those who sat nearest, and pressed their hands; then it withdrew. A little later, a luminous form appeared at the same side of the cabinet and extended its hand to those within reach. One member of the circle, Mr. Seiling, handed a scissors to the spirit and asked it if it would kindly cut off a piece of its veil for him. The spirit took them into the cabinet, but a few minutes later it returned and handed the scissors back to Mr. Seiling. He expressed his astonishment at not receiving a portion of the material, and asked permission to cut off a small piece, himself. This was

granted and I distinctly heard the noise of the scissors as he cut it, and a moment after he remarked, "I have got a piece of the veil." While these things were happening, I distinctly saw the medium and her hands. Once, she leaned forward and turned her face to the spirit, as if she, too, wished to see it.

A luminous form now appeared between the folds of the curtain at the centre of the cabinet; I might say that an upright figure stood behind the medium's chair. The medium sighed heavily, as she often does at these séances. The sigh seemed to indicate suffering. She then spoke these words:

"Someone in the cabinet touched me from behind; I felt it very plainly." The figure thereupon disappeared.

One of the gentlemen suggested that the medium should hold a pencil and paper, to see if the spirits would dictate any arrangements, or anything else of the kind. The medium hardly seemed disposed to comply. "Perhaps it is not worth while to trouble them to write," said she; "wait a while." But the request was repeated and someone handed her pencil and paper. She took them with the remark, "O, well! I will hold them and we will see if it does any good."

At this time I plainly saw the medium holding the paper in one hand, with the other hand crossed over it. By my side, at the lateral opening of the cabinet, a hand, a fore-arm, and part of an arm, were repeatedly shown, and those who were near by shook the hand. For myself, I only cared to catch a fold of the drapery as it hung down, and to feel it carefully. It felt somewhat moist and was of very fine texture. The hand seemed much larger than those I had seen before.

Suddenly, there appeared in the same opening, on our side of the cabinet, a tall, luminous figure. It apparently started to leave the cabinet, took a step forward and then drew back. Almost immediately afterwards, we saw an arm thrust out of the cabinet; from very far up in the same lateral opening, it descended softly toward the medium, shining brightly the while. The instant it reached the medium, it snatched the paper and pencil from her hands, with a movement as quick as lightning, and bore them into the cabinet. I distinctly heard the noise of rumpling paper, and tearing it

in two, after which the hand reached forth and gave the two rumpled pieces to Capt. Toppelius, who handed them to the medium. The medium held the paper between her hands—the pencil had not been returned—when the same luminous arm was again lowered, with the same extreme deliberation, and again snatched the paper and bore it into the cabinet. We at once heard the noise of a pencil writing rapidly and in another moment the hand brought back the paper. The nearest person, Mr. Toppelius, took it and started again to hand it to the medium, when the hand, (the arm as well and part of a body becoming visible,) forbade him to do so by a gesture of command, seized the paper and returned it to Mr. Toppelius, placing it against his chest. We then comprehended that the words written thereon were addressed to Capt. Toppelius. [After the séance, we were allowed to read them; they were as follows:—" *Jag skal hjälpa dig!*"—"I will aid thee." They were written in Swedish, in a very clear hand.] There was neither chair nor table in the cabinet, on which to write. All this occurred very quickly, but so openly that every detail could be seen by all. During all the time it was taking place, I saw the medium very plainly. She spoke at times. She told Mr. Toppelius to put the paper in his pocket and read it later, while the spirit was still visible.

From all this, I was forced to draw the conclusion that, in the cabinet, two hands at least were at work with psychic force and with definite purpose. The hands could not belong to the medium. They must belong to a figure which *stood* beside and behind the medium, who was *seated*, whose hands and body I saw all the time, and whom I heard utter an exclamation of surprise—an "Oh!"—when the paper was snatched.

I afterward made sure, by comparing notes with others, that, while waiting for fresh manifestations, which dragged a little, the medium joined both her hands behind her head, as she had done before the séance. While she was in this position, it struck me as unfortunate that she was overtired to such an extent from her journey and I ardently hoped that persons sitting further from her than I was would not misinterpret this putting of her hands behind her neck, and her

movements in stretching her limbs. Looking from a distance, these movements might be misconstrued; but near at hand, they could never be!

After a little, she let her hands fall upon her knees. I then saw her pat her skirt, here and there, with her hand and observed that she became more and more agitated as she did so. This struck me as singular. I bent forward and tried my best to see what had happened. The medium again sighed heavily, and this made me think it was something unpleasant. In a few moments she said to her nearest neighbor at the left, Mr. Seiling, "Give me your hand." Mr. Seiling rose and offered his hand to her. She then said, "Feel here." Mr. Seiling replied, "This is very strange. I see Mme. d'Esperance and hear her speak; but on touching her chair, I find it empty. She is not there; there is nothing but her dress." The touch seemed to give the medium acute pain, yet she asked several persons to come and feel of the chair. She took Capt. Toppelius' hands in her own and passed them along the upper part of her body until he suddenly touched the seat of the chair; he showed his consternation and astonishment by several expressive exclamations.

The medium permitted five persons to test the verity of the phenomenon, and each time it seemed to cause her great distress. She asked for water twice, at least, and drank with feverish avidity both times; she was visibly alarmed and was nervously impatient while waiting for the water.

Against the white back-ground of the window-curtain, I clearly and distinctly saw the upper part of the medium's body, each time that she leaned forward. Several times she had occasion to reach out to take one of the hands, to guide it in feeling of the chair and of the body. At such times, I not only saw the front of her waist, but also her back, which was defined against the white curtain. The outline of her head was thus so clearly shown that I could tell the style in which her hair was dressed. I cannot remember how much of her body remained, below the waist, but of one thing I am certain; namely, that it did extend below the waist; and it impressed me as important that I saw the medium, all the time, on a level with myself.

Once she bent forward as one does when suffering sharp pain. Her body was then in the position of one who, while seated, crosses her hands upon her lap and leans far forward. At that time she was *in front* of the back of the chair. She could not have been behind it; the back of the chair would have made it impossible for her to occupy the position I have described. The medium's skirts remained extended, as they had been during the entire séance, and sloped toward her feet. They seemed to lie more flat after they had been pressed down by the spectators.

Someone in the circle proposed that we should close the séance the moment that it proved trying to the strength of the medium, but she opposed this proposition and requested that the sitting should be continued until her limbs were restored. We therefore went on with the séance and I kept my eyes intently fixed upon the lower part of the medium's body, in order to observe the restoration of her members. Without my having seen the least movements of her skirts, I heard the medium say: "I am better, already," and a few moments later, she cried brightly, "Here they are!" As for the folds of her skirt, I saw them, so to speak, fill out; and, without my knowing how, the tips of her feet re-appeared, crossed, as they had been before the manifestation.

While the manifestation lasted, the attention of all was attracted to the medium. Conversation was interrupted, as well with Madam d'Esperance as between the members of the circle. We moved about, changed places, and even walked around the room, etc.

After the end of the phenomenon, the cabinet was moved from its place. The medium pushed her chair forward, fearing that the cabinet would fall upon her. While the medium was thus seated at a distance from it, and while I distinctly saw both her hands and her feet, the cabinet moved from its place several times.

At one particular time, in order to assure myself that I was in my right senses while making the observations I have just given, I tried to withdraw my thoughts from what was taking place around me, and to fix them upon something indifferent, and disconnected with the séance. I wished to s

if my thoughts would obey my will. In this I succeeded perfectly. Accordingly, I can confidently affirm that the manifestations—incredible as they appeared to my reason—actually took place, and that the medium did not make one motion to assist in the appearance or disappearance of the same.

After the Séance—I had an opportunity to examine the piece of material which was cut from the veil. It was texture as fine as gauze, and put me in mind of a spider's web, but was more closely woven and stronger. It did not appear luminous in the dark.

I conversed with the medium, who told me that what had occurred was an entirely new experience for her. It appears, that, hitherto, she has hardly *herself* been able to observe or measure her dematerializations. She had therefore been very much astonished when, in the attempt to rest her hands upon her lap, she had found the chair empty under her. She told me she had all the time felt as if her limbs were in the proper place, but her hands could not feel them.

I have only to add that it was not the medium who informed the circle of the phenomenon. The announcement was made by Mr. Seiling, when he returned to his seat.

Accept, etc.

VERA HJELT.

Mons. Aksakof thereupon wrote a series of letters to Miss Hjelt, asking various questions with regard to the séance and its principal manifestations. The most important of the answers received by him were the following:—

1. "The five persons who felt the chair while the medium's limbs were intangible are Mr. Seiling, Capt. Topelius, Dr. Hertzberg, Engineer Schoultz, and Mr. Boldt."

2. "Madam d'Esperance asked for a drink at least twice during the manifestation. Water was given her by Mr. Seiling and Dr. Hertzberg."

3. "*Without my knowing how,** the feet re-appeared." I should have said the points of her slippers. You ask, "Might it not be argued that the medium had simply drawn them back under the skirts?" Perhaps so; but then there would have been some movement of her limbs and I should have

*The Italics are the present writer's. See text later.

seen it, because I fixed my eyes upon the place where the feet should re-appear and never took them off it, on purpose to see how it happened and whether it was accompanied by any motion of her body or not." *

In a supplementary letter, Miss Hjelt adds:—

1. "At the last séance, the distance between the medium and myself was about three feet; but when I leaned forward, as I constantly did, the better to observe, the distance was hardly more than half a foot."

1. "At the time of the dematerialization of the medium, I was naturally not in a position to give any attention to the manner in which it happened. But the medium made no sort of movement with her feet, either forward or sideways. I could not have helped noticing it if she had done so, for I was but a few fingers' lengths away, and kept my eyes fixedly upon her feet."

3. "After the gentlemen had examined the chair and vouched for the dematerialization, I resolved to watch carefully how and whence the feet re-appeared.

I should state that I also watched for anything that might come from the cabinet, on either side of the chair on which the medium was seated. I do not know why I said that her feet re-appeared with a somewhat violent motion,† perhaps I referred to some other movement of the medium. I was expecting it, and watched the medium very narrowly and carefully, that I might be able to form an opinion as to how it occurred. But I did not detect any motion of the lower part of her body, and everything happened as I have related it."

So much for Miss Hjelt's testimony; we now turn to the others, from which I can only give extracts, for want of space.

Capt. Toppelius, it will be noticed, is very reticent in his opinions as to this phenomenon. The only remark of interest he makes being the following:—

* One is here reminded of the saying "Hermann the Great" was so fond of, viz, "The closer you look, the less you see!"—H. C.

† Miss Hjelt *had not so stated* in any of her former letters. Some expression of hers must have been *mis-quoted* to her.—*Translator*.

" * * * After several persons had approached Madam d'Esperance's chair, I myself received permission to do so.

Madam d'Esperance took my hands and pressed them along her figure, from the shoulders downwards, on both sides; suddenly, instead of feeling any continuation of her body, I came to an empty space. Madam d'Esperance passed my hand along the seat to the very back, and I found nothing but her robe."

Prof. Seiling, after a few introductory remarks, says:—

"Towards the close of the séance, which had lasted nearly two hours and a half, Madam d'Esperance, at whose left I sat, then close to the cabinet, asked me to touch the seat of her chair, but guided my hand herself. To my great astonishment, *she passed my hand all over the seat* without my finding anything of the lower part of her body, while I could see and feel her dress, spread over the chair. Returning to my place, I saw Madam d'Esperance for a full quarter of an hour, apparently sitting in her chair, with the lower part of her body all the time wanting, so that her dress hung down at a right angle from the front edge of the chair." And later:

"The light was sufficient to enable the medium to be very plainly seen from five seats in the half circle. Afterwards, when I asked Madam d'Esperance why she had guided my hand, she answered that the thought alone of the chair being moved, bathed her in a sweat of agony, and that if such a thing had happened she would certainly have suffered intense pain."

Mons. Aksakof thereupon wrote to Prof. Seiling, and after stating that "this phenomenon is of the *very first importance* to an understanding of the principles of materialization," proceeds to ask the following questions:—

"1st. In what kind of a chair was Madam d'Esperance seated? Can you give me a drawing of it?

2nd. Can you give me a profile sketch of the medium's figure as it appeared at the time, as well as of the position of her dress on the chair?

3rd. When Madam d'Esperance called you and asked for your hand, had she *before that* spoken of the disappearance

of her limbs, or did she put your hand, directly, upon the chair without saying anything? (I ask this in view of a possible claim that it was a case of suggested hallucination.)

4th. When you passed your hand over the chair, did you plainly see the upper part of her body, the hands and the head, and did you talk to her?

5th. You say: "She passed my hand all over the chair." This is a very important particular, for it might be said that Madam d'Esperance had disposed her limbs so cleverly that her skirt would lie flat on one side of the chair, and hang vertically. Therefore the whole question amounts to this: did you feel *the entire seat, even to the back of the chair*, and did your hand *penetrate beneath* the upper part of the medium's body?"

(The remaining four questions are here omitted, being either comparatively unimportant, or discussed at length later on.)

Prof. Seiling's reply to this letter is of very great interest and *does*, as I hope to show later, prove of the "*very first importance*" to an understanding of—the fraudulent methods pursued by Madam d'Esperance.

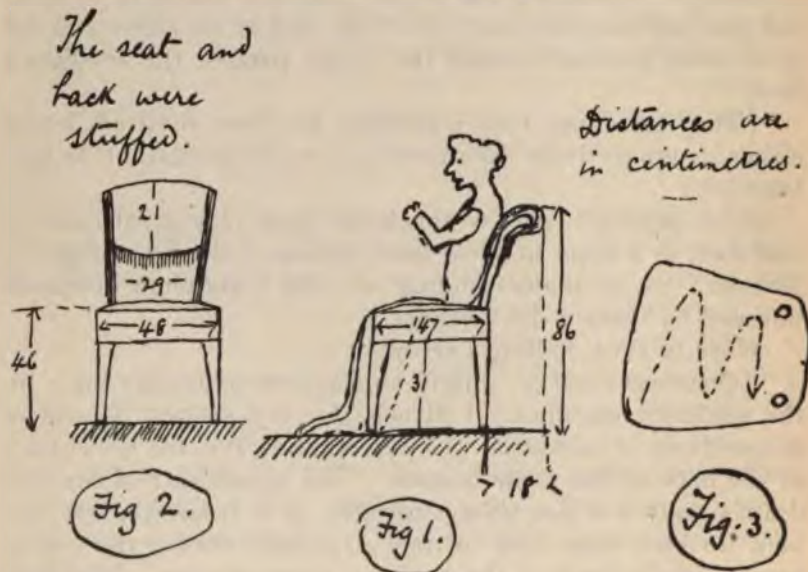
Here is Prof. Seiling's reply:—

"Questions 1 and 2. I have endeavored to answer these by the enclosed sketches. I attach *the very greatest importance* to questions of measure. As you will observe, the lower part of the back of the chair is open. The upper part of the medium's body was not always upright, as it is shown, but was bent forward from time to time, especially during the examination of the back of the chair by those present. And just here I wish to note the fact that it would have been impossible for the upper part of her body, as it is drawn, and as I carefully observed it (both sideways and, later, from in front), to have occupied the *natural position* of a seated person, if the lower part of the body had been standing behind, or at the side of, the chair."

Question 3. My expectation was not aroused when Madam d'Esperance called me to her and said, "Mr. Seiling, give me your hand and feel of the chair." It was not till after I had felt of it that I understood what the request referred to.

Question 4. . . . I suppose it can hardly be necessary for me to state that I could distinctly see *all the upper part* of her body *above* the seat, as all could see that as well as I—at least, all those nearest her could. I talked with Madam d'Esperance also.

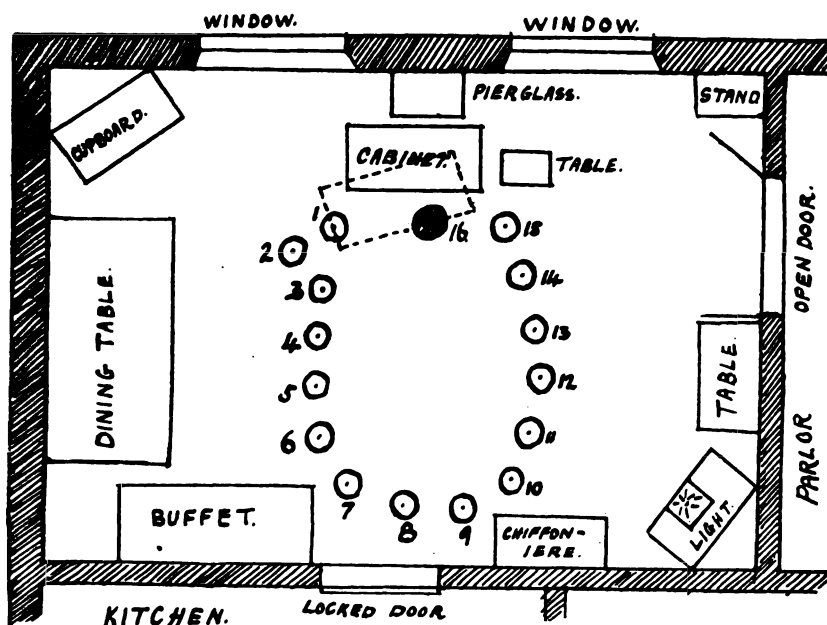
Question 5. In Fig. 3, the zigzag line shows the part traversed by my hand in feeling the seat, and shows how truly I can say that I felt *all over* it in the operation, even under the trunk of the medium's body. The hypothesis that she had drawn back her limbs is *absolutely exploded*."



On Jan. 15th, Prof. Seiling wrote another long supplementary letter to M. Aksakof, of which the following are extracts:—

"The room in which the séance of Dec. 11th took place is in the second story. The entrance to the dining-room, used as the séance-room, is through the parlor. The two wings of the parlor door were open during the séance, but the kitchen door was closed and locked. Only a feeble light could have entered from the parlor, for it was not illuminated and its two windows were almost covered by heavy curtains. . . .

. . . The cabinet was not placed directly against the wall, because there was a pier-glass there, mounted on a bracket. . . . The width, depth, and height of the cabinet were, respectively 47 inches x 24 in. x 69 in. There was nothing inside it. . . . All the dimensions of the room and furniture are drawn in exact proportion, upon the scale indicated."



- | | |
|---------------------|-------------------------|
| 1. Capt. Toppelius. | 9. Miss Toppelius. |
| 2. Madam Seiling. | 10. Genl. Sederholm. |
| 3. Mr. Lonnbon. | 11. Miss C. Toppelius. |
| 4. Miss Hjelt. | 12. Dr. Hertzberg. |
| 5. Genl. Galindo. | 13. Mr. Schoultz. |
| 6. Madam Toppelius. | 14. Miss Tavaststjerna. |
| 7. Genl. Toppelius. | 15. Prof. Seiling. |
| 8. Mr. Boldt. | 16. Madam d'Esperance. |

REPORT.

The séance commenced at a quarter to eight, and ended about a quarter past ten o'clock. . . . Two-thirds of the time which the séance lasted was occupied in singing well-known airs.

About ten minutes after the final adjustment of the light, the first manifestation occurred: A hand was shown in the opening of the curtain, at the right side of the cabinet and at the left of the medium. This hand came and went, disappeared and returned again and again. *I took it, and so did both my nearest neighbors*; it was of medium size, bare and warm, and was a *right hand*. It was *impossible*, therefore, that it could be the medium's hand, for we could *see her seated* and motionless in her chair. . . . Hands had already appeared at the other end of the cabinet, but after this episode of the veil they became still more numerous and clasped the hands of those nearest the cabinet. Several times, there were two, and even three, together.—At least, so I have been assured, for I did not see them myself. . . . I heard the rustling of the paper, both within and without the cabinet and the sound of writing that came from the cabinet. This "*direct spirit writing*" very greatly resembles the *indirect* writing obtained when Madam d'Esperance herself held the pencil, under other circumstances (!) . . . Finally, it should also be remarked that, at the close of the séance, it was found that the position of the cabinet had been changed and that it had been moved to one side, very much as shown in the diagram. But I had already observed movements, on other occasions."

Mons. Aksakof accordingly wrote to Prof. Seiling another letter, of which the following is the opening paragraph:—

"There is, in your letter of January 15th, a detail of very great importance. While you sat at the left of the medium, *a right hand* was given you. This is a positive statement, but it is necessary to be more explicit. How did you *know* that it was a *right hand*? By sight, or by feeling, or by both those senses at once? Was it a simple meeting of the hands (as is ordinarily the case), or a regular clasp? Did you "*shake hands*," as the English say? In other words, did you place your thumb *between the thumb and the back* of that right hand, pressing the palms together with the other fingers, as is customary? Can you speak with absolute certainty as to these particulars? For the evidence will then be *decisive*."

To this Prof. Seiling replied:—

"I still owe you explanations upon two points. The first refers to the manner in which I took the hand. Both times, it was *indubitably a right hand*—I 'shook hands,' as you suggest in your letter; and as this can only be done with two right hands (or two left hands), there can not be the slightest question upon this point. It is *absolute demonstration*, as strong as you could wish it. Nevertheless, the manner of the two "hand-shakings" was very different. The first time, the grasp was like that of one who is utterly indifferent; the second time, it was emphatically cordial."

The only points of interest in Miss Tavaststjerna's testimony are the following:

"During all this time (the materialization of hands, etc.) I saw the medium quietly seated in her chair, within a foot of my own. I should also state that *both the hands that I clasped, besides being on the left of the medium and quite high up between the curtains, were right hands*. This absolutely proves that neither was the medium's hand."

And a little further on:

"Then I saw her raise both her hands, or wave them several times, and I must confess that this aroused my suspicious * * *. In order to see better, I leaned forward and watched her thus, at close quarters. At this instant I heard her say to Prof. Seiling, 'come and feel of my chair,' * * etc."

Dr. Hertzberg says that he "did not examine closely into the occurrences of this particular séance, and therefore cannot speak of them more positively."

Two interesting points in his letter, however, are as follows:

"She seemed to lean heavily upon her hand, for the arm trembled as if with effort. An instant later, she suddenly seized my hand with both hers. I had rested this hand upon the cushion of the chair, and I now felt the cushion moved as when one sits down heavily. Very soon afterwards, she told me to feel the chair, and I found that her limbs were restored."

Of the above, we shall have occasion to speak later.

Next follows the testimony of Mr. Schoultz, which is of

the utmost importance, as throwing light on some very obscure details. In the early part of this letter, Mr. Shoultz "mixed up" certain trivial events and remarks the medium made with some former séance, and this brought forward the well-deserved counter-testimonies of Prof. Seiling, Dr. Hertzberg, Miss Hjelt and Miss Travaststjerna. In the most important points of the evidence, however, Mr. Schoultz is perfectly clear and pronounced; his letter reading, in part, as follows:

"After a small lamp, wrapped in red paper, had been placed in the niche of the stove, the room was so dark that I could not distinguish persons sitting opposite me, at a distance of from four to six feet; but I could see the medium, who was dressed in a white muslin gown, very much like a loose lounging wrapper, with a Watteau fold down the back. The light was so dim that, though sitting at the third seat at the left of the medium, I could with the greatest difficulty make out her feet, which were extended in front of her, and her arms, which from time to time she crossed behind her head." And later:

"Before speaking of what happened later, I should refer to a matter which attracted my attention and caused me to watch more closely. I observed that the medium often passed her arms inside the curtain, in such a way that the dark drapery showed a pronounced line against her white garments, which was not the case when she held her arms in front of it. Furthermore, I should have stated that at such times her arm and shoulder looked as if an arm was extended out of the cabinet. I saw this at the same time that the shapes of luminous matter appeared at the right and left of the medium.

Dematerialization of the Limbs.—At the beginning, the medium sat with her limbs extended; but she drew them back, little by little. I then saw her slowly raise herself; her skirts filled out, and the medium, letting herself down, appeared again of her usual height. While these movements were taking place, she was not visible to the persons facing me, for I heard them say that they did not see the medium. The reason probably is that one half of the curtain

partially concealed her from those on the side opposite mine.

* * * I think I was the second person that approached and examined the medium. She took both my hands in hers, placed them one above the other, and pressed them several times against the cushion of the chair, asking me what I felt. 'Only a dress, upon the seat,' I replied. After that, she pushed me aside, without allowing the least investigation, and someone else took my place. A moment later, I saw the medium move softly, although I can not affirm that she arose; but I observed that she did something with her hands around her waist, as though she was arranging some part of her dress. After this, she said, 'I have my limbs again,' and thereupon the séance ended. During the dematerialization of the medium, there were no materializations or spirit-forms. Thus ended this séance which, unhappily, proved so unequal to my expectation."

The above mentioned four—those who returned the counter testimony—replied that the movements could not have escaped them, especially the act of rising. I hope to show later that it was not necessary for the medium to rise, in fact the probability is that she did *not*; but with regard to the other movements, the testimony of what one man *did* see is certainly better than that of any number who did *not*. One *positive* instance (as we are always having forced upon us), being better than any number of *negative* ones!

The only remaining testimony is that of Gen. Sederholm; the important passage in his letter being:—

"Those who examined the chair, found that it was empty, and that there was no body beneath the dress. How explain this miracle of a human being, without body or limbs, floating, as it were, in the air; yet speaking and taking the hand of those who examined the chair? Very easily. If you, my reader, will put on a blouse and stand behind a chair, as Madam d'Esperance then did, covering its back with your dress and skirts, you will work the same miracle; for those who examine the chair with their hands—in the dark, of course,—will find only your dress and skirts upon it. But where is your body? It has disappeared; it is dematerialized."

There is the most important testimony as it stands. Besides this there is that of the medium herself, which I have struck out for obvious reasons. Also there are a series of letters written by Madam d'Esperance to M. Aksakof, telling him of her terribly nervous condition after the above manifestation, her temporary loss of mediumistic power, etc. Also a long series of answers to questions which M. Aksakof asked her, etc., etc. But all these do not concern us here, our object being merely to find out whether the manifestation did actually occur, as related, or not; and if it did, can it be accounted for by trickery or other means? The discussion naturally falls under two heads, which we will take up in turn; the first briefly, the second at some length. What I propose to discuss is:—

1. The materialization of the spirit hands, forms, etc., and,

2. The *de*-materialization of the lower half of the medium's body.

1. There are two possible ways of accounting for the materialization of the "spirit hands," etc. (excluding hallucination as too "far fetched," though its *possibility* should always be kept in mind):—

- (a) Some confederate was in the cabinet, and impersonated the spirit; or

- (b) The medium managed, by some means, to do it herself.

- (a) Taking up the first of these hypotheses, it will readily be seen that all these manifestations could easily be performed if some confederate were, in some way, introduced into the cabinet. As the séance was not held in the medium's own house, the possibility of "traps" is necessarily excluded, and the assistant must have been either introduced into the room by some door or window, or was in the cabinet before the séance began, and remained there until every guest had departed. This last hypothesis may seem somewhat too simple to be worth considering, but in all the mass of testimony brought forward, I find no reference made to searching the cabinet before or after the séance; the only sentence let fall on this subject being a passing remark by

Prof. Seiling, that "there was nothing inside it." However, this hypothesis seems extreme (and is only mentioned to show what important points can be entirely overlooked by anyone unaccustomed to exact observation), and we come to the second method of introducing the confederate, *i. e.*, by some door or window. Of these, we may presume that the latter is excluded, because Prof. Seiling tells us that it took place on the second story, and because any window-opening—supposing it to be reached by ladder—would be noticed, apart from the noise, by (a) the light that would be admitted, and (b) the air that would blow in on the circle of investigators (it being winter).

There yet remains the door. Now we find that there were two doors leading into the séance-room. Of these, one was locked (that leading into the kitchen), but the other was left entirely unguarded—"The two wings of the parlor door were open during the séance, but the kitchen door was closed and locked." (p. 64.) More than this we are not told. Was the door leading from the parlor into the rest of the house "closed and locked" also? If it was, we are not told so, and that, most assuredly, is a very important point. Left with the imperfect details we are, all sorts of possibilities (no doubt untenable!) suggest themselves. For instance:—we will suppose that Madam d'Esperance has secured the assistance of a "plant" (as a confederate is called in conjuring parlance), and that this person gains admission to the house—nothing is impossible in this line to professional mediums—and that he makes his way upstairs unobserved, into the parlor, through the *unlocked* door, and up to the open door communicating with the séance room. If this "plant" is dressed in black, and the room be quite dark—as it appeared to be—this person could easily slide along, close to the wall, and near the floor, without detection; especially as one half of the company sat with their backs to the door, while those who faced it were effectually prevented from seeing anything by the bodies of those who sit with their backs to the said door. Moreover, it will be seen (see diagram, p. 23), that the tables are so arranged that this part of the room would be in comparative shadow; also, the attention of the

entire company, it need scarcely be said, is centred on the medium, who, with true conjuror's instinct, keeps them busily engaged watching *her* until the assistant is safely lodged in the cabinet. From then on all is "plain sailing," the medium attracting the attention of the assembled guests by some phenomenon while her "plant" makes good his escape.

This explanation may seem to some almost as wildly improbable as the genuine phenomenon itself; and, while the writer does not accept that statement, he does not believe that the materialization in question was effected in that way. At the same time, it shows that it *might possibly* have been done so, and as long as this is admitted, it is certainly worth considering; and, were it the only explanation possible, short of accepting the facts as genuine, it is certainly the one which the writer would adopt. To anyone who would argue that such an explanation does not explain, and that this hypothesis is *not* tenable, I beg them to consider the possibilities of mal-observation that have been observed in several cases brought before the S. P. R., and many equally extraordinary ones that I can vouch for myself.

(b) Our second hypothesis is that the medium, by some means, produced the manifestations herself. This I verily believe to have been the case; but for proof we are obliged, unfortunately, to take the written evidence as representing *what really occurred*, and not what the medium intended that her onlookers should think had occurred. This evidence is necessarily of two kinds—positive and negative, *i. e.*, the evidence of those who saw *nothing* suspicious, and the evidence of those who saw *something* suspicious. We must bear in mind, however, the relation of positive and negative evidence. Thus, if A moves his arm, and B sees him do so, it is generally admitted that A's arm *was* moved, even though C, D, E and F did *not* see the said movement—unless, indeed B was lying or hallucinated, neither of which charges seem to have been brought against the gentlemen whose positive evidence here appears. Therefore, we may, I think, safely presume that the movements here described did actually occur, though unseen by the rest of the circle, and consequently, it only remains for us to see whether these movements were suspicious

and marked enough for her to have produced the manifestations described, without our going beyond the bounds of rational scepticism. This is what we find in examining the testimony of the various witnesses:—

(1) Miss Hjelt is positive that no movements of a suspicious nature occurred; that is, she personally saw none.

(2) Capt. Toppelius makes no mention of this part of the séance, but confines himself to the dematerialization entirely.

(3) Prof. Seiling makes no mention of the early part of the séance in his first two letters, and only does so in a third report, written *five weeks after the séance took place, and after repeated questions and suggestions from M. Aksakof*. It must be admitted, therefore, that this lengthy period could afford ample opportunity for the minor details of the séance to assume undue prominence, this elaborating process and unconscious adjustment of details and evidential points being well known to anyone who has followed the vast literature on the subject accumulated here of late years. We have striking examples of the unconscious warping of testimony; a very ordinary experience finally becoming a regular "magazine ghost"—exact death coincidence, enacted tragedy, annual appearance, discovery of bones, *et hoc genus omne*. The result of this preamble is that we must considerably discount Prof. Seiling's later testimony—especially so as it will be noticed that *at every additional report the phenomenon appears to grow more wonderful and inexplicable by ordinary analogies*. The conclusion we are forced to draw is obvious. But even here there is very little that cannot be explained as the result of trickery. The principal point made is this:—

"A hand was shown in the opening of the curtain, at the right side of the cabinet and at the left of the medium. This hand came and went, disappeared and returned again and again. *I took it, and so did both my nearest neighbors*; it was of medium size, bare and warm; and was a *right hand*. It was *impossible*, therefore, that it could be the medium's hand, for we could *see her seated* and motionless in her chair."

The rest of the testimony is practically worthless from an evidential point of view, Prof. Seiling writing:—

"Several times, there were two and even three [hands

appearing] together. At least so I have been assured, for I did not see them myself" (!) Prof. Seiling then admits that he could not see very well what was going on, remarking, "the body of the medium interposed."

But to proceed.

(4) Madam Seiling mentions nothing but facts connected with the dematerialization.

(5) Miss Tavaststjerna, after remarking that "there were several manifestations at the other side of the cabinet; but not having seen them distinctly, I am not qualified to speak of them," gives some very important testimony, as follows:—

"A little later, the curtains on our side again opened, and I saw a tall, luminous figure standing motionless in the aperture. I offered my hand and it was clasped in a hand much larger than the one I had shaken before. The fingers seemed a little attenuated, something like those of a very aged person; but when they grasped mine, their pressure was very firm and as cordial as any that I have ever felt.

During all this time, I saw the medium quietly seated in her chair, within a foot of my own. I should also state that *both the hands that I had clasped*, besides being on the left of the medium and quite high up between the curtains, *were right hands*. This absolutely proves that neither was the medium's hand."

(6) Genl. Toppelius states nothing positive with regard to this manifestation; merely saying:—

"I could not see distinctly enough to testify properly as to all the extraordinary manifestations which occurred at that séance." Mons. Aksakof adds in a foot-note that neither his wife nor daughter could testify positively either, "as they were far from the medium."

(7) Dr. Hertzberg does not mention the materialization at all.

(8) The testimony of Mr. Schoultz next follows; which is, as we have seen, entirely negative on all points.

(9) Gen. Sederholm says, in this connection:—

"The seat given me was far from the cabinet. On this occasion, I saw nothing of much moment—only a hand was

repeatedly extended from the cabinet; it touched the shoulders and heads of those nearest. The total width of the cabinet was [not quite two yards]. If placed in the centre of the cabinet, therefore, Madam d'Esperance could, by extending her arms behind the dark curtain, have touched her nearest neighbor without showing the white of her arm."

(10) The remaining testimonies, which are no testimonies at all, need not detain us.

Now, if we examine the above evidence, we find:—

(a) That never more than one hand appeared at once—that anyone will positively testify to.

(b) That this hand is invariably a woman's hand; being described as "warm" and "soft," and giving a "gentle pressure." (The statement that different sized hands were seen need not detain us, as this can easily be simulated in the dark by merely holding the hand in different positions.)

(c) The "tall, luminous figure," mentioned by Miss Hjelt and Miss Tavaststjerna (only), is described in each case as *motionless*. It was visible but a few moments, and then disappeared into the cabinet. The arm that extended and snatched the paper from the medium's lap appeared *after the figure had vanished*. It will be remembered that Miss Hjelt said:

" . . . it (the figure) retreated to the cabinet, and drew the curtain behind it; at last, and suddenly, it thrust forth its arm and snatched the sheet."

It may, therefore, be conjectured that the medium *draped one arm* to represent the above figure, letting the material hang down to form the "dress" of the spirit. No mention is made of the slightest recognition of the "spirit form" by any person present; the most definite description being that it was a "tall, luminous figure."

To support the above theory, I bring forward the following facts:—

(1) That the figure was absolutely unrecognized; the investigators being unable to tell even if it were intended to represent a man or a woman.

(2) That *the medium was not searched*, nor was she sub-

jected to any examination whatsoever; nor to the slightest pretence of any "test."

(3) That the position of the figure (above, or to the right of the medium), would have enabled her to reach the positions taken by the spirit form; or even barring this, the form could have been simulated by hooking a fold of the drapery over the end of a telescopic rod, and holding this up in various positions.

(4) That the form neither spoke, nor uttered any audible sound to demonstrate that it was anything else than I have shown, *viz.*, a piece of drapery.

With regard to the various hands seen, this manifestation could easily have been produced by the medium herself; indeed, Mr. Schoultz assures us that he:

"Observed that the medium often passed her arms inside the curtain, in such a way that the dark drapery showed a pronounced line against her white garments; which was not the case when she held her arms in front of her. Furthermore, I should have stated that at such times her arm and shoulder looked as if an arm was extended out of the cabinet. I saw this at the same time that the shapes of luminous matter appeared at the right and left of the medium."

The only remaining point that need detain us is the fact that both Prof. Seiling and Miss Tavaststjerna (but these two only), testified with certainty that the hand they grasped on the *left* hand side of the medium (and cabinet) was a *right* hand; and that it belonged to a living person, and was not wax nor a stuffed glove, but flesh and blood. At first sight, this statement would seem to show that the phenomenon was genuine, but if we examine the reports a little more closely, I think that (even granting the accuracy of the testimony) it will be found susceptible to a common-place explanation. It is simply a question as to whether the medium could extend her arm a sufficient distance, to reach the required spot, or not.

We find that the total width of the cabinet was not more than two yards. The medium's chair was placed in the centre of this space, in front of the cabinet, so that the distance from her chair to the left hand end of the cabinet would

be about thirty inches—a comparatively easy stretch for a lithe woman to make, without the necessity of rising in her chair at all; a mere turn of the shoulders would suffice.

Here, then, our examination of the first part of the séance ends. We find that all the manifestations witnessed, so far as we have gone, contain nothing in the way of direct *proof*; the possibility of fraud being present throughout; and that the entire séance thus far, can readily be explained as simple trickery on the medium's part, without recourse to any supernatural or "far-fetched" explanation whatever.

2. We now come to an examination of the second part of the séance—that for which it is now famous—*viz.*, the dematerialization of the medium's body.

In reading over the accounts of this apparently miraculous phenomenon, I was at once struck with the possibility of fraud; the one and only loophole for trickery being, for some unaccountable reason, absolutely overlooked by everyone present, including M. Aksakof himself, when he afterwards conducted his "personal investigation" of this séance. The reason for this it is hard to find, except, perhaps, on the ground that " . . . the most cautious men, and even those trained to observation in the exact sciences, may see things awry, when spiritualism is concerned—" as Mons. Aksakof himself says.

Let us examine the testimony as brought forward, and endeavor to see where the flaw lies, and in what way the simple process of trickery, here described, was overlooked. That the medium's legs were not on the chair seems clearly established, as Prof. Seiling, Capt. Toppelius, Dr. Hertzberg, Mr. Schoultz and Mr. Boldt all testify that they felt the *entire seat* of the medium's chair, and that it was completely empty, save for the skirt Madam d'Esperance was wearing. There can be no reasonable doubt that every part of the seat was felt, too; as, although Mr. Boldt stated that he was "not permitted to examine the entire seat of the chair on that occasion," Prof. Seiling emphatically declares that he felt "all over it, even under the trunk of the medium's body. The hypothesis that she had drawn back her limbs is *absolutely exploded*." It seems clear from this, therefore, that the

lower limbs of the medium were not on the chair, and were not spread apart and drawn back along the sides of the chair.

Next, the question arises:—Was the medium's body (the trunk) really in its place, *i. e.*, in front of the chair-back? From the testimony, it seems pretty evident that it *was*:—

1. Miss Hjelt writes:—"Against the white back-ground of the window curtain, I clearly and distinctly saw the upper part of the medium's body, each time that she leaned forward. . . .

. . . At that time she was *in front* of the back of the chair. She could not have been behind it; the back of the chair would have made it impossible for her to occupy the position I have described."

2. Capt. Toppelius testifies that: "Madam d'Esperance took my hands and passed them along her figure, from the shoulders downwards, on both sides;"—(one can hardly credit the fact that Capt. Toppelius said he *felt* the medium's body, when in reality, there was none there.)

3. Dr. Hertzberg states that he "distinctly saw the upper part of her body, as well as her hands;"—but,

4. Gen. Sederholm declares that, "if you, my reader, will put on a blouse and stand behind a chair, as Madam d'Esperance then did, covering its back with your dress and skirts, you will work the same miracle for those who examine the chair with their hands—in the dark, of course—will find only your dress and skirts upon it. But where is your body? It has disappeared; it is dematerialized."

Using again the same arguments with regard to positive and negative testimony that I did in the early part of this paper, it seems to me that the positive testimony of the first three witnesses is sufficient to justify the conclusion that the upper part of the medium's figure *was* in its place, and was *not* behind the chair, as affirmed.

Here, then, is the very *crux* of the manifestation; the all-important point on which my argument turns. The trunk of the medium's body was in its natural position, but her legs were not in *their* place, nor were they drawn back or curled up under her body. Then, if not actually dematerialized, *where were they?*

To this I would reply as follows:—that they were drawn

upwards and backwards, and thrust through the back of her chair, the lower part of which was open, thus forcing her into a kneeling position, as it were; her body divided into two



portions:—one (the trunk) being in its natural position, but the lower part (the legs) being *behind the chair*, and hidden by the seat, and her skirt stretched thereon. To make my meaning clearer, I here append a sketch, indicating the position of the medium's body, after the feat was accomplished.

To show that the chair would allow of this being done, I have reproduced the sketch sent to M. Aksakof by Prof. Seiling, and with the following remarks:—

"I attach *the very greatest importance* to questions of measure. *As you will observe, the lower part of the back of the chair is open.** The upper part of the medium's body was not always upright, as it is drawn, but was bent forward, from time to time, especially during the examination of the back of the chair by those present."

This opening in the chair measured roughly $7\frac{1}{2} \times 11\frac{1}{2}$ inches—ample room for the medium to slip her legs through, as far as the hips, which would be all that was necessary for the successful performance of this "test."

Having progressed thus far in our inquiry, two principal questions at once present themselves to the reader:—

1. Is it *physically possible* for the medium to thus manipulate her body without rising from the chair? and,
2. If so, why was this part of her body not noticed?

1. To demonstrate the *possibility* of this being performed, the writer experimented upon himself, with the result that he found it comparatively easy to reproduce this part of the manifestation without rising in his chair more than three or four inches,—which difference could easily be hidden by a

* The italics are mine. H. C.

contraction of the shoulders, a kind of crouching position of the body—and he firmly believes that anyone with a supple body, and having proper control of his muscles, can repeat it too. Here is the operation. *Grasp one side of the chair* with each hand, and support the weight of the body on these two hands, and on one foot (say the left). If now, the arms are straightened, and a slight “hoisting” movement be given to the shoulders and body, which is slightly bent forward at the same time, it will be found that the right leg can be doubled up under the body, and pushed through the opening in the back of the chair, without any difficulty; the trunk being sufficiently elevated to allow of its free passage beneath. Here, then, is the medium astride of the chair; one leg in front, one in the rear, and her hands resting on either side of the cushioned seat. The latter part of the operation is as simple as the first. Lean heavily on the *left* hand, and *right* leg, when it will be found possible to curl the left leg round and quickly thrust it through the aperture in the rear of the chair, joining the right limb, and *voilà tout!* the impossible is accomplished!

The above explanation sounds somewhat complicated, but on actual trial, it will be found comparatively easy, and it is not necessary to raise the body more than a few inches to accomplish it; the leg movements would be entirely hidden by the skirt, and the only suspicious movement would be the necessary bending forward of the upper part of the medium's body. This, we find, is distinctly mentioned by several witnesses, but of course put down to other causes. For instance, Miss Hjelt says:—“Against the white back-ground of the window curtain, I clearly and distinctly saw the upper part of the medium's body, *each time that she leaned forward.*”

Madam Seiling states that “during all this time I could see the upper part of her form, which appeared as if seated, and from time to time she bent forward, away from the back of the chair.”

We may assume, therefore, that the medium did occasionally lean forward, though the movement was not regarded as suspicious by those present, and that ends the difficulty of the disappearance and reappearance of the limbs—

as, of course, the latter is simply a reversal of the former trick. But to sustain this position, considerable muscular effort is necessary, and one or both arms would probably be employed to keep the body in an upright position. Did this happen? I turn to the testimony of Dr. Hertzberg. He writes (quite unsuspectingly)—"She seemed to lean heavily upon her hand, for the arm trembled as if with the effort." And later (when the medium returned to her original position on the chair), Dr. Hertzberg noticed that "she suddenly seized my hand with both hers. I had rested this hand upon the cushion of the chair, and I now felt the cushion moved as when one sits down heavily. Very soon afterwards, she told me to feel of the chair, and I found that her limbs were restored."

Before closing this part of our inquiry, one or two more points may be of assistance in successfully clearing up this manifestation. I take them in order:—

1. *Where were the medium's undergarments?*

Prof. Seiling writes:—"One thing struck me afterwards, when I had time to weigh all the circumstances, and that is that while examining the seat I seemed to feel only the dress, which was of fine woollen cloth, without feeling *any garment beneath it*. In other words, if I am not mistaken, all the undergarments were dematerialized as well as her body."

The explanation of this peculiar fact, I leave to my reader.

2. *Did anyone see when or how the limbs dematerialized, and were restored?*

Miss Hjelt, who claims to have seen everything that there was to see, writes " . . . without my knowing how, the tips of her feet re-appeared, crossed, as they had been before the manifestation."

3. *Were the investigators allowed to examine the medium and her chair freely and unreservedly, or were their hands only guided by the medium, and solely in the directions in which she wished them to examine?*

In answer to this all-important point; I adduce the testimony of the five witnesses who were allowed to examine the seat of the medium's chair.

(a) Capt. Toppelius.

"Madam d'Esperance *took my hands* and passed them along her figure, from the shoulders downwards, on both sides; suddenly, instead of feeling any continuation of her body, I came to an empty space. Madam d'Esperance *passed my hands* along the seat to the very back, and I found nothing but her robe."

(b) Prof. Seiling writes:—

"Madam d'Esperance . . . asked me to touch the seat of her chair, *but guided my hand herself*. . . . Afterwards, when I asked Madam d'Esperance why she had guided my hand, she answered that the thought alone of the chair being moved, bathed her in a sweat of agony, and that if such a thing had happened, she would certainly have suffered intense pain." *

(c) Dr. Hertzberg testifies as follows:—

"Madam d'Esperance called me to her, *took my hands, and passed them all over the cushion of the chair*, which I patted and on which I found nothing but her dress spread out."

(d) Mr. Schoultz is very far from satisfied with his own investigations on this point, stating that "*she took both my hands in hers*, placed them one above the other, and pressed them several times against the cushion of the chair, asking me what I felt. "Only a dress, upon the seat," I replied. After that, she pushed me aside, *without allowing the least investigation*, and someone else took my place."

(e) Mr. Boldt, as I have mentioned before, stated that he "*was not permitted to examine the entire seat of the chair, on that occasion*, so that my observations are of no real value."

Lastly, the excuse of the medium that she suffered extreme pain whenever touched, would make the investigators overly cautious, and deprive them of their only opportunity for sifting the matter to the bottom—that of close scrutiny and personal investigation.

2. We now come to the second point of our argument, *viz., why were the medium's limbs not noticed?*

This is a somewhat difficult point to decide, as the "personal equation" must necessarily enter very largely into the

* Physically or morally? H. C.

question, and the details cannot be demonstrated to a nicety, as they could in the former question.

Briefly to sum up, however, the principal reasons for the non-observation of the limbs seem to be as follows:—

(1) On account of the feeble light that was allowed.

(2) Because the chair was placed against the cabinet, *and almost touching it*, so that the medium's limbs could easily be introduced into the cabinet under cover of the curtains, and effectually concealed by them.

(3) Because nobody either suspected the medium of this sleight, *nor did they even think of looking behind the chair!*

(4) Another reason is that the medium allowed but a momentary examination; and during that brief period the investigators would—very naturally—be satisfying themselves that the chair was really empty: as soon as this was accomplished, the medium pushed them away, and would allow no more examination of any kind.

(5) That the phenomenon being so absolutely unexpected, no one was in a fit condition to examine critically and unreservedly, what was actually witnessed.

Of these five reasons, the fifth cannot be absolutely proved from existing testimony: being purely a subjective condition, but one that we are bound to infer from the general tone of the reports, and from occasional remarks let fall.

For instance:—Prof. Seiling writes, "That, in spite of all, Madam d'Esperance might have moved, is possible; for no one anticipated the occurrence of any such phenomenon."

Madam Seiling also states that, "as I was not at all prepared for the partial dematerialization of the medium, I did not observe the disappearance of her limbs."

Reason *four* we have, I venture to think, sufficiently proved already.

The remaining three reasons are very important ones, and we must consider and examine them each in turn.

1. Firstly, as to the amount of light.

(a) Miss Hjelt declares that she "could see the entire form of the medium distinctly, as well as the outline of her hands, defined against her light-colored gown. As for the features of her face and her *coiffure*, it was difficult for me to

see them constantly, as the medium was seated before the cabinet and the drapery was very dark."

(b) Miss Tavaststjerna declares that the light was "very good," while

(c) Gen. Toppelius, on the contrary, testifies—

"I could not see distinctly enough to testify positively as to all the extraordinary manifestations which occurred at that séance."

(d) The testimony of Mr. Schoultz on this point is very negative. He declares that "the light was so dim that, although sitting in the third seat at the left of the medium, I could with the greatest difficulty make out her feet, which were extended in front of her, and her arms, which from time to time she crossed above her head."

(e) The medium herself simply states that the light was "pretty good."

From the above it will be clear that there was by no means a good light on this occasion, but, on the contrary, a very poor one. Leaving the above to speak for itself, I shall now proceed to discuss the other two remaining points, which are, without a doubt, the most crucial ones of the whole séance.

2. With regard to the close proximity of the medium's chair to the cabinet, we must depend solely on the testimony of Prof. Seiling; as none of the other witnesses even mentioned the fact; nor, indeed, did they state anything with regard to the cabinet, kind of chair used, or any of the numerous other important details in this connection. But Prof. Seiling's report is enough in itself:—

He says: "The chair was so close to the curtains of the cabinet that there was *no open space* intervening, yet I could see that the chair did not actually touch the cabinet." This is the only remark I can find with regard to the space between the medium's chair and the cabinet; but it sufficiently proves the fact that there was nothing to prevent Madam d'Esperance from covering her lower limbs with the dark cloth cur-

tains, she herself actually kneeling right inside the cabinet.*

3. Lastly, we have the statement to confirm that "no one even thought of looking behind the chair."

Of the five witnesses who were allowed to examine the medium's condition, four of them (Capt. Toppelius, Dr. Hertzberg, Mr. Schoultz and Mr. Boldt), make no mention whatever of any attempt on their part to examine anything beyond the seat of the medium's chair; and, indeed, they all complain of being hurried through that, without sufficient time to make a proper investigation of the conditions involved.

The only remaining testimony—that of Prof. Seiling—is entirely negative on this point; so that our hypothesis seems to be pretty clearly established. The facts of the case are these. When Mons. Aksakof arrived at Helingsfors, the séance was there, reproduced before him; and among the other questions, the following conversations took place:—

"In one particular," I said to Mr. Seiling, "your narrative is incomplete. Why did you not make sure that the medium was not behind the chair, when you even went so far as to place your hand upon the chair-back?"

"Such an idea never occurred to me," replied Mr. Seiling, "and why should I go behind the chair and look for Madam d'Esperance, when I could see her plainly before me, seated in the chair? You must remember that, during that time, I gave Madam d'Esperance a drink, at her request, and that this enabled me to satisfy myself, with still more certainty, that she was really in the chair. For this argument, I had no reply."

The above clearly speaks for itself. The trunk of the medium's body was in its natural position, *therefore* the lower

* An interesting point in this connection is that Prof. Seiling, in his supplementary report to M. Aksakof mentions the fact that, "it should also be remarked that, at the close of the séance, it was found that the position of the cabinet had been changed and that it had been moved to one side, very much as shown in the diagram. But I had already observed movements of the cabinet, on other occasions." By referring to the diagram, it will be seen that in its present position the cabinet *quite* touches the medium's chair, thus making the above argument still more emphatic; while it will be noticed that it reduces the distance which the medium would have to stretch in presenting her *right* hand at the *left* opening of the cabinet.—H. C.

limbs must be in *their* natural position also! This is the logic of the enthusiastic investigator!

Taking the above testimony as it stands, I leave it to my readers to form their own conclusions on this subject, and to decide whether the phenomena then witnessed were really genuine, or whether trickery, pure and simple, in an adequate explanation for the occurrences there related. It must be borne in mind, too, in considering this manifestaion, that I have based my arguments entirely on *written testimony*, which represents, as I have before reminded the reader, not so much what *really occurred*, as what *apparently happened*; and there is a great distinction to be drawn here, as any student of the Davey-Hodgson séances will realize. However, in spite of this, the evidence brought forward in this paper is, I am convinced, sufficient to demonstrate the fact that fraud *might* have been employed; and I again emphasize the statement that so long as the *possibility* is open, it is not only our privilege, but our *duty* to accept such explanation until further proof be forthcoming.

This proof, up to the present, has not appeared; and while we are perfectly open to admit any new truth that rests on sufficient evidence to establish it, the phenomenon of materialization has not thus far produced the necessary proofs of its genuine occurrence—as we have seen.

In conclusion, it may be said that the foregoing paper is not intended to be a dogmatic statement of what really occurred, and what did not; but is an attempt to analyze the evidence for this extraordinary phenomenon; and to see if the existing testimony is sufficiently strong to warrant our belief in its actual ocurrence. This complete proof or demonstration is, I verily believe, so far entirely lacking.

PARALLELISM AND MATERIALISM,
or
The Relation between Mental and Physical Phenomena.

BY JAMES HERVEY HYSLOP, PH. D., LL. D.

Recent criticism of the doctrine regarding the distinction between neurosis and psychosis, the latter to include normal mental acts, with the conclusion that there is much to favor their identity, can be born out from a more general point of view without resorting to Hegelian postulates for our premises, and hence it may be worth while to examine assumptions that keep alive the antithesis between the mental and physical. This curious revival of an antiquated controversy has mainly marked the philosophical schools and has not been so prominent among the physiologists until thus challenged, except as the doctrine of the conservation of energy suggested it. But the strangest thing about the revival is the fact that few talk about it as if they were aware what the doctrine was intended originally to serve. Leibnitz intended it to sustain both an idealistic and a spiritualistic theory of things and many will still interpret it with that purpose, though there is no general agreement in this conception of its meaning. Some use it merely to express a psychological fact without hinting at any metaphysical consequences, perhaps willing to assume that it has none, and while they are often willing to take shelter behind the implications which other and less informed thinkers are ready to appropriate from historical associations of the term, they are in reality either taking refuge in a subterfuge or trying, quite legitimately, to secure a foothold for a freer study of the physical phenomena connected with mental states. Consequently, we find that the motives of the different parties to the controversy do not represent a uniform conception of the problem in view. On the one hand, men like Paulsen invoke parallelism against materialism. On the other hand, men who are popularly classed with the materialists also defend parallelism. Such are Clifford and Huxley. A third class denies the doctrine, some of them on the ground of its apparent absurdity and without wishing to defend materialism, and some of them in the interests of

this theory. Why is it, therefore, that the issue is not more clearly defined in these controversies? Why is there so much confusion that the same doctrine can be used either to favor or oppose materialism or to be indifferent to it?

The answer to these questions is not a simple one. The problem is entirely too complex to be disposed of in a sentence. But it begins with an apparently simple problem. This concerns the affirmation or denial of a casual relation between mental and physical phenomena. Various terms, such as "influence," "modify," "depend," or "determine" are employed in the discussion to represent the issue; but whatever the form of expression this issue is whether a causal nexus exists between physical and mental phenomena. Parallelism denies and opponents of it affirm this connection. But this apparently simple conception of the problem turns out on examination to be less clear than supposed. On the one hand, the opponent of parallelism cannot understand the peculiar relation of co-existence or sequence between physical and mental events unless he is allowed to conceive it as "causal." He finds himself, and all the world besides, using this co-existence or sequence between events in a physical series as evidence of causal nexus, and he does not see why the same rule should not apply to the combined mental and physical series; especially since he takes no account of the differences of kind which may mark the different members of the physical series, where all parties agree that the causal nexus may be affirmed. What are called mental events may represent a greater difference of kind from the physical than exists between the several members of the physical, but if causality be compatible with qualitative differences of any kind between antecedent and consequent, or between condition and effect, the opponent of parallelism does not stumble at the supposed chasm between the physical and the mental. The contrary conception, which denies such a connection, seems to him to be an intolerable absurdity, and so to leave us with a dual universe of phenomena, having no other unity than that supplied by the pre-established harmony of Meilbranche and Leibnitz, a doctrine that neither party can tolerate.

On the other hand, the advocate of parallelism—starting with the assumption that consciousness is not a physical event, or at least not a mode of motion, and that the conservation of energy, which supposes the transfer of force or motion from one medium to another, maintaining a general identity of kind, represents the proper conception of “causal” action—endeavors, by this latter fact especially, to show that consciousness cannot be produced by physical events. He also finds, or supposes, that the unity of causation assumed in the law of physical science will not permit us to explain or deduce something from that which does not in some way contain it. Hence he prefers to put up with the paradoxes of parallelism rather than admit the “causal” nexus between the two classes of events.

The opposition between the two points of view thus seems to be complete. One affirms and the other denies the “causal” nexus between the physical and the mental. The affirmative is supposed to imply materialism and the negative a spiritualistic theory, though there is no absolute unanimity on this point. But after all, I think it can be shown that this assumed opposition is either an illusion or does not have the implications so frequently associated with it. The strength of the assumption that the problem is simple and that there is an irreconcilable opposition between the affirmative and the negative of parallelism rests upon two facts: (1) the equivocal conception of “cause” in the controversy, and (2) the hypothesis that consciousness is not a mode of motion. Both of these facts will have to be considered in their order. By the discussion of them I hope to show that there is absolutely no excuse for the kind of controversy that prevails in so many quarters, except as a subterfuge for evading the only issue in which philosophy can have any real or practical interest.

In regard to the first fact, the apparent opposition is constituted by two wholly distinct problems, problems that are quite as distinct in physics alone as between physics and philosophy. There is nothing common in the two problems except the word “cause,” which I wish to show is equivocal: in one of the problems denoting nothing more than the *causa*

efficiens, or *ratio fiendi*, and in the other, the *causa materialis*, or *ratio essendi*. But I shall here employ the terms aetio-genetic and ontogenetic to denote this distinction, the former to express the "cause" of occurrence, and the latter the "cause" of kind. In this way I hope to show that either the affirmative or the negative, or both of them, depends upon the point of view assumed.

Taking the aetio-genetic conception of "cause" as the one assumed by the anti-parallelist, and which means, not that the consequent is necessarily either a modified or an identical form of the antecedent, but that it is a condition of its occurrence as an event, co-existent or sequent: a fact, thing, or event that somehow brings the other into existence, or determines whether it shall be or not—in this conception, we have a position which affirms the "causal" nexus between physical and mental without encountering any difficulty in the conservation of energy and the conception of "causal" action which it determines. On the other hand, taking the ontogenetic conception of "cause" as expressing the persistence and transference of energy, and presumably proved by the mechanical equivalents of heat, light, electricity and magnetism, we might deny the "casual" nexus between the physical and the mental without coming into conflict with the first conception of their relation and interaction. That is to say we might simultaneously affirm the aetio-genetic and deny the ontogenetic relation between the two sets of phenomena without implying any necessary contradiction in the facts. But it is important to remark that the right to deny the ontogenetic connection depends wholly upon the assumption that consciousness is not a mode of motion. If there were any reason for supposing it to be a mode of motion, an equivocation in the notion of causality would not affect the question, but there would be a perfect unity of aetio-genetic and ontogenetic causes, so that either both forms of nexus could be affirmed or both could be denied. Whether this assumption that consciousness is not a mode of motion be true or false is not the question at present, but it is certain that if it be false the argument for parallelism will be cut up by the roots and destroyed, and along with it certain implications

against materialism which the parallelist either asserts or allows to grow. But to this point I shall return later.

This twofold conception of "cause" is apparent even in the physical sciences, and it is worth while to sketch its development. The best illustration of its equivocal import and of the confusion which it produces is found in the philosophy of Herbert Spencer. He is constantly arguing from external conditions to the evolution of phenomena, and yet wishes to escape the accusation of materialism! But long before anything was known scientifically about the persistence of force, the "causal" action of one body or physical phenomenon upon another was a matter of commonplace and scientific belief. It was simply a formula for stating the fact that one event had its existence or occurrence conditioned by the presence or action of another. Sunshine was the "cause" of daylight; rain and moisture were the "cause" of growth; impact, of sound; a bullet entering the brain, of death, etc. In all these there was not the slightest trace of the supposition that there was any kind of equivalence between "cause" and effect, whether quantitative or qualitative, but only of the fact of instigation or interaction. The notion of "cause" here represented merely the antecedent fact which conditioned the occurrence of another, its *ratio fiendi*, the reason for its beginning in time, not its *ratio essendi*, the reason for its qualitative and quantitative connection with the antecedent. It thus accounted for the law of action or occurrence, and made no pretence of explaining its nature, whether a modification of the subject in which it occurs, or merely the transferred action of the antecedent. There was nothing in this conception that necessitated a materialistic conclusion. But as soon as the persistency of force was established, or supposed, a new conception of "cause" and a new problem was precipitated upon speculation. This was the idea of identity between antecedent and consequent, at least in some of their most important aspects. It was applied to the permanence of substance and to the mechanical equivalence of its modes of motion; that is, the law of the persistence of force supposed both substantively and phenomenally that there is a qualitative and quantitative

constancy in everything, an equivalence between all the terms of the changes in substance as well as indestructibility in itself. In fact this law was but another aspect, or corollary of the doctrine of inertia, which, as long as only the aetiogenetic conception of "cause" prevailed, had indicated that a physical event could not spontaneously begin in its subject. After the ontogenetic conception of "cause" was discovered it appears only as a new illustration of that law. The eternity of substance was, of course, a very old belief; but the qualitative and quantitative constancy of its energies was not so generally adopted until science was able to measure the mechanical equivalents in material phenomena, and ever since the supposition of "causal" connection has been associated with a unity in the cosmos that the old conception of aetiogenetic "causes" did not necessitate. In this new view of the physical sciences all "causes" and effects were interpreted in terms of equivalence, quantitative and qualitative, and as motion was often if not always assumed to be the generic form of material action, physical "causes," excluding for the moment their substantive import which does not affect the question, came to be an expression for the transmutation, or rather of the transfer, of motion from one medium to another, the "cause" being the motion of the agent, and the effect the motion of the recipient. The effect here retains at least a general identity of kind with the "cause" in all its stages, and such differentiations as were admitted were merely directional rather than qualitative. In fact, where the subjects, the agent and recipient, are absolutely identical in kind there is no differentiation whatever between "cause" and effect. The motion is handed on intact; qualitatively as well as quantitatively the consequent is supposedly like the antecedent. Thus when the billiard balls are exactly alike the timbre, quality and pitch, of the sound and motion are alike in all. It is only when the recipient differs in kind from the agent that any apparent differentiations take place, and as already remarked, this differentiation is merely directional or modal, not qualitative in any sense that there is a change from motion to any other form of action or property. At least this is assumed to be

the case according to the persistence of force. For instance, if the billiard balls differ in kind the motion and the timbre, quality and pitch, of the sound in the recipient will be different only in certain modal aspects that do not affect the generic nature of the motion considered as "cause," or its quantitative relation to the antecedent.

This conception of "cause" created or substantiated a new idea of unity in nature; namely, that of ontological unity, in the phenomenal as well as in the substantial world. This was the sameness of subjects and events connected in the "causal" series, a unity that is distinct from both nomological and teleological unity, the former denoting mere uniformity of interaction without regard to question of quality, and the latter a co-operative unity or action in an organic complex whole toward a common end. The previous aetio-genetic conception of "cause" had supposed nothing more than a nomological unity, the bare fact of harmonious interaction, the dependence of one event upon another, or the action of one subject upon another to initiate its activity, whatever the view might be regarding the qualitative relation between "cause" and effect. Metaphysical identity, however, was not suspected, or at least not proved, until the idea of ontological or ontogenetic causation was imported into the problem, and the conservation of energy comes in as a mode of interpreting this relation between antecedent and consequent in a wholly new light. After this departure from the old view the two conceptions of the term "cause" remain together to create confusion in the problems of philosophy, but only because the parties to the controversy had to cope with the question of materialism which would have excited no opposition had not certain theological doctrines been encountered. But these, supported by the assumption that consciousness is not a mode of motion, contrived to prevent the victory of materialism upon the ontological conception of causality, while this ontological idea of "causes" seemed to sustain the theory that ultimately we have only one class of phenomena to consider. To affirm the "causal" nexus, therefore, between any set of phenomena seems under this assumption to imply that they are all of the same kind, and

that our view of nature must be monistic in some form at least. To deny this nexus seems, on the other hand, to imply that phenomena have no rational connection with each other, and that our conception of nature is little better than that of chaos, even if the coexistences and sequences in it were identical with such as would be produced by "causal" action between the physical and mental series. The dilemma here has seemed to be a serious one, but it is after all due to a simple, and perhaps inexcusable illusion, which is cleared away by the distinction between aetiogenetic and ontogenetic "causes." This distinction implies that the affirmative or negative of the "causal" nexus between any set of phenomena depends wholly upon the conception of "cause" taken. The affirmative of the aetiogenetic connection does not imply the affirmation of the ontogenetic, and the negative of the ontogenetic nexus does not imply the negative of the aetiogenetic. On the other hand, the ontogenetic implies the aetiogenetic, and the negative of the aetiogenetic implies the negative of the ontogenetic connection. In other words, the ontogenetic affirmed includes the aetiogenetic, and the aetiogenetic denied includes the denial of the ontogenetic. Stated in terms of formal logic, the relation between the two points of view is that of subalterns, with the ontogenetic connection occupying the place of subalternans. But this way of representing the matter is only a help to the realization of the complexity of the problem before us, and reinforces the fact that the "causal" nexus may be affirmed from one point of view and denied from the other. This is the main consideration, especially when trying to ascertain the relation of the question to materialism, and it justifies the demand that the supposed implications of parallelism be tried by the distinction between the two kinds of "causes." *

* NOTE.—If the obviousness of the position taken in this discussion appears in question I may clear away all misunderstanding at the outset by declaring that I wish here to treat parallelism in its philosophic relations, and not to enter into any quarrel with science. I must make it emphatic that I am not engaged in controverting the doctrine of parallelism, scientifically considered, so much as I am trying to show its limitations if true, and the nature of the assumptions upon which it rests. In fact, it may be maintained that the distinction which has been drawn between aetiogenetic and ontogenetic "causes" determines or coincides with the distinction be-

It was only natural, after the discovery or assumption of an ontogenetic relation between "cause" and effect in the physical world, that the doctrine should give trouble in the philosophic field, where materialism was denied, and where

tween science and philosophy. This distinction is not a difference that involves opposition or contradiction, but only a difference of method or object. It is a mistake to keep the two points of view at loggerheads, when in fact philosophy only takes up additional problems that do not come within the purview of science as it is defined by its votaries. Nor do I mean by this to admit that what may be affirmed in science can be denied in philosophy, unless we say that the ontogenetic connection between physical and mental events is a philosophical and the aetiogenetic connection a scientific problem. For I know nothing more vicious in thought than the practice of using a proposition to mean one thing in science and the opposite in philosophy. Such a policy only creates confusion and misunderstanding. It only results in the prevention of any logical passage from science to philosophy, and so would make any scientific truth infertile in so far as further conclusions are concerned. Now it is precisely this that I have to complain of in the controversy about parallelism. In a fit of chivalry the philosopher, who wants to be let alone, grants that parallelism may be true in science, but he insists that it is not true for philosophy. But this is only to equivocate with the term, and to make it unfit for inferences of any kind, while philosophy would not be able to appropriate any of the results of science. What I mean to do, then, is to state the question so as to vindicate the procedure of science in its desire to find some rational connection between physical and mental phenomena, while the philosophical problem is left open, but not contradicted nor established.

The revival of interest in Hume's doctrine has for its significance, not necessarily the denial of metaphysics, but a limitation of the problem of empirical science whose main object is to establish certain relations between physical and mental events, whatever else may be supposed to prevail. Exclusive of metaphysical questions, science may confine itself to one or two problems. The first is the mere uniformities of co-existence and sequence between physical and mental phenomena as facts. This may be called the mere nomology, phenomenal nomology, of the problem. Sometimes the conception of "cause" is narrowed down to mean no more than this uniformity, especially when it is believed that nothing else can be known or concealed. Even Kant often uses "cause" to mean no more than this when he is making concessions to empiricism. But necessary as well as actual connection often, or always, appears as a conception of the relation concerned. This is the second problem or view of such phenomena, and may be called the aetiology of the two classes of events. It attributes *efficiency* as well as *uniformity* to the antecedent or coincident circumstance, while it does not necessarily imply identity of kind in the condition recognized with the effect. But then we must not infer from this view that it has anything to affirm or deny in the field of metaphysics which it has volunteered to abandon. Science should be given free scope to determine the relation of interaction between physical and mental events without holding itself responsible for any philosophical conception, affirmatively or negatively, which it definitely excludes from its survey. If on the other hand, as may well be maintained, we regard science and philosophy as ultimately having the same problems and methods, we could then recognize that the only possible source of a difference would be that between the three problems just defined: namely, the nomological, the aetiological, and the ontological unity of nature, purely empirical science being limited to the first of these. But

consciousness was not viewed as a mode of motion, though there was nothing but Cartesian assumption or tradition to sustain this view. The whole tendency of modern thought, both in its revolt against the supernatural and in its extension of our knowledge of matter, has been to favor a monistic theory of the universe which would subordinate the phenomena of consciousness to the material and in some way to reduce it to a function of matter specially organized. The triumph of scientific method over that of scholastic philosophy, and its almost exclusive occupation with matter and its functions, reinforced this tendency, while the presump-

we ought not to tolerate any form of expression that would imply the truth of scientific and the falsity of philosophic parallelism. There may be two conceptions or doctrines, one true and the other false. But they should not be called by the same name, unless we assume that there is no relation between the two fields of investigation.

Nor must I be supposed as necessarily attempting to refute the doctrine of parallelism, in so far as it maintains the intransmutability of motion into consciousness, and *vice versa*. Science may be correct in this view, and I have no desire to prejudice any one against the doctrine as a supposed fact. Indeed the long discussion and vast system of experimentation in regard to the mensuration of mental states, with the growing conviction that mental phenomena are not amenable to physical methods at all would bear out the doctrine of parallelism within the limits of present knowledge. But all this may be true, and not yet to the point which I am considering. I am not disputing the facts on which the claim of parallelism is based, but only the philosophic use of it against materialism which may be elastic enough to consist with the inconvertibility of motion and consciousness. But what I am contending for is the fact that we must distinguish between the facts that justify the assertion of an aetiological connection between physical and mental events, and those facts or assumptions which are supposed to guarantee the denial of an ontological nexus. If parallelism is to be convertible with the nomological and aetiological relation between the two series of phenomena, we must insist upon not reviving the controversies started by Malebranche and Leibnitz. On the other hand, if the scientist persists in using the terms of that discussion he must expect to be held responsible for the implications that have been associated with them in the problem of spiritualism and materialism. But if he wishes to evade this controversy he must insist that his is not the ontological question, and the distinction here drawn between the two points is intended to sustain him in his contention. But on the other hand, the philosopher cannot avail himself of the scientific doctrine to support his contention against materialism, because the nomological and aetiological connection between the physical and mental order does not involve the ontological, though it neither sets it aside nor prevents the assumption, that the unity between the aetiological and ontological nexus in the physical world, affords a presumption of the same between the physical and the mental. Either the scientific and philosophic problems must be kept apart, or the philosophic problem must accept the jurisdiction of the scientific, when its own claims can boast of nothing more in its support than *a priori* assumptions. This is the distinction that must be enforced.

tions which a "causal" connection of any kind between matter and mind created, tempted all who had come to respect methods that eschewed apriori assumptions to ally themselves with materialism without examining too closely the conception upon which parallelism depended. Those, of course, who stood by the traditions of Leibnitzianism, or perhaps better, the assumptions of that philosophy, borrowed from its Cartesian impulse, regarding the relation between motion and consciousness, would very naturally avail themselves of any confession on the part of physiology that the two had not been proved to be convertible, and go on denying materialism, while physics was establishing an outpost in the aetiological connection between the two sets of phenomena, with its possibility of an ontological nexus, if the analogy of the physical law about the unity of the two kinds of "cause" held good in the case. Materialism had gained one advantage in its triumph over the absurdities of pre-established harmony by showing or supposing an aetiological connection between material and mental, and it had only to suppose further, either that its postulates about the unity of this with ontological causation created a presumption against spiritualism, or that the distinction between the two did not alter the issue. But if parallelism be understood to deny all "causal" connection whatsoever between physical and mental, whether ontogenetic or aetiogenetic, it is tolerably clear that materialism, if any longer tenable, must revise its conception of the relation between the two sets of phenomena, and construct a theory of the dependence of consciousness upon the organism which will not require any postulates about the "causal" nexus between physical and mental events at all. But then this denial or evasion of a "causal" nexus between the two facts for the sake of refuting materialism seems to create insuperable difficulties of another kind, in that it either necessitates a return to pure phenomenalism or the reinstatement of the doctrine of preestablished harmony, a rather obsolete conception at this time of day, while the affirmation of the nexus, on the other hand, seems to land us in a theory which, the idealists tell us, has been exploded long ago. Kant is supposed to have attended its last obse-

quies. Thus science and idealism seem to be in an irreconcilable conflict, the one sympathizing with a general materialism, and the other treating such a view with contempt and as an exploded hypothesis, while many of us wish either to follow neither of the combatants or to agree with both. But may not the distinction between aetiogenetic and ontogenetic "causes" help us out of the dilemma, and prevent the affirmation of some "causal" nexus between physical and mental events from landing us in materialism, on the one hand, and the denial of another form of this nexus from landing us in absurdity, on the other? The answer to this question depends as much upon the relation of parallelism to materialism as upon the denial that consciousness is a mode of motion. There are two questions here, which will be evident as we proceed. If it be denied that consciousness is a mode of motion, the affirmative of a "causal" nexus between physical and mental phenomena can extend no farther than the aetiogenetic conception, and we are excluded from the ontogenetic unity which it is the aspiration of some philosophers to realize in nature. Parallelism is supposed to stand in the way of this materialistic unity. Of course, the aetiogenetic connection of the physical and the mental does not prove the doctrine of materialism, nor does it disprove it. The issue simply remains an open one, with all the presumption in favor of materialism that monism can have on the one hand, and that the unity of the two kinds of "causes" in the physical world will create on the other. But if we assume that consciousness is or may be a mode of motion, as the materialist is tempted to do, at least for the sake of simplicity and unity of method, we obtain a position where no conflict between aetiogenetic and ontogenetic conceptions is possible, and with parallelism thus denied we seem to land in materialism. But it is to escape this consequence that philosophers like Paulsen insist upon both the validity of parallelism and its antagonism with materialism. We thus have parallelism in science and idealism in philosophy to claim the field against materialism. But is the matter so clear as this? Does parallelism refute materialism? Does idealism refute it? And does parallelism imply idealism?

I am not concerned at present with the question whether parallelism is true or false, because the distinction between aetiogenetic and ontogenetic "causes" makes it unnecessary to deny the doctrine of parallelism in order to escape the absurdity of supposing no unity whatever between the physical and mental worlds. But the issue is whether it is necessary to affirm parallelism in order to escape materialism, and whether the denial of it involves us in that theory. The latter assumption would perhaps be universally admitted. Hence for us the first and most important question concerns the relation between the truth of parallelism and the doctrine of materialism, as being the only problem which need interest philosophy when considering the connection between physical and mental phenomena. The use of parallelism to refute materialism precipitates two questions as the issues will be seen by those interested in the logical situation. The first is that of the nature of materialism as a theory of mental phenomena, and the second is the nature of parallelism in all its bearings. The latter is supposed to have been defined as the denial of the convertibility of motion into consciousness. This may be assumed as sufficiently accurate for the present, though it may be more critically analyzed later on in the discussion. But for the present it may be taken as representing quite correctly the conception from which materialism is attacked, and from the truth of which materialism is concluded to be impossible. The nature of materialism then becomes the first and most important object of attention.

The definition of materialism is not so easy as it would appear. The reason for this, however, is not the indefiniteness of the idea in relation to the problems that invoke general speculative interest, but it is the relation of the conception to the doctrine of idealism that complicates definition. There is a materialism that is supposed to be opposed to idealism, and there is a materialism that is opposed to spiritualism, and the only question is whether we are secure in the assumption that the materialism in each case is essentially the same. If it is, then idealism and parallelism must be the same and each must imply the other. This consequence I must regard as incontrovertible. But it is probably a fact

tion for the purpose of subordinating matter to something else, he either does not see or is unwilling to confess that his "spirit" is not distinguishable from matter. For spiritualistic monism, unless of the Leibnitzian form, is not in opposition to anything that has made materialism a bugbear to most men. What he in reality does is to deny the existence of matter. He will not admit this accusation, because he insists on his recognition of what he calls "matter," but on examination this turns out to be mere sensation, and though he does not like to admit that he accepts Berkeleianism, nevertheless when his Kantianism is sifted down to its real meaning, whatever he calls it, his conception is that matter is merely a phenomenal thing and incapable of being the subject of anything, to say nothing of consciousness. That is to say, instead of denying that consciousness is a function of matter, he denies that there is any matter except as a phenomenon of consciousness, whatever that may mean, and so intends to dispose of materialism either by reversing the point of view which materialism is supposed to assume or by defining matter out of existence. Consequently the materialism which the idealist opposes does not have to consider any physiological questions, and hence parallelism is not a necessity for his case. Idealism thus stands for the theory or point of view which maintains that all phenomena must be represented in relation to consciousness as their prius, and materialism by opposition becomes the doctrine which assumes that something called matter is the cause or ground, or prius of mental phenomena. This conception is supposed to coincide with physiological materialism, and in so far as language is concerned it would appear to be correct. In fact there is no necessary connection between the materialism which idealism opposes and that which physiology and biologists advocate when they advocate it at all. This has been made clearer later on in the discussion, but for the present we may content ourselves with the assertion that the materialism which idealism opposes is not even a good scarecrow: for his materialism as a prius is only an epistemological prius, and not a physical one. Consciousness is of course the prius of knowledge of reality, but this fact does not involve the

conclusion that it is also the prius of reality itself. Just as the effect is often the prius of the knowledge of the cause while the cause is the prius of the occurrence of the effect, so the idealist's prius, consciousness, is only the cognitive prius in knowledge, not the causal prius of the event by which he makes his discovery. This is summarized in the statement that the *ordo cognitionis* is not necessarily the *ordo naturae*.*

This conclusion enables us to define and discuss materialism in its accepted physiological import. This doctrine I understand to be that consciousness is a function of the brain. I do not, of course, here use the term to express what Professor Fraser calls Pan-materialism, as I am not concerned with it in its universal sense, but only with that conception of it which represents the issue to be regarding the relation between consciousness and the organism. The Lucretian form of materialism, then, is the conception which defines what is meant by it, and I do not care what definition of matter be accepted in the case. We may resolve matter into spirit if we like, it will not alter the problem in the least regarding the relation at issue. It is not the name which we give the organism that affects the question, but the conception which we hold of the relation between the two sets of phenomena that are distinguished as physical and mental.

Now we may conceive the functions of the brain as being either all of them modes of molecular motion, or all of them consciousness, or some of them as modes of motion and some of them as not modes of motion, but consciousness, or even other activities not motional. How far either the second alternative or the latter part of the third alternative may be

* NOTE.—It must be understood, however, that I am not opposing idealism. I accept that theory and regard it as most useful for critical purposes in dissolving dogmatism and a naive sensationalism. But as long as the idealist rejects solipsism and admits, as he uniformly does, the existence of conditions of consciousness that are not consciousness itself we have all that is necessary for the contention of the materialist, at least for creating a legitimate issue, even though idealism be a good propaedeutic to a spiritualistic theory. But what I contend for is that a spiritualistic view does not follow analytically from the idealistic postulate, if it be tenable at all, but must be a synthetic conclusion from additional premises, even when idealism is a necessary presumption in its favor. As anything, however, which puts an end to all forms of materialism I must enter a decisive demurrer to the assumptions of the idealist.

regarded as intelligible in any sense whatever, I am not called upon to consider, since I am only stating the logical alternatives in the case. But the theory of materialism stands for the denial of any other subject than the brain as the ground of consciousness, whether it be regarded as a mode of motion or not. By spiritualism, therefore, we mean the counter theory, not in any vulgar sense, but as Professors Sully, Kant and Paulsen use the term to denote the conception that consciousness is the function of some other subject than the brain, also whether we regard this phenomenon as a mode of motion or not. Now how does the doctrine of parallelism stand with reference to either of these theories? Does it prove one and disprove the other? Remembering that parallelism represents in usual parlance, and without the distinction that is advanced in this paper, the denial of a "causal" nexus between physical and mental phenomena, the answer to the questions here proposed requires us to consider two problems. The one is the consequence of affirming or denying the aetiogenetic connection, and the other of affirming or denying the ontogenetic connection between the two sets of events.

In the first place we have already said that the affirmation of the aetiogenetic nexus does not prove materialism, but leaves it an open question, unless we meant to maintain that the presumption of unity between the two forms of possible connection created some probability in favor of this consequence. On the other hand, assuming that parallelism denies the aetiogenetic connection between the physical and the mental, we have to ask whether this conception involves the negation of materialism which advocates of parallelism so often maintain. In answer we should freely grant that this supposition seems to render materialism impossible, because this theory is so often treated as convertible with the "causal" nexus of physical and mental phenomena. It would seem that, if the mental series be so independent of the physical as not to be determined by it, there should be another subject for it. But nevertheless I think such a conclusion a hasty one. Ordinarily, I grant, materialism so states its proof or argument as to be understood to affirm or

assume that physical phenomena "cause" the mental, either aetiogenetically or ontogenetically, or both. But its true conception is not this. On the contrary, it maintains nothing more than the position that both molecular motion and consciousness (leaving it open whether the latter is a mode of motion or not) are functions of the brain, and it simply correlates them as motional and mental with the merely nomological conception of causality between them, which is merely that of uniformity of coexistence and sequence. It may then hold that the physical is not the phenomenal "cause," aetiological or ontological, of the mental, whatever its form of expression, and yet regard the mental as a function of the same material subject as the physical series: that is, the brain, just as it can conceive any number of other properties and functions as "parallel" with each other without the one being the "cause" of the other. I am, of course, only speaking of the logical possibility in the case and not insinuating that the facts are in favor of any such a view. Hence I shall not urge this conception as either true or necessary for my contention, which is only to gain a logical vantage ground for showing what would have to be done to refute materialism, if the facts did not favor some form of "causal" nexus between the physical and mental. Consequently, I might admit for the sake of argument that the refutation of materialism followed from the denial of the aetiological connection between physical and mental phenomena, and could still ask how this denial could sustain itself in regard to the facts and the assumption of any causality even in the physical world and the evidence for it. As a fact we find that kind of relation, co-existent or sequent, between the two series which indisputably accords with our idea of what an aetiological connection would be if it existed at all. It is this uniformity of coexistence and sequence in the physical world between two sets of physical phenomena that leads to the hypothesis of a "causal" dependence of one upon the other, and unless we are allowed to reason in the same way regarding an identical nexus between the physical and the mental when the uniformities of coexistence and sequence are the same as between two sets of physical phenomena, we should find our

understanding of such a relation reduced to confusion, and even the physical sciences brought to a condition of incompetency. In other words, the facts are not intelligible without this supposition of a "causal" nexus, and are conceived either as the evidence of it or convertible with it. Professor James very well summarizes these facts to show that there must be some kind of efficacious nexus between the two, if we are to escape the absurdities of preestablished harmony, and I do not require to go into details.* If, then, assuming the facts to be conclusive in favor of a "causal" nexus of some kind, and if parallelism must deny all such nexus, we have a situation in which that doctrine would have to be considered as false, and the only question after that would be whether the falsity of parallelism involved the truth of materialism. If the usual logic of the parallelist were to be accepted this conclusion would follow. But I am refused the right to draw it because of the distinction between aetiogenetic and ontogenetic "causes." Moreover, we can afford to be generous, as well as just, in admitting that, when rightly understood and defined, the parallelist is denying the ontogenetic nexus, and may well conceive the aetiogenetic connection as granted without debate, if for no other purpose than to obtain a nomological unity in nature and in order to escape the doctrine of preestablished harmony. But does this affirmation of at least the aetiogenetic connection require us to accept materialism?

This question has already been answered in the negative, but owing to the common misunderstanding of the rights and intentions of physiological science it is necessary to make this a little clearer. Perhaps also the materialist should be warned here not to confuse aetio genesis and ontogenesis, as his opponents often do. In the first place, the aetiogenetic nexus is not an affirmation of the ontogenetic, which, according to the real intention of the parallelist, the argument for materialism would require it to be, as is shown by the parallelist's own conception of "cause." In the second place, to put the same fact in another way, if the aetiogenetic

* *Mind*, Vol. IV, pp. 1-22. James' *Psychology*, Vol. I, Chapter V.

"causal" nexus implied necessarily a materialistic view, it would have to be on the assumption, according to the parallelist, that this connection implied identity of kind in the "causal" and the "caused" phenomena. But it is precisely this which the aetiogenetic point of view does not imply, according to definition. In this view it is the action or occurrence of consciousness, not the nature of it, that is determined by the physical antecedent, and hence we can admit an aetiogenetic interaction between mind and body without assuming materialism as a consequence. Nor is this mode of argument limited to the relation between mind and matter. It applies with equal force to the interaction between material subjects that may be different in kind, with corresponding modifications of the effect, only less distinctive than is assumed between mind and matter. The aetiogenetic "causal" nexus or interaction expresses nothing more than the fact that the action of one subject elicits action in another, and it does not assume that one action or subject is like another in kind. They may or may not be alike, as the case may require. But this fact of resemblance or difference must be determined by other considerations than an aetiogenetic "causal" connection between them. Consequently, this nexus may be granted without involving us in materialism. In fact the conception is wholly indifferent to both materialism and spiritualism. Consciousness may still be either a function of the brain, or an activity of some other subject, in so far as its initium is concerned. Whether it is one or the other will have to be determined by some other fact than its initial dependence for occurrence upon an antecedent, no matter what that antecedent may be, and this fact must be determined by scientific method and not by speculative considerations.

Having found that parallelism interpreted aetiogenetically is both too absurd for acceptance and is not conceived in this way by parallelists themselves, and that neither the affirmation nor the denial of it in this conception involves us in materialism, we are prepared to examine its ontogenetic conception and the consequences. Paulsen tells us, as we have seen, that a "causal" (ontogenetic) nexus between the physical and the mental results in materialism, and as he

denies the fact of such a connection he naturally concludes against this theory, and all those who believe in the persistency of force and yet believe in the existence of mind welcome this view. The force of the argument is tolerably clear. If in the material world we find the law of "causation" represented by the conservation of energy both in regard to matter and motion, and if the nature of the consequent is determined solely by the antecedent, as merely the transfer of motion from one point to another, we can easily see what temptation exists to reject this conception of the relation of physical phenomena to consciousness and its implication the moment that it is denied that consciousness is a mode of motion. Now while it may be claimed that the truth of parallelism does not escape the possibility of materialism, as I shall show later. I shall not urge this point of view at present, but concede for the sake of argument that, once admitted, its presuppositions make a reasonable case against materialism. But there are decided limits to the cogency of these presuppositions, while we may have the right to call attention to the important circumstance that parallelism is itself a theory and not an observed fact, and hence that it either begs the question, or obtains its cogency from the assumption either that consciousness is not a mode of motion as a known fact, or that the real or supposed inconvertibility of physical phenomena with consciousness is a proof that the latter is not a mode of motion. These considerations give us three problems at this point. The first is whether parallelism in any conception of it militates against materialism. The second is whether it is the known or supposed fact that consciousness is not a mode of motion which proves the inconvertibility of physical event with it, or whether it is the supposed inconvertibility of the physical and mental that implies the denial of consciousness being a mode of motion. That is to say, are parallelism and the assumption that consciousness is not a mode of motion convertible conceptions, or are they disparate facts with reciprocal implications? The third problem is whether this assumed inconvertibility of the two sets of phenomena necessitates the conclusion, accepting the postulates of physics, that consciousness is not a mode of

motion, or conversely, whether the assumption that consciousness is not a mode of motion necessitates the conclusion that the two sets of phenomena are inconvertible? Each of these questions must receive careful attention.

I shall not discuss them, however, wholly apart from each other. Their complications with each other are too numerous to keep them separate. The first of the problems will come up for treatment when the nature of consciousness, in so far as it is related to physical phenomena, has been considered. Hence we proceed first to discuss the relation to parallelism of the assumption that mental events are not modes of motion. This assumes, at least for the sake of argument, that parallelism is a consequence of a real or supposed fact. In dealing with the real or supposed opposition between parallelism and materialism, we have two alternatives before us. We may first deny the truth of the former doctrine and thus indirectly, or at least in an *ad hominem* manner, establish materialism, or we may, in the second place, admit parallelism and yet deny any and all opposition between it and materialism. We shall examine first the strength or weakness of the supposition that consciousness is not a mode of motion, assuming at least for argument's sake that parallelism depends absolutely upon this supposition.

In the first place, we may ask whether we have any right to put limitations to the law of continuity and ontogenetic causation by an unproved assumption? Why not turn the matter around, and taking the conservation of energy as a known fact, argue that consciousness must be, or is most probably, a mode of motion, and in this way both subordinate the unknown to the known, according to the law of scientific procedure, and harmonize the aetiogenetic and ontogenetic points of view? We could then either dispose of the latent dualism in the doctrine of parallelism or prove that monism of any sort is not a bugbear when it is called materialism and not a savior when it is called idealism. For it is the monistic feature of materialism that must be refuted by parallelism, if we are in any sense to set aside the proposition that consciousness is a function of the brain, whether it be a mode of motion

or not. But certainly, if it be motion—an assumption which I am not making at all—the conditions of materialism would presumably be established. Here, however, I am interested only in showing that in the absence of positive knowledge that consciousness is not motion, the materialistic conception enables the physiologist to insist upon judging its possibilities by the known relation between aetiogenetic and ontogenetic causes in the physical world from the inductive point of view. This of course is not proof, but it exhibits the opposite conviction as an *apriori* supposition.

Again the dubious character of the assumption upon which parallelism rests is confirmed by another consideration. The supposition that consciousness is not a mode of molecular motion is dependent wholly upon either or both of two assumptions: first, the introspective capacity of consciousness to determine its own nature, mediately or immediately; and second the presuppositions of idealism. In regard to the first of these assumptions, it is sufficient to appeal to the illusions which have followed the universal reference to introspective consciousness for direct judgment about the nature of certain well known facts. Common sense thought that the Ptolemaic astronomy was true, and Brother Jasper of Richmond still believes that doctrine. The same type of thought for a long time resisted the theory that light and sound are modes of motion, and it was still longer accepting a similar resolution of heat and electricity. I do not deny the finality of the testimony of consciousness in regard to facts and their occurrence, but I am raising the question whether it may not have limitations in the determination directly of the nature of these facts. This is nothing more than tolerating the supposition of phenomenalism. The determination of a fact is one thing, and the determination of its nature is another, whether it be a direct or an indirect process. But it is not necessary to question absolutely the power of consciousness to introspect the nature of anything: for it may be admitted that it directly introspects the fact of motion of a certain kind and degree. But it does not follow that it can do the same with all kinds or degrees of it. It failed in the phenomena of light and sound, and might be in-

capable of excluding the supposition that its own nature is that of motion. Hence, having found that the assumption of a qualitative difference between visible and invisible motion, in so far as they are facts of a world outside the mind, is false, we may legitimately ask whether its judgment about its own non-molecular nature is not subject to the demand for proof, and to that extent doubtful until proved. I do not dispute the difficulties, or even the unintelligibility of the supposition that consciousness is a mode of motion. I can readily admit either its real or apparent absurdity: for it is not necessary to my argument that I should contend in favor of this supposition, as will appear in its proper place. Nor am I concerned with the meaningless character of such a conception. This may be true enough, if the evidence is sufficient. But this is the problem. The real question is whether it may not be a fact that consciousness is a mode of motion, whether the idea be intelligible or not. A great many phenomena are mysterious and unintelligible at first sight, but they are facts nevertheless, and often turn out to be what they are supposed not to be. I have already referred to heat, light and electricity for illustrations of this truth. Possibly the mysterious adjustment of sound and electricity in the telephone is an additional instance. These certainly establish some limitations to the introspective power of consciousness, and their cogency is reinforced by the extremely equivocal character of the term "consciousness" itself in the field of philosophy. May there not, then, be some limitations to the introspective power to determine the nature of consciousness as not a mode of motion?

The admittedly speculative character of the equivalence between the antecedent and consequent in the physical world is in favor of an affirmative answer to this question. There seems to be no empirical proof that the sound produced by impact is a part of the ontological effect in the case of the transmission of motion. That the heat and sound thus produced are to be reckoned in the equivalent is a purely theoretical fact, and not the result of actual measurement, and one of the difficulties in the way of any such measurement is the extremely small amount of force required to produce

sound, to say nothing of other slight effects involved in all transmissions of motion. Consequently there remains to the physicist the possibility of suspending judgment on the question of consciousness until an empirical measurement of the equivalence between physical antecedents and consequents has been effected. Less energy may be absorbed in eliciting consciousness than in producing sound.

But I grant again that this may be accepted as absurd. It is not necessary to stake the conclusion upon a contention of this kind, even supposing that it could be shown to be reasonable. The doubt about the nature of consciousness is only a vantage ground for the sceptic to be used by him for the purpose of shifting the burden of proof upon the critic of materialism whose case undoubtedly offers difficulties to those who do not understand their own theory. But there is no demand for treating consciousness as a mode of motion in order to defend materialism. This inconvertibility of the physical with the mental phenomenon may be true, and still the two sets of events be functions of the same subject. One of the arguments to sustain this allegation will be considered again. But the other requires notice at this point. It assumes the sufficiency of introspection to determine the nature of consciousness as not a mode of motion, and simply disputes both the conclusion that parallelism is a consequence of the fact, unless the two ideas are identical, in which case no argument from it against materialism is possible, and the conclusion from the supposed inconvertibility of the physical and the mental that brain functions can be only modes of motion. If, now, the inconvertibility of the physical and mental is not only a proof of, but is convertible with, the denial of a molecular nature for consciousness, in terms of motion, it would imply that the inconvertibility of any two phenomena involved necessarily a distinction in kind, and with this would go the correlative implication that the convertibility of any two phenomena would necessitate the supposition that they were of the same kind. Now neither of these two suppositions is universally accepted even in physical science. There is probably nothing more universally accepted in physical science than the convertibility of kinetic

and potential energies. Potential energy is not, so far as I know, anywhere treated as a mode of motion. That is to say, the convertibility of kinetic and potential energy is not taken to prove that the latter is a mode of motion, and whatever the desire of temptation to treat it so, it ought to appear quite as absurd to so consider it as it appears to the idealist absurd to conceive consciousness as a mode of motion. Consequently the correlative implication that the inconvertibility of the physical and the mental proves them disparate would not follow, though this disparateness might be established on other grounds. Hence the parallelist can sustain his contention only by disputing the convertibility of kinetic and potential energies. As long as this convertibility is maintained by the physicist he can eviscerate the argument of the parallelist based upon the denial that consciousness is a mode of motion, because his maxim regarding the relation of two phenomena does not necessarily commit him to the view either that their transmutability implies their identity or that their intransmutability implies their difference. Hence whether consciousness be treated as a mode of motion or not the physicist can consistently sustain, not only a monistic, but also a materialistic theory. Whether he be correct or not depends upon much more than his consistency, but his position has this one advantage, and it forces us to deal with him upon some other basis than the suppositions of parallelism, whose assumption of what is implied by either the convertibility or inconvertibility of two sets of phenomena does not conform to any universal principle of physics. Whether the physicist is right or not in the liberty which he takes with the convertibility or inconvertibility of phenomena is not for me to determine here. If he applies the doctrine of the conservation of energy so that transmutability will permit a difference of kind in the consequent, as he does in the transition from kinetic to potential energy, he will be consistent and the parallelist has no substantial claim to the support of physical science in the contention that motion and consciousness are not convertible, as nothing stands in the way of this in spite of their difference in kind, at least in so far as the postulates of physics are concerned.

Nor do idealistic theories help us out of the difficulty. It can be shown that, whatever their relation to materialism, they cannot assert parallelism without adopting dualism, and they are far from accepting such a view of reality. They are either (1) agnostic toward the very existence of the physical, or (2) they deny it, as in Berkeley, and adopt monism. Matter must be an admitted fact for parallelism to stand at all. Subjective idealism limits knowledge to mental states, and in so doing either cuts away all ground for determining the nature or the assured existence of matter, and so is without the facts which are necessary for parallelism, or it equivocates with the "antithesis between subject and object" and unconsciously tends toward a monism which makes all events, the so-called physical as well as the mental, functions of the same subject which is the proposition of materialism. If we know only mental states there can be either no opposition between motion and consciousness requiring a separate subject, or there is no reason to suppose the existence of motion except as a phenomena of consciousness, and parallelism is lost. Objective idealism is simply subjective idealism cleared of this equivocation, and its "identification of subject and object," being definitely monistic, destroys parallelism at a blow, unless we interpret this doctrine as meaning nothing more than the phenomenal inconvertibility of motion and consciousness which are still conceived as functions of the same subject. But this admission that they are functions of the same subject is identical with the postulate of materialism, and unless parallelism can refute this no one cares whether it is true or false. A truth is always valuable for what it proves or disproves. The idealist then can hold to parallelism only on the condition that he admit it worthless either for the disproof of materialism, or for the support of idealism.*

There is another way of dealing with the relation of the assumed antithesis between motion and consciousness to the theories of monism and idealism. The opponent of materialism tells us that motion and consciousness cannot be identi-

* As a general corroboration of this position I may refer the reader to Professor Bowne's *Metaphysics*, p. 352.

fied, that they are not convertible, and if dualism is either the basis or the consequence of this view the position will give us no trouble, in one respect at least, whatever objection the idealist may propose. But the idealist is also a great anti-materialist, and is always telling us that we cannot know anything except in terms of consciousness. Let us apply this conception to the problem. In the first place, if we can know events only in terms of consciousness, either this is a harmless proposition, or we may pertinently ask what becomes of the supposed antithesis between motion and consciousness. There is the same reason to make motion a datum of consciousness as to make color, sound, space, etc., this. That is to say, if we know only states of consciousness motion as one of the things known is a state of consciousness, unless we choose to make it some transcendental thing which either cannot be known at all or when known implies dualism. If we make the difference between motion and consciousness purely subjective, such as we observe between taste and sound sensations both our idealism and our parallelism are perfectly compatible with materialism as well as with each other. By supposition, motion and consciousness becoming phenomena of the same subject, we have a complete fulfillment of the conditions for materialism. On the other hand, if the antithesis is between motion as known in terms of consciousness and an objective fact usually called motion, one or the other of these cannot rightly be called motion at all. If the subjective is called "motion," the objective which is usually called matter and its activities is not "motion" and we have in this objective the very datum that is supposed to characterize spirit, while the subjective has the predicate of matter. On the other hand, if the objective be called "motion," we have matter and dualism which suggest the priority of matter to consciousness, and if not this, certainly the instability of the assumption upon which idealism is based when it comes to deal with the data of consciousness. Its only defence is the phenomenal antithesis between the two facts, but this is only to admit the reality or the possibility of materialism, at least so far as either theory has any interest whatever.

But let us grant that the conception of consciousness as a mode of motion is nonsense, and hence that there is an antithesis between the two, between thought and reality whether the latter be motion or not. Let us further grant any form of idealism and monism desired, and also the claim of parallelism that there is no "causal" nexus, whether it be aetiogenetic or ontogenetic, between what are called physical and mental events, will this conclusion militate against the doctrine that consciousness is a function of the brain? I think not, and hence we may "imitate the valor of those ancient knights who offered to joust with their antagonists without helmets and to give them the advantage of sun and wind," by granting parallelism and yet deny that this doctrine in any form or shape in which it is held in any way interferes with the supposition of materialism. This conclusion can be made out as follows.

If there be any phenomena or facts of which it may be said they are "parallel" and between which there is said to be no "causal" nexus, either aetiogenetic or ontogenetic, they are the properties of matter. For instance, color and weight are inconvertible functions or properties of matter, and so also are weight and extension, mobility and color, and almost any two that can be mentioned. But this inconvertibility does not prevent them from being functions of the same subject, nor does it move any philosophers, idealistic or otherwise, to extend the conception of parallelism. A wholly different method of inquiry from that based upon the ontogenetic inconvertibility of functions, static or dynamic, is necessary to prove the existence of separate subjects, and hence, accepting the comparison here drawn, parallelism, if true, would not stand in the way of materialism, which does not necessarily maintain the convertibility of motion and consciousness, but only that whether convertible or not they are phenomena of the same subject. It will not help matters to say that this subject is spirit, and thus try to fall into line with the preconceptions and traditions of idealism: for in this case parallelism has to be surrendered, because from the idealistic point of view this doctrine would tell in favor of the existence of matter and against its favorite monism, and then

itself fall a victim to the maxim regarding the *ordo cognitionis* and the *ordo naturae*.

But this argument may be considered too tenuous and I shall not urge it with any other motives than to show the inconclusiveness of the assumptions upon which parallelism rests for its diatribe against materialism, or to force it to admit that it has no such object in its contentions. I do not hold, however, that the argument is so tenuous as some might wish to assert it to be. But whether so or not, it is quite as well founded as the doctrine of parallelism, which depends absolutely upon the following considerations. (1) Its assumption regarding the nature of consciousness: (2) Its tacit demand for an exception to the law of continuity in causation: (3) Its statement of the doctrine so as to make us choose between chaos and materialism unless we distinguish between aetiogenetic and ontogenetic "causes": (4) Its assumption, when that distinction is made, that the aetiogenetic and ontogenetic methods have not the same universal application: that is, one may be affirmed and the other denied, when according to monism the "unity" of the cosmos may require them both to be affirmed or both denied, or failing this to demand the same subject for all phenomena whether convertible or not. Consequently, if parallelism falls to the ground in default of satisfactory evidence to prove its postulate about the nature of consciousness, and if the scientific presumption from the law of continuity on the one hand, and from the law of parsimony on the other, favors the reduction of consciousness to a mode of motion, or failing this, to a function of the same subject, we have a situation which appears to afford a vantage ground for materialism, the dread enemy of so many speculative philosophers. Why not accept it? Why is this result such a bugbear to thinkers of all sorts? Why will so many persons catch at any straw to escape this dread theory?

The answer to this question is perfectly simple. It is not because there is any special danger lurking in the idea that different phenomena or functions can belong to the same subject. Nobody gets frightened at the inherence of kinetic and potential energies in the same substance. The real rea-

son for solicitude in the case is certain consequences of materialism, which in fact trouble the philosopher less than a class of thinkers who have been made to believe in the potency of words instead of clear thought. But what are these consequences? They are (1) the materialist's denial of the immortality of the soul, and (2) the assumed contradiction between materialism and idealism, which latter theory is supposed to be absolutely beyond disproof. These represent, on the one hand, the moral and religious consequences, and on the other, the philosophical consequences.* Both classes of consequences should receive some attention. I shall consider the latter first.

In so far as materialism and idealism are monistic theories of phenomena they cannot be opposed to each other in all their implications. As monistic doctrines they must imply a contradiction if they refuse to recognize the same subject for physical and mental events, no matter what it is called, and the only question that will remain, after conceding that this subject is called spirit, is whether it implies immortality, which materialism is supposed to deny and spiritualism to affirm. What the anti-materialist of the theological type wishes to know is whether idealism supports the implication usually associated with opposition to that dread theory, and if it does not, he does not care anything about philosophy whether it is true or false, and I for one must insist that philosophy shall face this issue with an avowal either of its limitations in the matter or its power to satisfy expectations. This is not because I attach any importance to this expectation in reference to philosophy, but because once raised, as it has been by the past, we cannot make clear the true and important functions of philosophy until the nature and limitations of this whole subject are thoroughly cleared up. We have no right to allow any illusions to grow up about the capacity of any theory to satisfy the personal interests of a

* I have used the term "immortality" in this article, instead of "future life," in order better to retain the historical and philosophic associations gathered about it and affecting the problems involved. In any other connection I would have used the terms "future life" to avoid the quibbling of many persons about the matter of eternity which was not the primary import of "immortality" at the outset of its assertion. It had a purely negative meaning in its denial of materialism.

class that will not respect philosophic and scientific method. Hence I shall not demand that philosophic theory shall be anything except the impersonal matter that it is, but only that we be under no illusions as to its logical nature and limitations. It is precisely its equivocations in the past that has brought it into disrepute when it has failed to satisfy the expectations which its incautious advocates created. If we are to oppose materialism we must know whether we are indirectly supporting the doctrine that it denies, or whether we are only fighting something that has not interest for any good or evil that occupies our attention.

Now I see nothing in idealism, either in its conception or in the contention of its advocates, that guarantees immortality of any kind that could not be guaranteed even by Lucretian materialism. Those who have blindly followed the lead of Berkeley and his theology may have his authority to guide them, but there is nothing in the Kanto-Hegelian movement to encourage the belief that idealism insures any immortality of which people can feel convinced, unless we accept Kant's moral argument which few if any nowadays treat with any seriousness. The simple reason for this is the fact that idealism is an epistemological and not an ontological or metaphysical theory. On the other hand, materialism is a metaphysical and not an epistemological doctrine. No doubt the idealist often gives a metaphysical import to his theory, but if he does so he must, as I shall show, identify realism with materialism which he does not pretend to do. The distinction between these two points of view I must insist is radical and can be shown by considering the various objects to be attained in the study of any set of phenomena. This would perhaps be denied by no one, but the arguments of many writers do not presuppose any recognition of the distinction, as shown by the failure to identify realism with materialism. But I must make this distinction clear before going on to show the relation of idealism to materialism, and I can do this only by reference to a brief classification of the sciences, which I have discussed more fully, though tentatively, elsewhere.*

* Problems of Philosophy, Chap. II.

The points of view from which phenomena may be studied and which determine the classification of the sciences, with their separate objects, may here be stated as the nomological, the orthological, the teleological, and the ontological, or metaphysical. The nomological sciences, or that aspect of any science, if it is preferable to state it that way, concern themselves with the mere laws, uniformities and sequences, of phenomena. These are sometimes called the conditions of events, and could be expressed as aetiological aspects of phenomena, except that a distinction should be made between the laws and the conditions or efficient "causes" of events. But as the present purpose does not require us to go into this subject minutely, we may turn to the orthological sciences. Here we have to deal with the sciences of norms, of criteria, of validity, of ideals, of correct processes. They are accordingly Epistemology, Logic, Æsthetics, Ethics (theoretical) and Jurisprudence. The teleological sciences comprise the arts Mechanics, Pharmacy, Therapeutics, Pedagogy, Ethics (practical), and Politics. The ontological sciences include Hylology, Pneumatology and Theology. These are the sciences that undertake to study and determine the nature of things, and simply assume the capacity of knowledge to deal with this problem, while Epistemology only undertakes to determine the legitimacy of any effort in this direction, but does not preempt the right of any theory. The fact that it deals only with problems of validity and not of nature; that is, with the modality of thought, and not its content, shows how far it is from having any metaphysical object. For our present purposes, however, I do not require to discuss at length the general principles underlying this classification of the sciences further than to insist upon the distinction between the sciences of validity and those of reality, which will probably be admitted without proof, and then proceed to show that Epistemology is to be classed among the former. Its absorption of Logic in Germany, or identity with it, and its origin in Kantian criticism together with its almost exclusive occupation with the problem of validity in apprehension, conception, judgment and reasoning, make this supposition evident beyond question, and ought to show that it

can do no more than serve as a propaedeutic to metaphysics, without predetermining any of its theories. For our comparison, therefore, we need take only the two sciences, Epistemology and Metaphysics, defining the former as the theory of knowledge in its processes, and the latter the theory of reality. The former subject divides into two schools, the idealist and the realist, the latter into two also, the spiritualist and the materialist. In genetic problems also which have more particularly occupied Psychology there are also two opposite theories. I may represent the relations of the three classes of doctrine as follows.

| <i>Genetic Theories.</i> | <i>Epistemological Theories.</i> | <i>Metaphysical Theories.</i> |
|--------------------------|----------------------------------|-------------------------------|
| Empiricism. | Idealism. | Materialism. |
| Nativism. | Réalism. | Spiritualism. |

Now as there can be no opposition between nomological, aetiological, teleological and ontological methods or objects, so there can be no opposition or contradiction *per se* between any of these theories except between those classified under the same principle. As this representation stands idealism is compatible with either of the metaphysical or with either of the genetic theories, and so is realism, and we find in the history of thought, when examining actual systems, that this supposition is adequately borne out in special instances. This is to say that neither realism nor idealism creates any presumptions from the epistemological point of view in favor of either materialism or spiritualism, or against them, in so far as analytic evidence is concerned. This is evident from the fact that, if idealism contradicted materialism, there would be no escape from the identification of realism with materialism, which hardly any one would have the audacity to do, and there is perhaps less disposition to identify idealism with spiritualism. There is nothing but the tendency to juggle with the equivocations in idealism and to escape the responsibilities involved in the real problems of philosophy which require a frank assertion of the limitations of philosophic method and of human duties and interests within the world of experience. The philosopher admits this readily enough in personal debate, or in the obscurities of public discussion

and occasional sentences, buried in masses of conservative phrases which have been in fact eviscerated of their old content by a variety of means. The universal disgust with philosophy and its pretensions is caused by this very fact, and by the subterfuges which it accepts as an escape from plain speaking. I must repeat, however, that I am not expressing any contempt for this subject; for I hold that philosophy has a very profound and important mission for the world if, imitating the vigor of the ancient prophets, it will only take mankind by the throat and shake it into some respect for clear thinking and the regulation of political and social morality within the limits of what can be proved. I shall not deny a place for the ideals which seek to put limits to the real or supposed consequences of materialism, but I must say that philosophy should either make clear the distinction between the grounds of social and individual, objective and subjective, morality in any system whatever, or attack the issue which keeps up the conflict between them. It cannot talk idealism and allow the public to think it is talking morality when it is not.

Now having found that idealism affords no presumption in favor of immortality, and that it is consistent with materialism in this respect at least, we may dismiss it from further consideration, and the controversy will limit itself to the issue between parallelism and materialism in respect of the question of immortality. Supposing that there is any opposition at all, is it absolute? If so, parallelism must affirm immortality. But if it does not affirm or sustain this fact, then the opposition does not exist in the only matter that gives materialism the slightest interest to anybody. If we defined "materialism" so that it would consist with immortality, as Tertullian did,* we should put parallelism in the uncomfort-

* NOTE.—Apropos of this question a hypothetical answer to it might be attempted from the philosophic doctrine of Tertullian. His is the doctrine that the subject of consciousness is a material monad other than the body, or brain in modern parlance, and conceived in this way in order to save the theory of interaction and transmutation, and also that of immortality. He had simply appropriated the metaphysics of Plato and the language of Lucretius, and he may equally have used occasional admissions on the part of Lucretius that the soul was a single atom instead of the usual assumption that it was a complex of fine atoms, perhaps like the theosophists' theory of

able position of opposing "materialism" with the implication that it denied immortality which it is now very careful not to discuss, though willing to gain sympathy from the public estimation of the dangers of Lucretian materialism, thus simply "pulling the wool" over the eyes of the innocents. But not finding that parallelists are specially anxious to inculcate immortality as a consequence of their doctrine, we can only conclude that it is indeterminate on this point, and confines its opposition to the mere convertibility of con-

an "astral body." But this question aside, he simply changed the name of the subject in order to appropriate the imperishability of something, which was a common doctrine to both schools, and thus constructed a forcible *ad hominem* argument against the Lucretian denial of the possibility of immortality. But then this theory of Tertullian seems exposed to the fatal objection that absolutely no traces of such matter can be found. No appreciable differences of weight can be detected between a dead body and the same person while living. I shall not resort to imaginary refinements of matter in order to escape the cogency of this argument. But we may ask whether it is essential to matter that it shall have weight? May not weight be a mere accident of matter, so that its existence in the case supposed could not be detected by a method involving the balance or scales? This sceptical question may have its force, but we require more evidence than an *apriori* interrogation to suggest the possibility that weight is not an essential property of matter. This evidence may not be wholly wanting. It is an interesting as well as a paradoxical truth that the whole universe of matter does not weigh an ounce, does not weigh anything at all. Weight is but the relation between two bodies effected by gravitation, and not an intrinsic property of the subject in which it appears to occur. As no gravitation operates on the universe at large it can have no weight. Weight being thus not essential to the existence of matter may not the soul be a form of it that sustains its connection with a gravitating body by some other force than that which expresses itself in weight? Of course the material soul supposed in this case not only involves a questionable extension of the conception of matter, but it may not exist in any such absolute and independent condition as the universe, and hence, though weight may not be an intrinsic property of matter, more evidence is required than an *apriori* hypothesis to justify the supposition of a matter which is without weight. But there is also the additional fact that cosmic ether is generally treated by physicists as a force of matter which is yet both penetrable and independent of gravitation. It also transmits motion according to the theories of light, heat and electricity. This ought not to make it difficult to suppose that possibly the subject of consciousness might be a form of ether or matter not influenced by gravitation at all. If so we should not expect it to have weight, nor to be detected by methods appropriate to such a property. The absence of weight and its communication of motion, with what we know of the small amount of energy required to produce sound and perhaps the immeasurably smaller amount of energy to produce heat in the right medium might remove the difficulties against consciousness being a mode of motion. This possibility is especially open when we consider that no empirical measurement of all the effects of any force has been effected. But the trouble with such an hypothesis is that it seems to be worked up in order to save a belief not adequately supported by facts.

sciousness and the molecular action of the brain. But if this denial of their convertibility does not carry with it some implication, possibility, or probability of survival after death most persons, whether rightly or not is not the question, will have very little interest in the connection between physical and mental events. It will be a problem for philosophers to quarrel over, such as love to live in a limbo of purely formal logic and have no bread to earn by their speculations, while the common herd is mystified, though it is charitable enough to suppose a great deal of wisdom where it does not understand. The fact is that consciousness, for all that we know, might be some other function of the brain than a mode of motion, so that materialism in its main contention might stand in spite of the denial that mental states are modes of motion. They might not even be functions of the brain and yet be activities of some other complex subject, as in the Lucretian conception, whether material or immaterial, so that parallelism, unless it affirms immortality will have a very narrow interest for philosophy, even when true.

There are just two ways in which we may undertake to refute Lucretian materialism, which is the only form that is open to opposition from parallelism in any conception of the case according to its own principle. First, we may try to prove the fact of immortality, whatever the nature of consciousness, and which would be incompatible with the supposition that it is a function of the brain. Second, we may try to prove that the subject of consciousness is other than the brain, without implying or assuming anything necessarily about its destiny. This latter method is that of parallelism. But why not turn the question around and ask whether the facts may not so strongly support materialism as to make the falsity of parallelism an inference from the truth of materialism? Assuming that parallelism is wholly indifferent to the question of immortality, it remains to know whether it is sufficiently established, or whether when established it is adequate to the disproof of any form of materialism. I have tried to show from its apriori assumptions that it is not as well assured as is alleged. The three assumptions upon which it is based are: (1) The opposition between subject

and object. (2) The assumption that motion is the generic or only function of matter, and that all differentiations of its activities and properties are reducible to this one term. (3) The finality of the testimony of consciousness as to its own nature.

In regard to the first of these assumptions an opposition between subject and object can be admitted without supposing that it extends to the denial of their *likeness in kind*. Of course, subject and object are not the same thing and materialism is not identified with any such supposition except on the part of those who wish to win a cheap victory. The illusion which has led to this supposition is the assumption that epistemological materialism is the same as metaphysical materialism. All that the latter requires is that subject and object shall be of the same kind, not the same things. The difference that is presented to knowledge may be only that which is manifested in two species of the same genus, so that the antithesis may not be absolute without involving us in the difficulties charged by philosophers to Cartesian dualism, not to say anything of Hegel's identification of them. It must be shown that the opposition is more than that between two species of a genus, or it will always be possible to reduce the two terms to a materialistic basis, at least in all its practical meaning, as long as monism is to be tolerated. The difference would only be phenomenal which materialism can admit readily enough.

The second assumption is no less gratuitous. The philosophy of Lucretius and Hobbes may be subject to revision here. At least, until it is proved that matter is not capable of other functions than motion the case for parallelism must be correspondingly dubious and inconclusive. Moreover, if matter have other functions and activities than motion, it avails nothing against materialism to show that consciousness is not a mode of motion, as is especially indicated in the assumed convertibility of kinetic and potential energy; for on this supposition materialism and parallelism can exist side by side. I do not here say or imply that matter is capable of any other functions than motion, but only that the inference drawn by parallelism against materialism depends wholly

upon this assumption that it has not. I grant unequivocally the cogency of the *ad hominem* argument against the materialist from the inconvertibility of consciousness and motion, if matter is not capable of other functions. But what I am supposing here, at least for the sake of argument, is that materialism stands for the reduction of consciousness to a function of the brain, and that "function" may be elastic enough to include other possible activities than motion, if any limits can be assigned to the apriori assumption that matter has none other than motion.

In regard to the third assumption it is to be freely granted that "common sense" seems to consider the testimony of consciousness final in the question. But in the minds of both idealists and of those who support parallelism "common sense" is a discarded authority, while it is also to be said that there is perhaps a universal failure to distinguish between the authority of consciousness in regard to the fact of its existence and its authority in regard to its own nature. Its testimony in regard to its existence and even in regard to the apparent differences between itself and motion may be accepted, as it perhaps is by all intelligent persons, without involving us in the acceptance of real differences, as illustrated in the "common sense" judgment regarding the objective nature of light, heat, sound, and electricity. Moreover, parallelism has to struggle with the difficulties involved in the presumptions in favor of harmony between the aetiogenetic and the ontogenetic nexus between phenomena, while materialism encounters no such obstacles. If the functions of matter account for any facts at all, and the law of continuity and the transmutation of energy consists with many differential accidents in events that are aetiogenetically connected, the law of parsimony in scientific method, reinforced by all that can be said or assumed in favor of monism, will make materialism the simpler theory and puts parallelism in a position where there are too many doubts about either its truth, or its pertinency, if true, to accept its case against materialism, not to say anything about the freedom which physical science can take with the inconvertibility of certain phenomena, and still hold by its monism.

Having removed idealism as irrelevant and parallelism as incompetent to disprove Lucretian materialism, and having shown that the second method of refuting it requires proof for the assumptions made in the case, we have now to ask whether anything is possible by the first alternative, which was proof of the fact of immortality? If we cannot decide positively and indubitably on the nature of consciousness and then on the independence of its subject on the ground of this nature, is there any method by which the fact of immortality might be established, and in this way Lucretian materialism set aside? If it cannot be refuted in one way can it in another? Or if not refuted can a method be obtained that will at least show a scientific conception of the problem? If nothing but dubious assumptions can be alleged as the reason for asserting another subject than the brain for consciousness, why not try to isolate consciousness as a fact? After all, is not this the only rational, not to say scientific, resource possible, if we intend to get beyond mere speculation of the *a priori* sort? But then how is such a method conceivable in the face of our limitations to experience for the content and certification of knowledge? *

* Note.—Much has been said about the limits of knowledge and less about the limits of experience, and in the controversies centering about this question we have come to suppose that our problem is to see how we can transcend experience and obtain some knowledge beyond it. The discussions against empiricism have left a widespread conviction that there is some knowledge beyond experience, while the opposing school limits knowledge to experience. But it seems to have occurred to no one to agree that knowledge is limited to experience and assert that there are no limits to experience. This position would at least reconcile the practical aims of both sides, though as much controversy as ever might spring up in regard to both the meaning and the truth of such a proposition. But there has been too much of a disposition to assume that the limits of experience were perfectly clear and well defined, and that the whole problem was to determine whether knowledge could transcend this or not. In fact the natural tendency of the dispute about the limits of knowledge, with the assumption that there was such a thing as experience in addition to knowledge creates the tacit assumption at least that this experience is a fixed quantity. But it may be that we can show the variability of both factors while we accept the relative limits of knowledge. If this be true we must estimate the propositions and doctrines of one age only in reference to the data at hand for forming its conclusions. Thus Kant could well say that we can neither prove nor disprove the existence and the immortality of the soul. This was undoubtedly true for the data at his command and if we assume any such fixity of experience as he did we could say the same thing of all time. But we could quite as well have said in his time that we could neither prove nor disprove

In reply to this question and apropos of methods designed to refute Lucretian materialism, while they neither prove nor disprove parallelism, I may ask whether philosophy and psychology might not learn a lesson here from the method of "psychical research," whose philosophy is wholly subordinate to its science, if it can be said to have any of either. This method does not pretend to determine whether consciousness is a mode of motion or not, nor whether its subject is spiritual or material; but it applies scientific procedure to ascertain whether consciousness and personality are essentially connected with the brain, or whether they survive its dissolution. This attempt is based upon, or is an illustration of the Method of Difference, according to the expositors of scientific procedure, and is an effort to isolate consciousness and the supposed soul, thus securing traces of its survival. I hardly need remark that this is the *raison d'être* of the study of apparitions, mediumship, and certain forms of automatism not comprehended in the ordinary claims of telepathy, or unconscious cerebration in the subject. This method concedes, tacitly at least, that the Canon of Agreement favors the materialistic theory. For, if we always find consciousness connected with the organism and never separated from it, and if we find its integrity and the changes of its form and content dependent in any way upon physical conditions, not to say anything about the indifference of this canon to the distinction between aetiogenetic and ontogenetic causes, or the demand for their unity, the law of

the existence of the Roentgen rays. This was absolutely true for the conditions of experience at that time, but these conditions are not a fixed datum at all, and the same may be true of all experience. Of course we may say that Kant meant by his limits, assumed or asserted, of experience the apriori forms of time and space, and the fixity of these may be granted without altering the variability of the facts that enable us to transcend any given knowledge. Scientific method by the application of its principles of Agreement and Difference often discovers new realities or forces that would otherwise have remained forever unknown. We cannot say that human experience is so limited or fixed that it is forever impossible to prove immortality. It may be impossible, but this is not because experience is so definite and limited a thing as to foreclose all efforts in that direction. Knowledge is limited to experience but experience is not so limited as both the empiricists and the apriorists would make us believe. Kant's *Traume eines Geistes* ought to have made this clear, but failed because the truth of the abstract limits to both concealed the concrete non-limitation of them.

parsimony establishes at least a presumption in favor of the materialistic theory. But if we should discover traces of the survival of consciousness or personal identity after death we should have indubitable disproof of Lucretian materialism; not in its assumption that consciousness may be a mode of motion, but in the claim that it is only a function of the brain. This attempt at the isolation of consciousness is, as I have said, an effort to apply the Method of Difference. I say nothing in favor of the results of such an effort, nor of any probabilities that it can ever be successful. Every one can have what opinion he pleases about this, as I am here concerned only with the question of method and not with results. In regard to the latter we can say that philosophic insanity is the danger to which every one is exposed who tampers with the subject in any but the severest scepticism, even when forced to face facts inexplicable by known causes. But in spite of this fact, I must maintain that the method of psychical research is the only rational way to refute Lucretian materialism. It lets the speculative question about the nature of consciousness wholly alone and simply applies the Canon of Difference to the problem where hitherto the Canon of Agreement has been the only resource tried or assumed to be available. It follows thus the path of all progress since the breakdown of scholasticism, whose method still seems to determine the speculations of idealistic metaphysics. Not that idealism is either false or without value, for I value even scholasticism too much to engage in polemics of that kind; nor that metaphysical speculation is illegitimate, for I regard both idealism and metaphysics as useful, if not essential, steps in the restraint of dogmatism, and as propaedeutic to the adequate study of facts. But they cannot prove their own suppositions without a resort to scientific method which confines itself to the verification of theories by the Canons above mentioned, the one giving various degrees of probability and the other certitude. Philosophic method, when it relies upon apriori assumptions for its premises, is never more than hypothetical and *ad hominem* in its proof. Its premises still remain to be proved, and in the absence of any means of determining, directly or indirectly, the nature of conscious-

ness, we are left to a method for determining what the facts are and what are the necessary inferences from them.

If now we wish to test parallelism as a theory and its bearing upon the real controversy between materialists and spiritualists, we can examine hypothetically the results of psychical research, and without admitting that it has accomplished or can accomplish anything in fact.

In the first place, if its method should succeed in rendering probable any form of survival it would unquestionably refute Lucretian materialism in both of its contentions; namely, (1) that consciousness is a function of the brain, and (2) that it does not survive the organism, the latter being a corollary of the first. But it is most interesting to remark that such a conclusion would decide absolutely nothing in regard to two other questions in the contention between materialists and spiritualists: namely, (1) whether the subject of consciousness is a material or an immaterial monad, and (2) whether consciousness is a mode of motion or not. The metaphysical problem would remain precisely where it is today, unsolved and perhaps insoluble, unless scientific and other presumptions decided the probabilities one way or the other. But in reference to the question of parallelism, while the survival of consciousness would show that it is not a function of the *brain*, motional or other kind, it would permit us to suppose a material monad for its subject, of which consciousness might be a mode of monadic motion, provided the conception of matter were elastic enough, and thus save the law of continuity and the unity of aetiogenetic and ontogenetic causes, or to suppose any other kind of subject we pleased without exciting the misunderstanding that characterizes philosophic controversy at present. I do not contend for the truth of this kind of material monad as real, but that it has that apriori possibility which expresses the limits of dogmatism on the contrary side as long as science has not empirically established the absolute equivalence between antecedents and consequents. But survival once proved would allow us to think as we pleased about the nature of consciousness. We could sustain parallelism only by denying that consciousness is a mode of motion of any kind, which

may be true in any system, but we should gain no fulcrum with which to raise materialism off its foundations. Hence, after supposing that materialism is consistent with parallelism, I must contend that the only way to attack the former, in so far as it is considered as convertible with the idea that consciousness is a function of the brain, is, not to set up a doctrine of parallelism, based upon purely speculative assumptions and which in the scientific conception is purely analytic, but to apply the method of difference, as is done in all other sciences where proof of a demonstrable kind is demanded, because immortality is a question of *fact* to be determined by scientific principles where it cannot be analytically inferred from an idea already established beyond a doubt. It is not a necessary inference from any metaphysics determined within the limits of the method of agreement, since metaphysics is always conjectural when it transcends experience and certain only when confined to the structural unity of known phenomena, or when it postulates the condition of an accepted and proved fact. But if it ever postulate a soul or subject other than the brain, it must get its fact isolated: that is to say, it must transcend the method of agreement.

But suppose psychical research fails, as most people think it does and must fail; suppose that this method and all attempts to isolate consciousness in this manner are absurd and impossible, what then will be the situation? The answer to this question is that we shall be left with nothing but the method of agreement for the solution of the problem, and this finds consciousness in such close connection with the brain and its functions that the limitations of introspection and the demand for an ontogenetic as well as an aetiogenetic nexus between the physical and the mental will be strong enough to create a presumption in favor of Lucretian materialism and certainly against any form of parallelism which denies all "causal" nexus between matter and consciousness, and to sustain its contention after admitting the incontrovertibility of the physical and mental by resorting to the same fact in other differences within the material sphere and to the analogy of kinetic and potential energy. I do not say that materialism would be proved by it, because, providing that

matter is not capable of functions which are not reducible to modes of motion, I freely grant that parallelism is just as strong as the assumptions that consciousness is not a mode of motion and that there is no "causal" nexus between the physical and the mental, though disputing its pertinence to the controversies between materialists and spiritualists. Moreover, I am ready also to grant that I do not see how consciousness can be made a mode of motion, as it seems absurd to suppose it, nor do I see how we can prove that it is not such. But the limitations of my knowledge and of the resources of proof are no more a validation of introspective judgment in the case than in the instances of light and sound, and hence we may legitimately appeal to the *argumentum ad ignorantiam*, not as proving my contention in palliation of the claims of materialism and against parallelism, but as showing a verdict of "not proven" on the other side, especially that the denial of an ontogenetic nexus between physical and mental is not convertible with the denial of monism. The method that determines this is that of agreement, plus the presumptions from the several facts admitted in the problem; namely, the coordination of consciousness with brain action of some kind, the demand for cosmic unity in the extension of ontogenetic principles of explanation, the tendencies toward monism, and a variety of other considerations equally or more cogent. As long as matter is assumed to exist and to explain anything at all, and as long as consciousness is found only in connection with the brain, the law of parsimony will decide a preference for the materialistic theory, whether consciousness is or is not a mode of motion, unless the method of difference can succeed in nullifying the application of the law, and this is the only condition of setting it aside.

It is important to remark that I have not attempted to prove materialism. I should perhaps even emphasize the fact that I would not attempt to prove it. In spite of the argument for its pretensions I am far from supposing that it can be demonstrated. On the contrary, I believe it is absolutely impossible to prove it. Absolute proof of materialism requires us to show that consciousness is annihilated at death. The final proof of this annihilation involves an appeal to the

consciousness assumed to be annihilated. If it be annihilated, there could, of course, be no proof of it on that supposition. If not annihilated, it would certainly not be proved, but disproved. I repeat, all absolute proof involves an appeal to the subject of the consciousness assumed to exist. This ought to be evident from the fact that we have only indirect evidence of the existence of any other consciousness than our own. We infer the existence of another's consciousness from some form of coordinated mechanical movements. But the absence of these movements does not prove the non-existence of consciousness, as certain morbid conditions abundantly show. Hence no subject can prove the non-existence of another's consciousness, under the present conditions of its manifestation. Supposing, however, that he could, the very condition of this proof is that the subject should survive. On this conception the only possible demonstration of materialism is an Irish bull. But the impossibility of proving it is not a circumstance against its scientific probability from the facts of physiology as seen in the light of the method of agreement and the law of parsimony. It is only a condition that makes dogmatism on it irrational, while it leaves entirely open the path of the psychical researcher, though it does not create any probabilities in favor of success by this method. What I have been trying to show, therefore, is that the problem is incomparably more complex than is usually imagined. The jaunty air of philosophy since Kant has succeeded generally in paralyzing the advocates of materialism, but only by ignoring the elasticity of the conception of matter as really held by the scientists, and by equivocating with the conception of materialism itself. But when this subterfuge is disclosed materialism will be found to have all the strength and adaptability of most cobweb metaphysics, especially when mankind learn, as it is fast doing, that idealism is no guarantee for the survival after death which its opposition to materialism was supposed to supply. The one public which has supported philosophy so strenuously; namely, the theological and religious world, is beginning to find this out, and the consequence is a dangerous tendency to disregard all methods of clear thinking. Philosophy, after having by equivocations

disappointed the hopes and expectations of the public, must accept the consequences unless it can insist, as it may well do, that the interests of thought and conduct are best served by a frank acknowledgment of the limitations in the claims of both spiritualism and materialism and the concentration of its energies upon attainable objects. My purpose, therefore, is served when I show that all these complex conceptions like "materialism," "idealism," "parallelism," "consciousness,"*

* NOTE.—The term "consciousness" is connected with an interesting ambiguity bearing upon the controversy at hand. It is sometimes used to denote an *event or activity*, and sometimes the *subject* which cannot or ought not to be conceived as an activity at all, just as the term "mind" is often used by empiricists to denote the unitary stream of consciousness, or "composite of feelings" instead of the subject or ground of them. That is to say, "mind" and "consciousness" alike are made to do double duty, now denoting a subject of action and now denoting nothing but action. This is an inexcusable equivocation. Professor Rehmke has called attention to it (*Philosophical Review*, Vol. VI, p. 450 seq.). It is stated in his recognition of two distinct propositions: "An individual *has* consciousness," and "An individual *is* consciousness." T. H. Green is guilty of confusion also on this subject. He speaks about "an eternal consciousness" which is "not a series of events," but is the "determination of events in time by a principle that is not in time." Then he speaks of "a consciousness that varies from moment to moment," "which is in succession," etc. His "eternal consciousness" is Plato's "real," and the "consciousness which is a function of the animal organism" is virtually the materialist's function of the brain. Each is said *not* to be the other, and it is distinctly implied that they are not alike in kind. But what right have we to use the same term to describe things which are denominated as contradictory? It is apparent, therefore, that the question, whether "consciousness" is a mode of motion or not, depends as much upon unraveling this equivocation as upon other problems in the use of the term. If "consciousness" be taken to denote the mind or subject, it is certainly not a mode of motion, for our very conception of motion is that it is an event occurring in something that is not an event. But conceiving it as mere subject there is nothing determinate in that idea to distinguish it from the brain. Even in the physical world there is a complete parallelism between motion and its subject in this sense, so that the inconvertibility of motion and "consciousness" in the sense of subject would not in the least help the spiritualistic or idealistic cause. But if it denote an event, as the term ordinarily does mean this, it is quite conceivable that it might be a mode of motion, as the example of Green, who is a perfect Coryphaeus of idealism, abundantly proves in the concession that "consciousness" as we immediately know it is a "function of the animal organism," assuming of course that all the functions of matter can be reduced to modes of motion. This equivocation has grown partly out of the desire to escape the doctrines and associations connected with the terms "mind," "soul," "spirit," etc., in the school of common sense, and partly, at least in so far as Green is concerned, and I think others also, out of the desire for an ontogenetic principle for consciousness corresponding to the same for motion in the physical world. Perhaps also the habit of using the term "consciousness" as the subject of propositions, which would easily and inadvertently confuse its import with the idea of a metaphysical "subject," has helped to create this equivocation. There is also the ambiguity involved in its use to denote what is the object

etc., must be analyzed before we decide regarding their bearings upon the various issues to which they seem related. When this has been done they will be found to leave the question of materialism to scientific method with the law of parsimony as the guide after the existence of matter and its functions is admitted and the distinction between the *ordo naturae* and the *ordo cognitionis* left without dispute. Materialism will not down by equivocation and evasion. It will change its shape to suit new conditions, and demand the application of a new method for its refutation.

This elasticity of materialism and the indifference of parallelism to it deserves special emphasis and can be stated in another way. I have already alluded to the conception of Tertullian. He considered the materiality of the soul as necessary both for its immortality and for the interaction, assumed as a fact, between body and soul. This idea would cut up by the roots both the truth and the speculative interest in parallelism as an argument for immaterial agencies. The pedigree of this doctrine of Tertullian is perfectly simple. With Plato "matter" meant the phenomenal, the changeable, the destructible, and hence "materialism" in this view of the case would deny immortality, while his "idealism" (ontological, not epistemological) stood for the permanent or eternal. The "idea" or "form" was unfortunately used to denote variously the subject or ground and the modal aspects of things, though the modes were treated as universal and permanent, at least for purposes of knowledge. Aristotle corrected this equivocation by regarding the "ideas" as modes in spite of their universality, and substance remained

as well as the action of the mind, but which can only be mentioned to understand its disturbing influence on clear thinking. But whatever the origin of the equivocation, it must be gotten rid of before any intelligible argument can be sustained either for or against both materialism and spiritualism. I have endeavored always in this discussion to conceive "consciousness" as an event or activity in a subject and to consider it still an open question whether it is a phenomenon (1) of the complex subject, the brain, or (2) of a simple material monad, or (3) of an immaterial monad, or even (4) of a complex immaterial organism, after the analogy of the Lucretian conception of its being a complex of fine atoms. The question whether it is a mode of motion or not has been a wholly secondary consideration, and is probably wholly indeterminate. But no clear philosophy is possible as long as the term can be made to do duty for conceptions that are equally indifferent and antagonistic to either spiritualism or materialism.

behind as the permanent and eternal. Now the Epicureans simply turned the language around without changing their corresponding implications as held by Plato. They made "matter" eternal or permanent, and modes or "ideas" ephemeral or transient. Subsequent physics simply accepted the indestructible nature of material substance and the transiency of its modes and among them of mental states. As an *ad hominem* argument, therefore, Tertullian had only to affirm the material nature of the soul in order to carry with his doctrine the implications which physics attached to the indestructible nature of matter, whatever became of its modes. Such a conception makes short work of parallelism. But then this is not the "materialism" that causes so much excitement today, in addition to being unverifiable without changing our conception of matter. Lucretian materialism is the only form of it that can even claim to be affected by parallelism. There are four possible conceptions of materialism, and only four, which it is necessary to consider in this connection. They are: (1) That which identifies the subject of consciousness and of the molecular activity of the brain without regard to the question of convertibility of these functions; (2) That which makes consciousness a mode of motion while it makes it a function of the brain; (3) That which makes consciousness a mode of motion, but the function or activity of a simple material monad; (4) That which makes consciousness a function, motion or not as you please, of a complex organism other than the brain, though of a material sort. The last is the old Lucretian conception, and the first is the modern, with the second a rival of the first for place. The third is that of Tertullian.

The first and the fourth do not decide upon the nature of consciousness, and in relation to the problem of immortality do not require to decide whether mental action is a mode of motion or not, but maintain only that it is one of the functions of a complex organism. Parallelism cannot oppose these conceptions of the problem, because the convertibility of consciousness and motion is not affirmed, and possibly not assumed by them. In the third conception parallelism would

have to be conceived without denying that consciousness is a mode of motion which is a contradiction, or it must be denied altogether, in as much as this alternative admits the unity of the aetiogenetic and ontogenetic "causal" nexus. That is to say, parallelism in this supposition will either not be necessary or not true; not necessary, if the object be to save the interests of spiritualism, and not true, if it involves the denial of the assumed unity of the two forms of "causal" connection. Whether consciousness be the function of such a material monad or not is not a question with which I am concerned, but only with the apriori relation of such a possible conception to the doctrine of parallelism. In regard to the relation of the second conception of materialism to parallelism the case seems more clear. Two assumptions: namely, that all the functions of matter can be reduced to motion of some kind and that consciousness is not a mode of motion, are so general that the scepticism which demands proof of both of them seems unreasonable. Consequently the incontrovertibility of the two sets of phenomena seems to antagonize the doctrine of materialism, which is true in so far as that theory is identical with the assumption that consciousness must be reduced to motion in order to obtain monism. But when we once discover that materialism is not necessarily committed to this assumption but may be satisfied with the conception of the unity of the subject for convertible functions or properties, we find definite limits to the usefulness of parallelism as a metaphysical theory. It simply cannot refute any such conception of materialism, but has no other function than to demand of the scientific mind that it shall not infer an ontogenetic nexus between physical and mental phenomena from either a nomological or an aetiogenetic connection. The materialist is naturally tempted to make the transition from the conditions to the nature of consciousness and only the distinction between aetiogenetic and the ontogenetic conception of causality, or the established fact of the incontrovertibility of the physical and the mental, can check this tendency. Parallelism has this function to perform, but it can do nothing else, until it makes good the assumption that matter is capable only of motion in its activity,

and that materialism denies the unity of inconvertible functions. Materialism does not deny this unity, and the limitation of the activity of matter to motion is a purely apriori assumption. This limitation is contradicted by the ideas of potential and kinetic energies, while it is equally an apriori assumption that consciousness, at least until it is better defined, is not a mode of motion. Parallelism is, of course, just as strong as these assumptions, but it is no stronger, so that its claims are still subject to adjudication, while their settlement in its favor leaves it without the slightest implication in support of immortality in any case and in any sense which interests the public against materialism, and also without opposition to this theory in any case except the limitation of the functions of matter to modes of motion. Even then it is exposed to the generalizing tendency of monism to the identification of the subject of all phenomena and consequently the loss of all synthetic importance for the purposes of controversy. Unless also it accepts or advances the distinction between aetiogenetic and ontogenetic causation it has no standing at all in the face either of scientific method or of the rational laws of unity in phenomena. But the admission of an aetiogenetic nexus between physical and mental with its implied existence of matter, and the obligation to respect the law of parsimony create such a presumption in favor of materialism when all predilections are monistic that parallelism must remain correspondingly doubtful at all times and useless if true, as it would have no synthetic implications against the unity of the subject for mental and physical phenomena and its denial of the one proposition which makes materialism formidable or objectionable. Consequently the relation between mental and physical phenomena must remain for knowledge one of fact, only until we are able to transcend the method of Agreement and apply that of Difference when we can attain something more than the inferences from apriori and unverifiable assumptions. This may not be possible, but its impossibility leaves all assured conviction where the principle of Agreement places it: namely, within the presumptions of monism and that of the kind which is suggested by what is universally admitted in the recognition of the aetiogenetic

connection between physical and mental phenomena. The speculations of parallelism may be useful for encouraging the further analysis of the problem, but they do not put scepticism to rout, while they are a poor justification for any sort of dogmatism against the facts that suggest so forcibly either a materialistic theory of all phenomena, or a materialistic outcome for them.

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

A CASE OF CLAIRVOYANCE.

By William James.

The following case of the recovery of the body of a drowned person in consequence of indications given by a clairvoyant, has been entrusted to me for publication by Dr. Harris Kennedy, of Roxbury, a cousin of my wife. It should have been published in 1899. Dr. Kennedy (whose brother was staying at Lebanon at the time the events happened) got the depositions of the witnesses while the case was still hot; and delay has added nothing to the data for our judgment.

I first subjoin the summarized account drawn up by Dr. Kennedy.

Dr. Kennedy's Account.

On Monday, Oct. 31st, 1898, Miss Bertha Huse left her home at Enfield, N. H., at 6 A. M., before the rest of the family had risen. She took her way down the street toward the so-called Shaker Bridge. On her way she was seen by several people, and by one person when she was on the bridge. Her family, learning of her absence, instituted a search for her, and during the greater part of the day 150 men, more or less, hunted the woods and lake shore in that vicinity. This search proving of no avail, Mr. Whitney, a mill owner of Enfield, sent to Boston for divers, with a suitable outfit. A diver named Sullivan worked the better part of all Tuesday, and up to Wednesday noon, without success in the lake.

On Wednesday evening, Nov. 2nd, Mrs. Titus, of Lebanon, N. H., a village about four and one-half miles from Enfield, while dozing after supper, aroused the attention of her husband, who was seated near her, by her noises, and extremely horrified countenance. When he spoke to her, she failed to answer, and it was necessary for him to shake her before arousing her to consciousness. When she was conscious, the first thing she said was, "Why did you disturb me? In a moment I should have found that body." After this she told her husband, "If I behave very peculiarly to-night, or cry out, or seem greatly disturbed, do not on any account awaken me, but leave me to myself." At some time during the night Mr. Titus was aroused by the screams of his wife. He got up, lit a lamp, and waited, obeying his wife's instructions. She, during a following interval, though not awake, spoke in substance as follows:

"She followed the road down to the bridge, and on getting part way across it, stepped out on to that jutting beam which was covered with white frost. There she stood undecided whether to go into the water there or go up over the hill to the pond. While so standing, she slipped on the log, fell backwards, and slid in underneath the timber work of the bridge. You will find her lying, head in, and you will only be able to see one of her rubbers projecting from the timber work."

Early in the morning, at her earnest solicitation, her husband went to Mr. Ayer, an employee of the Mascoma Flannel Co., at Lebanon, and asked him for leave to absent himself from the mill that morning, in order to go with his wife to the Shaker Bridge at Enfield. He then told Mr. Ayer the story, substantially as above. Mr. Titus also told the story to Mr. W. R. Sunderlin, as well as to certain other persons, all in Lebanon, before he went with his wife to Enfield, where he told other parties of this occurrence, and asked Mr. Whitney, who had been foremost in the search, to accompany him and his wife to the spot his wife was desirous of investigating. When they reached the bridge, Mrs. Titus pointed out a certain spot where she said they would find the body in the position as above mentioned. Mr. Whitney,

to commit suicide. You will find her in the mud, with one foot out.' "

I, J. C. Ayer, have charge of the mill hands, and know both the sister of the girl, Bertha M. Huse, who was drowned, and Mr. Titus. Both of them worked for me in the mill. This story, which I told Dr. Harris Kennedy on Nov. 10, 1898, is, so far as I know, a correct statement of what was told me by Mr. Titus.

(Signed)

J. C. AYER.

Mr. Sunderlin's Statement.

Testimony in the Titus case, given by W. R. Sunderlin, at Lebanon, N. H., Dec. 1st., 1898. The following is as told by Sunderlin to Henry L. Briggs, Nov. 11th., and corrected by Sunderlin in presence of Sinclair Kennedy, Dec. 1st.:

On the morning of Thursday, Nov. 3rd, Geo. A. Titus, who keeps a horse in my barn, came into my barn about 5:20, and looking about said, "What, are we alone here. I want to tell you something, but I don't want any one to overhear me, and you must say nothing of what I am going to tell you. My wife has had a trance, and declares she can tell where to find the body of Bertha Huse. She says she is in the lake (Mascoma) at the east side of Shaker Bridge."

I naturally laughed at the idea, but Titus stuck to his story. Titus told me that on coming upstairs after supper (he lives in the second story house), he found his wife sitting in a rocking chair, asleep but gesticulating. He aroused her, whereupon she at once said, "O, George, why did you wake me. In a few minutes I could have told you where that girl is. If I go into another trance tonight or any other time, don't disturb me."

They then retired for the night. Along towards 11 or 12, Titus said he was waked by his wife's groans and mutterings. When he lit a lamp, he found his wife in apparent spasms, though still asleep. While so asleep she declared that Bertha Huse would be found in the lake to the east of the bridge, lying head down between two logs, her body covered by mud and brush; but that one foot would be sticking up, on which was a new rubber. That the girl first appeared to her (Mrs.

Titus) on the bridge. That she appeared undecided whether to go in at the spot she was on, or from some point further down the bridge. That while standing on a frost-covered log with her back to the water, her foot slipped, and she went into the lake backwards.

Sunderlin continuing said; "I told Titus, Well, George, if you and your wife feel this way, you better hitch up and go out to the bridge. And if your wife thinks she is then sure of the spot, drive up to Enfield and see if you can get Whitney interested in this."

When Titus came back later in the day, he told me, "When we arrived at the bridge, she got out of the buggy, and walked along the east side of the bridge, looking intently into the lake. Suddenly she stopped, and said, "George, she is right down there, between those two logs." She then got into the buggy, and we drove to Whitney's house.

Mr. Whitney smiled, on hearing the story, but went to the lake with us. My wife went directly to the spot she had pointed out to me, and told Whitney, "She is right down there." As her opinion could not be shaken, Whitney brought the diver. The diver shook his head and said, "I have been down there." My wife said, "No, you have been down there, and there, but not *there*. She is head down in the mud, with one foot sticking up, and a new rubber on it."

The diver turned to Whitney, and said, "I am under your orders, sir." The diver went down at the spot indicated. In a minute the girl's hat came up. Shortly after the diver brought up the body.

(Signed by)

W. R. SUNDERLIN.

In presence of SINCLAIR KENNEDY.

Mr. Titus' Story.

Sunday, Oct. 30th, 1898, Mrs. Titus, of Lebanon, said to her husband, "George, something awful is going to happen. I cannot tell you now what it is, but can later on." Monday, Oct. 31st, just about 6.40 A. M., as Mr. Titus was leaving for the mill, his wife said, "That has happened."

At noon Mr. Titus told his wife that the Huse girl (a

sister of the one drowned) had gone home, Mr. Titus remarking that her mother was perhaps ill, at least so some of the people at the mill thought. She said, "It is something worse, I can feel it."

Monday evening we heard the girl was missing.

Tuesday, Nov. 1st, Mrs. Titus talked about the matter, and said, "That girl is in the lake."

Wednesday, Nov. 2nd, about 7.30 P. M., after having washed her dishes, Mrs. Titus was in the rocking chair. Mr. Titus spoke to her three times in a low tone and the fourth time loudly, and she woke up. "George, why didn't you let me be, in the morning I could have told you where the girl lay and all about it."

She then got up and walked about the house before she went to bed, which was between 8.30 and 9 P. M. After talking a short time, both Mr. and Mrs. Titus fell asleep.

At 11 P. M. (Wednesday) Mr. Titus woke her up. She was talking in her sleep with the diver, and hit her husband, saying, "She is not down there, but over here to the left." She begged her husband to leave her alone.

At 12.15 A. M. (Thursday) she again went into a trance which lasted until one o'clock. Mr. Titus lit a lamp and watched and talked with her in very low tones; when questioned on this subject she would answer, but did not hear about other things.

She said something about cold, and Mr. Titus said, "Are you cold, Nellie?" She said, "Oh, Oh, I am awfully cold." This Mr. Titus said referred to the drowned girl.

After she came out of the trance at one o'clock she told it just as she had it in the trance.

In the morning she said it was her duty to go over to the bridge at Enfield, and Mr. Titus asked Mr. Ayer to let him off, which Mr. Ayer did. Mr. and Mrs. Titus drove in a buggy to Enfield, leaving Lebanon at 7, taking about an hour.

When about 5 or 6 rods on the bridge, Mrs. Titus called out to stop and got out and walked over to a certain spot, and looked over and said, "George, she's down there." "Nellie, are you sure?" She said, "Yes."

Then Mr. and Mrs. Titus drove to Mr. Whitney's house,

where she told her story. Mr. Whitney laughed, but said he would come down.

Mrs. Titus returned to the same spot, and said, "George, she is down there."

Mr. Whitney arrived a few moments later, about 8:30 or 8:45. Mr. Titus called attention to the spot, and Mr. Whitney said, "Walk down the bridge, and see if there is not another place where she is likely to be."

She, Mrs. Titus, walked down a little way, and came back saying, "George, she is right *there*." She explained that she could see the rubber just as plainly as while in her trance the night before.

Mr. Titus says she located the spot in the night, and that he could and did recognize it from her description.

After the diver came up with the body, he said he was not afraid of the woman in the water, but of the one on the bridge.

Mrs. Titus fights against these trances, as she is usually ill for some time after.

The girl walked down to the bridge, and stood wondering whether she would go there or over to the pasture. She slipped and went down between the logs of the bridge. Went down head first, and was buried in the mud, one foot sticking out. Diver said just exactly as *she* said. She knew neither the Huse girl nor was any acquaintance.

Her mother had the power, but wrote. Some days could write nothing, and then again a great deal. Mrs. Titus has no control over the trance which comes on in spite of her efforts to drive it off.

The above story which I told Dr. Harris Kennedy on Nov. 10th, 1898, is, so far as I know, correctly stated.

(Signed) GEORGE N. TITUS.

Mr. Whitney's Letter.

Baltic Mills, Enfield, N. H., Nov. 15th, 1898.

My Dear Sir:

There is very little that I can add to the report which you must have in regard to the finding of the body of Miss Huse.

Mrs. Titus and her husband called at my house the third morning after the disappearance.

Mrs. Titus said she was positive she could locate the body of Miss Huse in the Muscoma Lake. I went down with her and her husband to the bridge, which crosses the lake, should say the bridge was an eighth of a mile long, we walked along on the bridge together, arriving at a point about three-quarters way across the bridge. Mrs. Titus said, this is the place, she pointed to a place in the water where she said the body would be found. We secured the diver, and he went down and located the body exactly as Mrs. Titus had before said. There is really very little that I can add, Mrs. Titus certainly knew nothing about the circumstances, as she had not been in the town for two or three years previous. The diver's name is Sullivan, and he is from the Boston Tow-Boat Co., 89 State Street.

Yours truly,
(Signed)

GEORGE WHITNEY.

Mr. Sullivan's Statement.

On Nov. 21st, 1898, the diver Sullivan was seen by me [H. Kennedy] and the following drawn up after my chat with him. He signed it on Dec. 1st, at the meeting of the Bowditch Club,* at Hotel Nottingham, Boston.

Sullivan's Statement.

Nov. 21st, 1898, Mr. Sullivan, the diver in the Enfield case, was seen, at Simpson's dry dock, in East Boston. Being questioned in regard to the finding of Miss Huse, he told the following story:

"I was employed by the Boston Towboat Co., to search the Mascoma Lake. I went up at 7.10 Monday from Boston, arrived at night, and spent the greater part of Tuesday and Wednesday, Nov. 2nd, from 10 A. M. until 3.10 P. M., in searching along the Shaker Bridge. We had given up the idea of diving, and I telephoned to Boston for powder, intend-

*The Bowditch Club is a group of assistants and younger instructors at the Harvard Medical School, who meet for purposes of professional enlightenment. Dr. Kennedy was at the time such an assistant. W. J.

ing to go down by the early morning train and have the powder meet me at Union Station, and take the next train up, having about 20 minutes in Boston, and return with the powder. In the morning, before I could leave Enfield, Mr. and Mrs. Titus drove over from Lebanon and called on Mr. Whitney. Mr. Titus told Mr. Whitney the story of his wife's trance, and said that altho he did not take much stock in it himself, he felt that on her account he ought to tell Mr. Whitney about it, simply to satisfy his wife. Mr. Whitney laughed, and said that he did not take any stock in it, and at the same time sent for me. We all went to the bridge, and Whitney told me that altho he did not have much faith in it himself, he felt that there might be people in the village who did, and as long as we had started to do all we could to recover the body, we ought at least to give this woman a chance. I said that the villagers up there thought that the missing girl had taken to the woods, and therefore they had had searching parties, while I was dragging the lake; but I told him that I was there, waiting his orders, my business was to find the body, and I was willing to do anything that he said, adding at the same time, that I did not want to be made a fool of by going down in a variety of places that she might point out along the bridge. He said, "No," that she simply would pick out one place, and he thought the least we could do was to go down at the place she picked out, and that would satisfy the villagers.

Mrs. Titus walked along the bridge, and came to a spot and said, "This looks like the spot I saw in my trance," then after a moment's hesitation she said, "No, not exactly," and walked a little way along and stopped at another point, and said, "This looks very much more like the place that I saw last night." She stood there looking over the rail of the bridge from 20 minutes to half an hour. At last she said she was sure that was the place. I asked Mr. Whitney what I should do, and he said I had my suit, and he thought I had better go down in that spot. I took a guide line with sinker, located the spot from the bridge, threw the sinker over some little way from the bridge, as near as possible to the spot she pointed out. I then placed the ladder, and put on my suit,

and went down. Mrs. Titus had told me the body was lying head down, only one foot with a new rubber showing, and lying in a deep hole. I started down the ladder, which extended about five feet under the water. When I swung off the ladder I went sideways and then turned. As I struck the crib work, 10 feet below the ladder, I turned to face the ladder, and my hand struck something. I felt of it, and it felt like a foot. I stopped short where I was:—it is my business to recover bodies in the water, and I am not afraid of them, but in this instance I was afraid of the woman on the bridge. I thought to myself, "How can any woman come from four miles away and tell me or any other man where I would find this body?" I investigated and felt of her foot, and made sure that it was a body. She was lying in a deep hole head down. It was so dark that I could not see anything. I had to feel entirely. I pulled her out, carried her up till I could get the light from above, and then arranged her clothing by laying her out on the crib of the bridge. When I had her laid out on the crib, I reached out for my guide line, but found I could not pull it up. I had to take out my knife and cut it as far as I could reach, and then I tied the line under her arms. The line was simply a clothes line, (6 thread).

I then came up and asked for Mr. Whitney. I said, "She is down there." Mr. Whitney said, "I know it." I thought Mr. Whitney had been convinced pretty strongly. He said it turned out that when I pulled her out of the hole, her hat came off and rose to the surface, and Martin, who worked the pump for me, came near getting into trouble by being pushed off the bridge when the hat appeared on the surface, because the people rushed for the side of the bridge. Fortunately he was not pushed off.

We had a man there in a little skiff, who pulled her up. Mr. Whitney asked me what I thought of it, and I told him I did not think, I was *stunned*.

Here are two statements which Mrs. Titus made that are absolutely correct. She located the place where I was to go down; also told me that the body was lying, head in, in a deep hole, with one foot sticking up, with a new rubber. I was down in about 18 feet of water. It was so dark, nobody

could see anything down there. She must have seen the body as it was lying, because she described the position, and she had already pointed out the place I was to go down, and nobody could have known who had not seen the body as it was lying on the bottom. If you ask me how she knew it, I don't know; but if you ask me if I believe in it, why, I have been convinced against my will. If my best friend had told me, I should have thought he had seen a ghost. But if I ever have a similar case and can't find the body, I shall introduce the parties to Mrs. Titus, and she will find it.

(Signed) MICHAEL J. SULLIVAN.

Witnesses:

Alfred Schaper,
E. W. Taylor,
Geo. Burgess Magrath,
E. A. Woods,

Maynard Ladd,
M. A. Potter,
Allen H. Cleghorn,
Harris Kennedy,

Langdon Frothingham,
Alfred W. Balch,
Henry E. Hewes,
William James.

Mr. Sullivan was cross examined at the Bowditch Society meeting, where, his story being read to him, he confirmed it, in the presence of the witnesses whose names are signed above. I add some details from the stenographic notes taken on that evening, and from additional information there given by Dr. Kennedy.

The bridge was a straggling structure between an eighth and a quarter of a mile long, originally made by building cribs on the ice. These sank when the ice melted, and were joined by timber. Hardly any current exists; the water is dark, and great quantities of debris and brush have collected in and about the crib work. It was absolutely impossible to see from above either the body, or the place where the body lay. The detail of the Indian rubber shoe (though it adds to the impressiveness of the narration) is unimportant evidentially. Dr. Kennedy says—"The girl was called by her parents at about eight o'clock on the Monday morning. She had been feeling poorly and they had let her sleep. They found she had gone and had taken her rubbers."

At half past 6 on that morning it appears that "the blacksmith's wife," who was in a position to see the bridge, saw a woman upon it. This blacksmith's wife was not interviewed by Dr. Kennedy. The diver had spoken with her. This is what he reports.

Q. Was she an intelligent sort of woman?

A. She seemed so.

Q. She didn't say she saw the woman fall over?

A. No; she said she saw her on the bridge, or thought it was her. She saw some woman there. That was all she could say.

Critical Remarks.

The scientific interpretation of the case is three-fold:—

1. *The footprint theory.* It appears that there was a light frost on the fatal Monday morning, and that the footprints of the girl were traced from her house to the bridge and there-upon to a distance unrecorded. One of the gentlemen at the Bowditch Club said: "I think that the case is tremendously weakened by the fact that those footprints were seen, and by the fact that people saw her on the bridge. If you can prove that she was seen at a certain point on the bridge before she disappeared, it is not a difficult coincidence to imagine that she fell in at a certain point; and that would surely have been described to Mrs. Titus. It is conceivable that the woman who saw her on the bridge, knew Mrs. Titus. Some people have a power of observation which others have not. Mrs. Titus, with a particularly acute power of observation, might have learned something which others did not."

If this means that footprints and the blacksmith's wife furnished to Mrs. Titus data which the latter's acute powers, either of imagination or observation, completed into an accurate vision of the corpse's position in the water, it seems almost as great a mental miracle as "clairvoyance." The footprints had evidently not led to any spot on the bridge that suggested the girl's having stopped there, for the whole town, knowing of them and in spite of them, was searching the woods; and if they had even indicated one side of the bridge as the more probable side, why should the diver have been allowed to search *both sides, as he did on the Tuesday and Wednesday?* When asked whether he could go back now, and pick out the spot on the bridge where the girl fell off, the diver replied: "I don't think I could pick out that spot."

The following questions and answers are from his cross examination.

Q. How should you know that spot from the one next to it?

A. If there wasn't anything connected with it, I could not pick it out, hardly.

If the diver, who had been there, felt so uncertain, it seems still less likely that Mrs. Titus could have accurately found the spot by a bare hearsay description.

2. This leads to the second naturalistic theory:—*Mrs. Titus may have witnessed the accident.* Like the blacksmith's wife, she may have happened to be near the bridge at the fatal hour, and seen what happened. She then probably went home, and with her husband's complicity worked up the trance story, and on Thursday morning pointed out the spot. The husband's alibi of her would necessarily then be false, and would prove him an accomplice on this theory. Mr. Sullivan's remark on having it propounded was, "Yes, but how could she then know the *exact position of the body on the bottom?*"

Another point against this theory is the odd delay until Thursday morning. Why should Mrs. Titus, if she had a perverse desire to win fame as a clairvoyant, have given the diver two free days in which to find the body unaided.

3. Finally, Bertha Huse, intending to commit suicide, might have confided the *intention and the mode of execution to Mrs. Titus, either directly or through her sister*, who, it appears, worked at Lebanon, and was probably known to Mrs. Titus. This third hypothesis is psychologically even more improbable than the two others. Against all three of these explanations, stands the fact of the precision of the clairvoyant's direction to the diver. Here are some passages from the latter's cross-examination:—

Q. You think that Mrs. Titus pointed to almost the exact spot where the body was found?

A. I know she did. If it wasn't for her, the body would not have been found.

Q. You say it was too dark for you to see?

A. It was total darkness. It is light water, but the crib work cuts off the light.

Again:—

Q. You found her with her head down and feet up in almost the exact spot Mrs. Titus indicated?

A. I might say to an inch.

Mr. Sullivan's mind seems to have been quite "stunned," as he expressed it, by the uncanniness of such an exact and immediate verification. "When I put out my hand it came up against something that felt like a foot." . . . "If I had come across the body the day before, or the first day I was there, I would have thought nothing of it. I would say, 'All right for Boston tonight, I guess.' But when I came across her, and felt out what it was, it did actually stun me, and in place of paying attention to the body, I did so to the woman overhead, that picked out the spot, and the way she said it lay. . . . I thought of that, about this Mrs. Titus! I said I never believed in anything like that! Then I commenced to haul her up after I settled that part of it. I had been positive I would not find the body. I had been mad because I would have to go down because of this woman saying, 'there is the spot where the body is.'"

It was evident that the exactness of the description was the striking thing for Sullivan. He was interrogated as to whether the position of the body tallied with Mrs. Titus' account of the way the girl fell over backwards. The body stood vertically, head downwards, in a hole in the cribwork. He thought that a sudden dive backwards was the best explanation of its being caught thus. "She was lying feet up and head down. She was straight up and down." "I take it a woman drowning herself, jumping over feet first, the air would get under her clothes, and she would drift around a little ways; . . . but if a woman goes backwards, she will settle quicker." "Bodies that have drifted, as a general thing, lie horizontal."

It was plain enough that *neither of these three naturalistic explanations has the least plausibility.* A reader to whom the

hypothesis of clairvoyance is impossible, had far better explain the case as a very exceptional one of accidental coincidence. I should unhesitatingly do this myself were cognate cases *rarissimi*. But the records of supernormal seership of various types and grades which the Proceedings of the S. P. R. are more and more abundantly publishing, make, it seems to me, the scientific '*non-possumus*' absurd. There is an almost identical case for instance, in Vol. xi, p. 383 ff., where the corpses of two drowned boys named Mason, were found in Cochihuate Lake, near Natick, Mass., through directions given by a Boston clairvoyant named Mrs. York. See also a similar case on p. 389 of the same volume.

My own view of the Titus case consequently is that it is *a decidedly solid document in favor of the admission of a supernormal faculty of seership*—whatever precise meaning may later come to be attached to such a phrase.

I conclude by appending a notice that appeared in the Granite State Free Press, of Lebanon, N. H., on Friday, November 11th, 1898, and a letter from a sister of the drowned girl, received by me quite recently.

"Card.

"The people of Enfield and adjoining towns, who so spontaneously came to our relief and assistance by words of sympathy and kindly and generous acts during the long days and nights of terrible anxiety and suspense, attending search for our dear daughter, sister, and niece; to that kind-hearted man, George E. Whitney, who so generously contributed assistance by personal effort and otherwise; to Mrs. Titus, who voluntarily came to our assistance when all means and efforts had failed, and by the exercise of a, to us mysterious but we believe a God-given power, designated the place where the body could be found and where it was found; to the funeral director, the bearers and singers; to the friends who came from a distance to attend the funeral; and to those who contributed the beautiful flowers; we wish hereby to express to each and all, our deep sense of gratitude and heart-

felt thanks for this manifestation of their friendship. The memory of this will always be treasured by us.

(Signed) MR. & MRS. EDWIN E. HUSE.
LEONA E. HUSE.
MR. & MRS. GUY E. HUSE.
MR. & MRS. L. D. DUNBAR."

Enfield, N. H., April 2nd, 1907.

Professor William James,
Cambridge, Mass.

Dear Sir:—

In reply to your letter of recent date received by my mother, I will simply say—we have never had any reason to doubt that the facts of the case you referred to were correctly stated in the papers at the time of the accident.

We do not attempt to explain Mrs. Titus' part in it, but do know she performed a wonderful act for us, for which we shall always be very thankful. We have no reason to doubt either Mr. or Mrs. Titus' statements in regard to it.

In regard to your criticisms, am quite sure if you had been here you would not have advanced them.

We have not seen Mrs. Titus for several years, so can tell you nothing about her.

I judge by your letter that you have the facts of the case, so you will excuse me if I write nothing more—as it is far from pleasant to talk or write about what is to us a great sorrow.

Very truly,

MRS. H. BARROW,
For Mrs. Edwin E. Huse.

A RECORD OF EXPERIENCES.

By G. A. T.

I. Introduction.

The following record of experiences might be left to tell its own story in most circumstances, and I think it may be interesting to all really critical students. But many will want to ask about the qualifications of the reporter to observe and record his facts. Consequently care was taken to give references of persons who might attest the gentleman's reliability in reporting such things as this record involves. I received from the gentleman a large list of men who are among the well known and intelligent people in the United States. They are of one mind in regard to Mr. T. in the matter of his intelligence and veracity, and I think the record itself would show this without independent references. But it will please readers to know that an unusual number of intelligent men vouch for qualifications in the gentleman which makes his narrative noticeable. I am obliged to treat the testimony of Mr. T's friends confidentially, but it is of the highest, and no one ventures to do anything more than to accuse his imagination as the source of the incidents reported. But I find that this verdict usually comes from people who cannot distinguish between the occurrence of a human experience and some explanation of it which is not easily acceptable. They accept the entire veracity of the gentleman, and that is all the really scientific man desires in the report of experiences. The explanation can be left to take care of itself, and I think Mr. T's cautiousness and critical spirit are sufficient to absolve him from the accusation of credulity, as it is clear that he lays no such stress on any theory as he does on the occurrence of his sensations. The narrative shows an honest pursuit of truth and a desire to exhaust the ordinary explanations of illusion and hallucination in the most difficult incidents of his experience, while there are associated with them the occurrence of others whose credentials are so well established that there is no longer any *a priori* reason for doubting them.

There is one passage in Mr. T's record which he asked me to suppress, out of deference to the feelings of one person who might misunderstand it. I am very sorry to comply with this request, since the view which he takes of a certain incident as possibly telling against the hypothesis of the supernormal would appeal so forcibly to the sceptic that it would protect him against criticism. I myself doubt if his sceptical view is the correct one under the circumstances, and it is possible that Mr. T. would agree with me in that doubt. But he wished to frankly recognize the difficulties which the supernormal had to contend with, and stated the possibilities of the normal interpretation in protection of his own judgment. I wish very much that it could have been retained in the published record, as it is in the private one. But I think him quite right in asking that it be reserved to avoid misunderstanding of one personally interested.

I have retained in Mr. T's letters some things which are irrelevant to the matters here discussed, but they are such good evidence of his intelligence and fitness to record and discuss the problems of psychical research that there would be no excuse for omitting them.

It is because of the peculiarly complex nature of these experiences that this paper has been published. In the present stage of psychic research it is not desirable to separate the different types of phenomena if they are actually associated in time and space with each other. If automatic writing, apparitions, crystal visions, and raps were never associated, each with any other the others, it would be quite a different thing. It has often been apparent that even isolated phenomena of the kind suggested a nearer or remoter connection with each other. But rarely do we find a single case reflecting the definite and psychological association with each other. The fact indicates more or less an explanation involving the same ultimate cause whatever the subsidiary hypothesis may be to account for the differences. We cannot pretend here to have supplied adequate evidence in this instance alone of what this ultimate explanation may be, and it is not necessary, in the present stage of the investigation, to treat the instance as evidence by itself sufficient

to suggest more than the propriety of careful inquiry. But its merits are such as to challenge investigation and to serve as one incident in a collective mass of facts which will lead somewhere. That is all that the author would claim for the account, and it is a sufficient explanation of its importance. With this introduction I leave the record to readers and students, who must not treat it as proof of a large theory, but as one instance of data which require further additions to their mass and which illustrate human experiences that have been too long laughed out of court.

There is another important reason for publishing the present case. It is a very good example of how to observe and record one's experience and still more of what may occur to almost any individual who may happen to be interested in the subject. I do not think that every one would be so fortunate as the author in his experiences, as the circumstances might not admit of the production of the phenomena, owing to causes we cannot explain. But here we have the sudden appearance of most suggestive experiences incident to the interest evoked by reading books on psychic research and which, perhaps, would never have occurred but for the persistent effort aroused by this curiosity. It will be noticed that nearly all of them occurred within a year from the time when the interest arose. The records were made at once, and we have all that observation within the limits of the witness's opportunities would permit. If every individual were as painstaking in his treatment of his experiences the work would not lack for the facts to justify its existence.

JAMES H. HYSLOP.

II. Author's Narrative.

July 25th, 1906.

Prof. James H. Hyslop:

Dear Sir:—I have just finished your volume, "Enigmas of Psychical Research," and have found it intensely interesting. What you have to say about the physical phenomena of mediumship is of especial interest to me because I have been experimenting since last October. Some peculiar per-

sonal experiences have led me to read the literature on the subject, and the development of certain small mediumistic powers in my own person, has permitted me to experiment to a limited extent. I have kept brief records made at the time of the experiences or within twenty-four hours. So far as I can be certain of my own sensations, "raps" are produced at any point within fifteen feet of my person, five feet being the usual or about the average distance, judging as accurately as I can. In a majority of cases they come unexpectedly and as they are sometimes heard by others, I am not inclined to regard them as hallucinations. They are the product of some intelligence, for they will sometimes answer questions by using a code of signals. It is sometimes a mischievous intelligence and sometimes not. I am only sure of one thing, that is, if the raps are made by the subliminal self, it must be done by a hypothetic nerve force which as some investigator has suggested may have existed and been useful before the development of limbs. I realize that that sounds foolish enough to deserve Mr. Podmore's sarcastic comments, but it serves to illustrate the position you take, apart from the idea of the raps being hallucinations. I was particularly interested in your book, "Science and a Future Life." I don't see how any one can read it without coming to a stronger conviction of the fact of survival than you express.

Very truly yours,

GEORGE A. T——.

P. S. As I have ventured to intrude on you I'll add a word as to the nature of these manifestations which inclines me to believe in their independent origin. While writing the last sentence of my letter, there came several raps near me. That sort of thing happens at irregular intervals of a few days or weeks. It does not occur often enough for me to expect it; and as it comes when I am absorbed, you can see my reason for thinking it to be some independent intelligence, assuming that I am not deceived as to the fact of the sounds. These raps generally come when I am thinking of some personal matter or of some question connected with my desire to learn about problems in psychical research—

Mr. Podmore would dub that an amiable form of manifestation, I reckon. I think that it is myself. I won't apologize for writing of this little matter; and if it should happen that you find it of even the most trifling interest I think that I can safely assure you that there are people in Massachusetts whom you would be inclined to believe that would vouch for my intelligence and honesty in making any investigation of ordinary affairs, though perhaps they would draw the line at psychical research. What very slight powers of mediumship I possess are of the type which you denominate as subliminal. I have occasionally heard the sound of bells; have experienced what Mr. Myers describes as the cataplasm of touching; have seen an apparition occasionally, one being of myself; have been successful in sending a very few messages telepathically from this Willamette Valley to a cousin in Salt Lake City. I can get automatic writing but as a rule believe it to be the work of the secondary personality, and I can't prove that it is not always that entirely.

G. A. T.

Aug. 21st, 1906.

Prof. James H. Hyslop,
New York City.

Dear Sir:—Thank you much for your letter of 4th inst. I shall be glad to write as careful an account as I can of my experiences and experiments within the next sixty days, barring the unexpected. I can give at least twenty-five good references, but I warn you I have been disabled physically for over twenty years and I suppose that there are people who consider my disability as imaginary and probably all consider it nervous. That is almost enough to disqualify me, isn't it? However, as one old friend, a Doctor, used to say that apparently my brain was not affected, and as I have received marks of confidence in my honesty and ability, I'll make the venture. I have endeavored to accept my disability as a dicipline.

I believe that I am recovering as result of treatment prescribed by a physician who died fifteen years ago, though you are the first person to whom I have mentioned the fact ex-

cept my mother and brother. It has happened that the public library has bought your last two books on psychical research on my recommendation. I go to the library often and rarely see the books on the shelves, which is an indication of interest.

For the last few weeks I have been reading with great interest your "Elements of Ethics." The chapter on the freedom of the will, nature and origin of conscience and morality and religion seems to me to be very fine as well as conclusive. I'll admit that Darwin's "Social instinct" idea as set forth in his "Descent of Man," and Spenser's self-love origin of good conduct as outlined in his "Date of Ethics," used to be satisfactorily conclusive to me, but your arguments are too good and too kindly reasonable to leave me where I was. Your suggestion that freedom of will varies with individuals and that responsibility varies even more widely, is worth a good deal to me.

I have had a concrete case of what is called hypocrisy to deal with, and I am wondering how you would define the term. Good will seems to be overwhelming, but is responsibility lacking? The individual has been known to admit inconsistency, though rather as an appeal for sympathy. He might be described as a creature of impulse, and while he has the largest and most unselfish set of emotions I ever knew, they seem to exist for revenue of praise and sympathy mostly, though they seem to him to justify conduct which an ordinary man would expect to be kicked for. The good will and ego blinds or destroys the moral sense somehow. Does that constitute hypocrisy? If so it seems to me that hypocrites are not fully responsible, if your charitable conclusions are correct. It's absurd to assume that a hypocrite knows what he is, I think, for he will arraign another savagely for the same kind of offenses that he commits himself. Pardon this length, but I would like to know if you consider a hypocrite lacking in responsibility—defective, if you please. If you don't object to answering in ten words, or one on postal enclosed I shall be under obligations to you.

Very truly yours,

G. A. T.

P. S. Dickens intimates that Pecksniff knew he was a hypocrite and that Skimpole (perhaps), escaped that knowledge by disclaiming responsibility. Uriah Heep also was a self-confessed hypocrite; and that seems to be the general opinion that genuine hypocrisy is willful in the sense of being known by the one showing it. I have come to believe that the actor don't know and generally can't be taught, or in other words that he is defective and must be guarded against. As the story-writer describing a jealous ape of Sumatra which had been tamed and trained, said, "He has too much ego in his cosmos." Is that a safe position to take? I can't ask for more than yes or no from you.

G. A. T.

[The narrative begins with the account of two friends of Mr. T., and represents the beginning of the experiments. The interesting feature of it is the association of raps with planchette writing. The account is signed by the four persons present, and Mr. T. corroborates it as having been told him soon after the occurrence of the incidents.—Editor.]

My mother, who is 68 years of age, was reclining beside her sister on the bed in a tent. They were lying facing each other, mother with her head against the footboard when my sister and I entered the tent and we began talking of spirit manifestations which we had read. I had for some time been doubtful on phases of the subject, and I made the remark that if there were such things as spirit communications with mortals it seemed to me one ought to be really good in every way to be worthy of or capable of mediumistic power and laughingly added that mother and auntie were so good why not get the planchette and maybe we would get some message right there. When I returned with planchette I remarked (with a good deal of faith), "I believe we will get something just because mother and auntie are here," and just then there came three distinct raps at the foot of the bed at mother's head. Mother started up and asked auntie, "Is that your feet?" but we saw that her feet were not near the footboard. Auntie nodded a negative answer and mother asked, "Is that you, Margaret?" when, as if in answer, there came

one distinct rap on the box where planchette was. Instinctively Mary and I placed our fingers lightly on planchette and it wrote the word father. I asked, "Have you a message for mother?" and it wrote, "The same in Jesus forever, father." It was mother's, Mary's and my first experience of the kind and we were much impressed. Would like to comment on the fact that at dinner we were joking mother about her "old fashioned religion," so it seemed a message from papa to mother direct. The writings we received from planchette on Aug. 12th, 1906, about 6 P. M.

ELIZABETH ADELINE D.

August 22nd, 1906.

I was present and heard the raps on the footboard at the time mentioned.

N. A. W. T.

Aug. 22nd, 1906.

Four ladies were in a tent, two on the bed, two sitting near a box on which was a planchette. They were discussing spirit manifestations. One said, "Let us try the planchette, I believe we could get a message right here." Just then there came three raps near the head of one of the ladies on the bed, immediately followed by one distinct rap on the box. The two ladies near the box at once touched the planchette, which instantly wrote, "Father." And soon afterward wrote, "Write for me, the same in Jesus forever, Father."

This occurred on Sunday, August 12th, 1906, between 6 and 7 o'clock P. M. I was one of the ladies sitting near the box. These are the only distinct raps I ever heard.

MARY S.

I was one of the ladies, and heard the raps distinctly.

MRS. ELLEN S.

I was not present on the occasion described in the accounts of Mary D. S. and her sister Elizabeth, but I came home soon after and was told of raps being heard. That account coincided with these written accounts. My mother (Mrs. T....) believes in the presence and attempted communications of discarnate spirits, but her sister's family

have not been interested until very recently in even considering the question. The name Margaret, used by my mother, is that of her deceased daughter (my sister). The communication purporting to come from the father is on that supposition from Edward T. S...., deceased husband of Mrs. Ellen S.... and father of Mary and Elizabeth. He was at one time a Baptist minister.

GEORGE A. T——.

Oct. 2nd, 1906.

During the past winter on several mornings in succession about daylight, I saw in my room, on the ceiling, a number of discs of white light coming and going. They were about the size of a silver dollar.

N. A. W. T——.

[The following report of Mr. T. is in response to my request that he give me a detailed account of the experiences to which he had alluded in his earlier correspondence.—Editor.]

Sept. 6th, 1906.

Prof. James H. Hyslop,
New York City.

Dear Sir:—In your letter of Aug. 4th you invite me to write you as full and detailed an account of certain apparitions and experiences which I have had. You also suggest that I give you a complete history of the events which led up to my trial of experiments.

I am 45 years old and for 22 years I have been partially disabled, and in consequence have been practically retired. The trouble has probably been a slight displacement of one of the lumbar vertebrae which has made it impossible for me to walk any distance or to sit up more than an hour or two at a time, and has caused certain functional disturbances mostly of the digestive system. At any rate, whatever the cause, my disabilities have been of the nature I mention, and my nervous system has been debilitated. I have never used stimulants or narcotics as a regular thing, except a very limited allowance of tobacco, which I smoke. The idea of submit-

ting to such an abnormal existence has been horrible, so I have struggled to live as other men do, barring my physical limitations. While I am not the best judge, of course I believe I have succeeded in keeping in touch in a sane fashion with normal human interests. I have edited (for the owner) a country weekly, and have contributed occasionally to Sunday newspapers such as the Chicago Tribune, Pittsburgh Dispatch, Press and Times, Baltimore American, and had a brief article on the question printed in the Forum and one on the in a recent number of the Outlook. I have attended to the settling of two estates in the probate court of County, M. . . . , in one as the agent of the executrix and in the other as administrator, drawing up all papers and conveyances myself. (I was educated for the law.) As administrator I had two neighbors go on my bond for twenty thousand dollars without any security, and apparently they did it cheerfully and without any hesitation. I have been almost constantly busy and have taken responsibilities (some of which were foolish) which have imposed severe mental strain. I have had what at times seemed to be cruel nervous suffering, but for the greater part of the time I am free from that affliction. For a number of years I have been something of a student of American History, or rather United States History, which I took up as a means of getting a good knowledge of our economic system in its various branches.

During the past year I have been reading with a good deal of care some thirty volumes on psychical research and psychology. I make no apology for this account, because my physical and nervous condition has been abnormal for over twenty years. Psychologists like Prof. Jastrow take the ground that whatever jars the human machine like illness or bereavement, not only interferes with the normal critical faculty which permits a man to perceive his own mental processes in their true perspective, but as a consequence of that lack of balance makes him unfit to investigate what are described as Spiritualistic phenomena. There is so much to be said in favor of that contention that nothing short of proof of a normal mind can save such an one's testimony from be-

ing thrown out as untrustworthy, unless it happens to be corroborated. It is easy for me to indulge in day dreams, but I don't often permit myself that dissipation, though I often experience the first stages of it. My imagination is strong, but I don't often get away from my facts; and when I do I remember it a long time with humiliation. With this preliminary confession I will say that I have always been intensely interested in the occult, which when I was a boy made me delight in Bulwer's novels.

In 1883 I was making a call on a young woman in Washington, when the conversation turned to the subject of the work of the Society for Psychical Research. I said that I had seen a ghost that summer, and there were several people present who urged me to tell them about it. I did so, but I became so embarrassed at the way the company regarded me that I never alluded to the matter again until within the past year. In 1892 I talked with a young woman from New Hampshire and she told me that she had known of mediums who foretold future events. I could not believe it, but it made an impression on me because I considered the woman as entirely trustworthy.

In August of that year my sister Margaret died at the age of 23 after a prolonged illness. She was devoutly religious but she said to me that she was much troubled because she knew that I did not believe in any future life. I felt much distressed that I should have unsettled her faith. The night that she died I had gone to sleep in my room but wakened just before midnight with the strong impression that I must talk with her. I dressed and went to her room and told her how sorry I was that I had disturbed her faith. I said that we came here without any wish of our own and that when we went that power that brought us to life must take us again. That seemed reasonable and logical and she said that she had never thought of that and she thanked me and expressed herself as comforted. She died three hours later. We knew that she could not live long, but did not expect her death that night. It is natural that I should have regarded that impulse to get up and dress at midnight to talk with my sister as a premonition or as something of that

nature. My sister Lizzie, who lived in Minn. (we were in Maryland) wrote that she knew that morning that Margaret was gone from us. That seemed very strange and we all remembered it. In the course of the following year on two occasions, I think, I had the feeling that my sister, Margaret, was with me and that we could exchange thoughts. I did not see her but I had a very vivid idea of how she looked. I decided that the experiences were imaginary and they did not recur for several years. Before coming to from Minnesota in 1903, I had such a presentiment of evil that I was extremely depressed, but I had promised to come. My presentiment was vindicated with a good deal to spare, and I then began to consider the question seriously. Several reviews of Mr. Myers' book and an interview of a newspaper writer with A. R. Wallace inclined me to think that there might be such things as spirit communications, especially as an ancestor of mine had an experience which is related by Cotton Mather, and which is an interesting family record. This ancestor, Thomas T., refused to sail with his friends and kinsman in the *Primace*, which was wrecked on what is now known as *Thacher's Island*, off the Mass. coast, because of an overwhelming presentiment of evil. Of 23 people, 21 were drowned. Young Thomas, (aged 15) walked from Ipswich to Marblehead rather than embark. That happened in 1635. The story of the wreck has been printed in the *New England Magazine* from the account of Anthony T., who survived the wreck with his wife; and Whittier has told of the death of Anthony's friend in the short poem, "The Swan Song of Parson Avery."

Two years ago, while in Albany,, I read a book on telepathy by Wm. Walker Atkinson and one day one of my cousins at the dinner table finished a sentence that I had begun and insisted that I had said it and that she repeated it. I began a question to my aunt, but was interrupted and dropped it as of no particular importance. It was a curious thing, and I proposed to one of my cousins in Salt Lake City to send her telepathic messages. My question (which I did not finish) to my aunt was, "Have you ever been"—I wrote my cousin I would try to send her telepathically the name of

a town which was Sodaville. She wrote that she could not get the name, but she thought it begun with S." I then tried to suggest the name of a book in a list of about 50 which I had told her about a month before. I selected the "Witch of Prague," and she got it correctly. I then tried to suggest to her "A Century of American Diplomacy," and she wrote that she thought I meant "Wandering Jew." I dropped the experiments because I thought they were exhausting.

A little more than a year ago I saw an apparition of my father and he said a few words to me though not in an audible voice. There was the sense of the words being said and they made a deep impression on me, but there was no sound. In October of last year I was talking with a friend about spirit communications and she told me in confidence of a friend of hers who is a remarkable medium. This friend called that evening, as it happened, and at my request gave a sitting. I received two messages purporting to be from my father and a young woman friend, and they were so characteristic of the two people that it impressed me much. The medium and I were strangers and had lived 1,500 miles apart and had no mutual friends—the friend who introduced me being a friendly acquaintance of a few weeks only. This lady is not a public medium, and her husband has a morbid fear that she may be generally known as a medium.

A month later after my new friend had returned to her home city and the medium as well, my friend wrote me in response to certain questions I had asked about my future prospects (assuming that my former presentiment of evil had a supernormal source) that a most intimate friend of hers now (deceased) was a doctor, and he assured her through this medium that I had injured my spine and disturbed the spinal cord and that if I would go to an osteopath and have my back stretched and manipulated I would recover. As my disability began with a strain of my spine the diagnosis seemed reasonable. All the physicians I ever employed declared the trouble was a nervous one and could do nothing for it except to make me uncomfortable in mind and body. I acted on the advice so curiously obtained, consoling myself with the reflection that the intelligence claiming to be a de-

parted spirit could not show any greater ignorance than some 15 physicians of good standing whom I had consulted. As the result of treatment for about 90 days I am now better than I have been for 20 years, though I am not well by any means. My back has been relieved and I can sit up for several hours at a time and can walk a mile without cane or crutches. The 21st of August I sat up and walked about five hours without a rest. I went to Forepaugh's Circus that day. I experienced much discomfort in getting fatigued, but I recovered in a few days. The point is that I can do things I could not do for many years. I used to get about by lying down in a wagon and having a driver, and on the cars by lying in a berth, but now I can go for short distances as other people do.

I have tried the so-called suggestion treatment. It helped up to a certain point and then I was up against a wall; and I have made myself ill for ten days by trying to do things beyond my powers. It is natural of course that I should regard my last diagnosis as probably correct, whatever its source. This medium may be clairvoyant, though so far as I know she has no knowledge of medicine or anatomy. She is a quiet, domestic woman, has been twice married and has several children. She and my friend claim to get their communications by means of direct voice with the aid of an aluminum trumpet, sitting in a darkened room. They do it simply for their own satisfaction, so the motive for fraud does not exist and as they went into it to investigate or rather to try every means to see if my friend's friends were anywhere in existence outside of our physical life, the only explanation outside of accepting the facts as stated is an amount of self-delusion that is hard to believe in people who ordinarily are reckoned normal. I have been invited to go to their meetings together, but as it would cost me \$100.00 about, to make the journey I have had to decline. They are good respectable people, some of them church members, and they are anxious to keep it quiet that they communicate with discarnate spirits.

Last October I began to read the literature of psychical research, beginning with Mr. Myers' "Human Personality,"

Mr. Savage's "Life Beyond Death," and your "Science and a Future Life," and Mr. Podmore's books. I found Josiah Royce's elementary work on psychology very helpful. I also tried to get automatic writing, but did not succeed for six weeks, though I could apparently exchange thought with my sister M. . . . I did succeed after some trials in getting automatic writing and in getting raps, sitting with my mother. The raps also came in my room at unexpected times. Before giving an account of experiments I will copy an account I made last June of certain apparitions I have seen. I wrote the account from memory for my own satisfaction. Such memories are not the best possible evidence, but as the occurrences were simple and as I have not talked about them (except as mentioned on another page) there is no reason to suppose that memory has played any tricks.

The first apparition appeared to me in Washington, D. C., where I was employed as a clerk in the Ordinance Office of the War Dep't. I had been attending lectures in the law school of the Columbian University for two years—evening lectures. In the summer of 1883, in, I think, the month of June, I was wakened in the night, and looking toward the bay window, the inside blinds of which were only half closed, I distinctly saw the face and figure of a young woman. Her body was partly concealed by the back of a heavy rocking chair. I had wakened suddenly, wide awake, which was an unusual thing, as I was a good sleeper. The reality of the appearance and the impossibility of a woman being there, gave me a feeling of awe even more than surprise. After looking at her for some seconds, possibly ten, and certainly as many as five, I raised myself to a sitting posture in bed and looked intently at the woman. As I looked she seemed to sink down gradually behind the chair. After she had entirely disappeared I sank back into the reclining position, but as soon as I had touched my pillow she appeared again in the same place. I got out of bed immediately, but the figure disappeared as before. I threw the blinds wide open, and searched the room, but found nothing of any woman. My room was on the second floor and the door into the hall was always locked

at night. The time was after midnight as I remember. The house was a new one and rooms were rented to lodgers by the month. It was on I Street between Ninth and Tenth, N. W.—909 was the number I think. The face was not familiar to me, but seemed to be gazing intently at me.

It is now three months since I wrote the above account of a happening when I was twenty-three years old. There is one criticism of my own account to be made and that is that I doubt if I remembered opening the blinds wide. Very possibly I did, for I certainly looked for the woman. There is also another word to be said of the room. It was one of a suite of two opening into each other. A friend rented the suite with me, but he was in Georgetown, Ohio, at that time, where his father was at the point of death, and I was sleeping in his room.

The second apparition was my own fifteen years later. Early in December, 1898, while I was in very miserable health I went from Pittsburg, Pennsylvania, to Little Falls, Minnesota. I took a Pullman and fell asleep in my berth early in the evening while the car was still well lighted. I wakened suddenly and with a start. I saw what appeared to be myself lying beside me in the berth. It caused me a most distressing sensation, but as soon as the figure or apparition disappeared, which was very soon, I felt relieved though I felt a repugnance to going to sleep again for fear it would happen again. I remember that I was on the edge of the berth near the aisle lying on my right side. I was very unwell and as completely discouraged and unhappy as I have ever been in my life. I was also very much exhausted physically and emotionally from getting ready for the journey and bidding a friend goodbye whom I could hardly hope to see again.

The third apparition appeared a year ago. In July of 1905 while living in Albany, . . . , I was lying in my room on the bed one afternoon when I saw the face and part of the figure of my father (who died in October, 1885) at the foot of my bed. I saw him as distinctly as I saw the woman mentioned in the first memorandum. He said to me, "You are

a good and faithful son," and soon faded from sight. The last years of my father's life he was much emaciated and my recollection of him was that of a man in good flesh of about fifty. He died in his sixty-first year.

Last September (one year ago), I was strongly tempted to do a certain thing but the doing of it would disappoint a dear friend, and it might have been considered a breach of faith. One day, I had almost decided to do it anyway and was picturing to myself the advantages, when I suddenly beheld my friend's face at a distance of five or six feet, looking at me with a most reproachful expression. My first and second experiences were not only unexpected and unsought, but I was roused from sleep to witness them. The third came in the day time, and but for my nervous and harassed condition and the painful experience of the previous two years (which may have caused the hallucination) I should consider in the same class as the others—whatever that may be. The youthfulness of the apparition may be considered proof of that theory (a certain objective reality perhaps) or it may merely indicate an older subliminal memory. The last experience seems to be a clear case of purely subjective hallucination unless it may be classed among apparitions of the living. This friend knew nothing of my temptation, as I remember the circumstances, so there is no ground for that theory. I was thinking intently of the plan of action at the moment the apparition appeared. In the third experience I was in a state of repose as complete as was compatible with my being awake.

To return to my experiments. My mother and I sat occasionally to get raps with more or less success and they came occasionally—sometimes often—when we were not thinking of the matter. Aside from automatic writings I made no records until November 17th, 1905. A few nights before that I was awakened out of a sound sleep by a loud sound of a bell in my room. The thing made such an impression on my sleepy senses that I got up and searched my room to find the cause of the sound. I learned nothing by my search. I mentioned the matter as curious to my mother (she lived

in another house a block away) and the next night she said she was awakened by a bell but she heard it twice, the second time faintly. It startled her a good deal. I shall copy the record made December 12th, 1905, at noon.

"About half-past nine last night, before I went to sleep, I heard a soft clear sound of moderate volume which seemed as if made by a bell outside of my room and near the ground. It was a pleasant sound, but it was not repeated. It made me think of the Astral Bell spoken of in Conan Doyle's story."

There is no explanation to be made in regard to this memorandum except that my room was on the second floor, at 876 Street, where I lived all winter. The next record is dated December 16th, attached below.

December 13th, 1905, 2 P. M.

I was reading aloud to my mother just now selections from M. J. Savage's "Life Beyond Death," and on page 199 I read that Spiritualism is not a thing to be treated with scorn and contempt, or as being connected with the offscouring of the earth. Early Christianity, you remember if you will read over the writings of St. Paul, was made up of the people that the respectable did not have anything to do with, etc." The paragraph closed—"and now some of the noblest, most intelligent people with whose names you are familiar are open and avowed adherents of Spiritualism." Here I heard three raps (signal for yes) on the wall or bureau, and before I could or did speak of it my mother said—there are some raps.

GEORGE A. T——.

I certify that the above statement is true.

N. A. T——.

(The bureau was three feet from the foot of my mother's bed and about four from the position I occupied.) The next pages refer to raps in connection with crystal gazing.

Dec. 16th, 1905.

Last night between ten and midnight I was awakened by a tapping on my forehead or left temple over which a cotton blanket rested. It frightened me for it was so unex-

pected and mysterious. I pushed off the blanket when it stopped. Then being wide awake or seeming to myself so, I pulled it back to assure myself if it came again. It did come again for half a dozen taps just about when I pushed off the blanket and felt for awhile that this was getting taps at close quarters. The tapping was more distinct than the tap made by the end of the finger. It made me think of a very small light mallet. To waken from a bad dream is a relief, but here the unpleasant sensation came after I was wide awake. The thing was uncanny. [Note Sept. 22nd, 1906, I have to say of this experience that it was the strangest thing I ever knew.]

Dec. 22nd., 1905.

I was wakened this morning by gentle taps upon my left cheek which was covered by a blanket. The taps continued after I was fully awake, two coming close together four or five times. Yesterday as I was writing a letter, mother being in the same room, and she asked what I had just written as she heard three taps near my head. I was absorbed and did not hear. The night before as I was talking to mother about the desirability of Professor Hyslop's conclusions being known as to a future life for the benefit of society when a pronounced rap came on the wall. To-day in thinking what kind of an article I could write on the subject, I unexpectedly heard three raps on the ceiling, apparently. [This record was made at 876, in my room.]

An original entry of any occurrence is always considered the best evidence to be had when it is made in the course of business, and for that reason I am using some of my records instead of copying them. The allusion to "Science and a Future Life" in the last record was not intended for submission to any one, least of all to the author, but as events have turned out it may be (perhaps) construed as proof of the genuineness of the record.

Dec. 27th, 1905.

I wakened last night in the night, and after lying awake some ten minutes or more I heard one stroke of a low-toned

bell at a distance. Soon after the clock downstairs struck two. The tone was like what I have heard before and what I have dubbed my astral bell, but it seemed to be at a distance. But for my recent experiences I should have decided that I merely heard some bell, but there is none to hear in this part of the city, that I know of, and none that would ring one stroke in the middle of the night, except a clock and it rang not over ten minutes before two by the clock down stairs which was approximately with my watch when I got up this morning and my watch is right. It is amazingly curious, to state it mildly. The next record is dated Jan. 6th.

Jan. 6th, 1906, 3.28 A. M.

Within ten minutes I have heard, having been awake perhaps fifteen minutes, three strokes of what I fancy to be a bell. The strokes came about one second apart. The tone had apparently a little more clang than when I heard it before. The last record is not especially valuable as evidence. The record has added to it the next morning the fact that the clock was eighteen minutes slow. The second memorandum says that the sound was apparently in the wall at the head of the bed while the clock was in the room below on the wall corresponding to the wall below the foot of my bed. It also says that probably it had not been over four or five minutes between hearing the sounds and making the record and that I had not been awake (probably) as long as ten minutes. There was no thought of the clock at the time of making the record, and the next morning, while admitting the easy explanation of hearing the clock strike three as accounting for the sounds, I find that I expressed the opinion that it was not the clock that I heard. That was merely my opinion next morning, but obviously it does not carry much weight. The next record is dated March 17th, 1906. It mentions raps and other sounds at No. 4 and at a Mrs. H——'s. No. 4 was the number of my brother's house on East 28th Street and Mrs. H——'s was the place where I had my back stretched by an osteopath.

In a record made January 12th, 1906, is the following: "A number of days ago—at least a week—on waking early in the morning I felt a strong tap on the top of my head. It was not repeated and I neglected at the time to make any memorandum of it." Evidentially this is not so good, but considering the fact that I am extremely bald I think that the record may be accepted at its face value. The record was concerning some incidents told me by my mother. In a record of January 21st, 1906, concerning some automatic writing is the following sentence: "This morning I felt faint touches through the cover on my face after waking." Within something over a month I have experienced some touchings of a different character, but I had felt none of any description for over six months. There is a sense of physical reality about a thing which makes an impression on the sense of touch which is lacking in anything seen or heard.

Jan. 17th, 1906.

This evening I was invited to take dinner at J. W.'s with Mrs. Young and Geneviere. As we all sat at dinner there came two sharp distinct taps on the window pane not far from where Mrs. Young and I sat and then two more came. Mrs. Young asked what it was, or spoke of it in some way and J. W. remarked that it was someone playing tick tack on the window. I asked to be excused so that I could look outside, but there was no one outside. It is my impression that I heard the sounds again as I was coming back to my place. After dinner, mother told me that she was talking with Margaret [deceased] in the afternoon and told her that Mrs. Y.—an old friend and Sunday School teacher of Margaret, would take dinner at J. W.'s and asked her (M) if she would come and rap to show that she was there, and M. said that she would.

In explanation of this record will say that J. W. is my brother, Joseph W. T. His house was 4, 29th Street, East. My mother lived with him and his wife, Mary E. T., all of last winter. My mother believes she can converse to a limited extent by means of raps with the departed members of her family. She got the raps on the

aluminum trumpet which she held in her hands. I have frequently heard the raps she got. Margaret was my youngest sister who died in 1892. Mrs. Young was a neighbor of ours in Minn. 20 years ago and our families were intimate, and Margaret was in Mrs. Young's Sunday School class. Genevieve is Mrs. Young's daughter. They lived at 26 East 26th Street, and Ash,, but last winter lived at 2 28th Street, East.

This record was for my own satisfaction but this explanation probably makes it intelligible—about a week ago I wrote to my brother and sister in Olympia, where they live, and asked for a statement about sounds which they heard at that little dinner party, if they remembered any. I did not attempt to refresh their memories at all. Today, Sept. 29th, I have received a signed statement from them. It is not dated, but came in a letter mailed and dated Sept. 28th. My brother and wife live at 1321 Adams Street, Last winter my brother was rather opposed to investigating psychical phenomena. The following are their statements in regard to the facts:

"As we sat at dinner with our guests, Mrs. Young and daughter, there suddenly came upon the glass of the window nearest Mrs. Young a metallic sound sharp and distinct and sounding like a person rapping. It was noticed by all and Mrs. Young remarked upon it and one of us suggested the possibility of some boy playing tick tack on the window to startle us, whereupon my brother rose, and went to the door to investigate, returning assuring us that no one was outside.

JOSEPH W. T——,
MARY E. T——.

This statement came in a letter written and mailed in on Sept. 28th, 1906, and received today, Sept. 29th.

GEORGE A. T——,
N. A. W. T——.

I have read the record of date Jan. 17th, 1906, and the explanation, and have to say that they give a correct account of the occurrence referred to. I asked of the intelligence which claimed by making certain raps, to be my daughter,

Margaret, to come and make her presence known while Mrs. Young was in the house. I did it as a test for my own satisfaction.

N. A. W. T——.

My mother is in poor health and dislikes the labor of writing. I wrote the above statement for her and she has signed it after reading it in my presence.

I asked the Youngs if they had any recollection of the occurrence, but naturally they did not. Over eight months has passed and nothing was said at the time to fix it in their minds.

Jan. 24th, 1906, about 10 A. M.

Last evening I had some raps in my room, but they would not answer questions except one or two. Soon there was an occasional rap or blow on some one of the tin pails or dishes repeated at intervals of a couple of minutes for fifteen minutes. The sound was like what would be produced by a tap of the finger nail on an empty pail—a two-quart tin pail such as I have in my room. It was raining gently at the time, but there was nothing on the shed roof outside of the window which could have made the sound, and besides rain is a regular thing these days and nights and I have not heard the sound before.

Feb. 25th, 1906.

Today I went with mother to the New Thought meeting at Drew Hall, 2nd and Morrison Streets, and heard T. W. Butler talk for 45 minutes. His subject was the Chemistry of Thought. From the time he began until he closed I heard occasional raps near him on the window and wall, some faint and some clear and noticeable. Mother noticed them, too. When he made a point it was frequently the signal for a rap. I had a talk with him after service and spoke of it. He said he was absorbed in the subject and did not notice anything. He said he could get raps by sitting at table with others and did it occasionally, but did not attempt any experimenting. At the meeting I sat in about the fifth row of chairs and over 20 feet from the speaker. I was talking with mother

this afternoon about my wish to go into a trance to see if the direct voice could be obtained through the trumpet, when there came three loud raps, one in room and two in different parts of the kitchen.

Jan. 30th, 1906.

This afternoon I tried crystal gazing again in a glass of water. Some weeks ago when I tried it I got a cloudy appearance in the water, but today after seven or eight minutes I saw part of a woman's face (I was thinking of C. S.) and a death's head obstructed her features. There was no clouding of the water. Tonight I tried it at eight, P. M., still thinking of C. S., and saw a woman's form reclining and covered with white with her head apparently on a pillow, and while at first she appeared to be on her back later she was on her right side. I could not distinguish the face, but the hair was long and tumbled in appearance. While the vision lasts it seems normal to see it, but when it disappears, it seems as if I might have been asleep for a moment and had a dream. It is not unlike the period between sleeping and waking.

Feb. 6th, 1906.

I have written within a few hours, tried crystal gazing, and saw (while thinking of C. S.) a mound like that over a grave with the foot stone very distinct but the head stone less so. I was thinking of writing to J. S. to see if C. S. was well, when there came a big thump or blow on the stove in the kitchen. The raps about the house and in my room have been numerous lately. Last night they came on a pail or tin in my room and answered a few questions. Three raps came when I asked if it was H. and the question if Dr. F. approved another month's treatment received three raps.

Feb. 19th, 1906.

On Saturday evening (the 17th) there were numerous raps on the window of my room and I could get no affirmative answer to questions of identity until I said C. S.—when the answer was “yes.” She said she was in spirit land. I was disturbed a good deal, as I had not heard from her after

receiving her promise to write, and after crystal visions of what might be indications of her death. Sunday I heard from her and she was well. This morning after I wakened I thought to myself, now either I make these raps unconsciously or else some mischievous intelligence makes them. Immediately there came three raps on the wall near the head of my bed. Saturday evening after the raps stopped on the window they came apparently on a tin pail, making a bell-like note. These crystal gazing records will doubtless sound amusing, but at the time I made the experiments I did not realize that they were probably fragments of memories. On reflection I realized that this was what they were in the form of symbols. I have given these records to emphasize the memoranda of raps. Referring to an automatic writing of Jan. 30th, 1906, I find that it says that the crystal vision meant nothing for me or my friend C. A record of Feb. 7th, 1906, refers entirely to raps in connection with my thoughts about these crystal visions. The closing sentence is, "If raps mean anything, the weight of their evidence would seem to be that she [C. S.] is all right."

Feb. 14th, 1906.

The evening of the 12th, while reading in the front room at No. 4 and when mother was in bed and asleep, there came the sound from the kitchen of some metal object being violently thrown on the table. I was absorbed in a story of Merriam's, and it startled me a good deal. I found nothing disturbed and mother was completely awakened by my voice. I am told that for two days before there had been sounds attracting attention and which apparently had no cause.

In December, when I was much surprised by the bell sounds and by the touchings, I wrote to my friend (who had told me of her experiences) and in the hope that possibly I might be able to get the direct voice with the aid of an aluminum trumpet, she sent me one, as I could not find one in We tried sitting in the dark, and got various raps on the trumpet and I experienced occasional nervous shivers running the length of my spine, but that was all for some time. One night in the winter, about Feb. 18th, I expe-

rienced a buzzing of my spinal nerves more strongly than usual and suddenly found myself half asleep. My mind was clear enough, but my body was going to sleep. I asked my mother if she was afraid to stay with me (no one else was present) and she said she was, so I tried to shake it off, and succeeded in half an hour. That practically ended experiments with the trumpet in the dark. I give record of March 4th, 1906, below.

Last evening while reading "Spirit Workers" I was thinking about my going to sleep (trance) in hope of getting direct voice, and then came numerous raps. Two weeks ago while sitting with another in a dark room with the trumpet on the table, I found myself breathing hard and apparently going into a complete stupor, but I fought it off. Today in the light we sat and I went partly into a doze. The stupor or sleep is preceded by nervous shivers.

In reading "Science and a Future Life" last fall I was impressed by the proposed method of getting what purported to be a discarnate spirit to identify itself by its communications. The suggestion that if that identification could be made satisfactory, survival was thereby demonstrated, seemed to leave no loophole for carping. In view of what my friend had told me about the direct voice, especially, as I was following the directions of what purported to be the discarnate spirit of a physician given in that manner (as I was told) it occurred to me that if the direct voice was a fact such desired identification could not only be made much more quickly and easily than by writing, but that it could be made as often as desired, thus removing the objection so often urged that these spiritistic phenomena are capricious and unreliable. It was very difficult, not to say impossible, for me to believe in the direct voice, but after experiencing the touchings I could go thus far; if any so-called materialization [apparition] is possible (and if I am in my senses there is such a fact which I have experienced) why may not a different and higher form of materialization [apparition] be possible? At any rate with my experience I don't dare to deny it, I have adopted for my own purposes the hypothesis that the direct voice may be a fact. Circumstances have pre-

vented me from experimenting, but I hope to begin again this fall. If that hypothesis prove to be correct the phonograph may possibly be used to perpetuate the sounds.

I have diverged from discussion of raps. Before we got the trumpet, and afterwards, the raps frequently came in my room and in my brother's house where my mother lived. It happened that I frequently tried to get automatic writing to piece out attempted communications by raps, and for months I have not tried to get automatic writing, unless some raps came first. I very rarely attempt to get raps except to satisfy some friend who is interested and it frequently happens that I fail when I do try. They come, however, a very few usually, every two or three days. It is rarely the case that they will answer questions and never but a few. Frequently they will come when I am thinking intently or perhaps when I am talking or reading aloud. That suggests that I may often expect them, but the fact is, if I ever do think of them or partially expect them it is fairly certain—I may say absolutely certain—that they won't come. For months I was inclined to believe that somehow my subliminal self made them in some way, but as a rule they come at a distance of three or four feet from my person, (apparently) and often at a distance of six, ten, or sometimes twelve or fifteen feet. Another page tells of a very surprising occurrence, the first of the kind.

March 5th, 1906.

This morning as I went to the window I asked (this was in Mother's room) "did you hear the robin sing this morning?" and there came three sharp taps on the glass. I went in every morning to see my mother between 9 and 10 o'clock and generally spent a good part of the day with her. I did not attempt to make a record of all the raps I heard but only where it seemed striking for some reason. During the spring and early summer I heard very few though there was an occasional manifestation of some sort, some of which I have already referred to. Practically all the automatic writings I get comes when I hear raps about me. I can very rarely get it at any other time and I cannot always get it

when I hear the raps. Sometimes I can get a word or two and then my hand ceases to write. A record of July 31st describes how several raps came on the ridge pole of my tent, apparently while I was thinking out the details of a magazine article. I got an automatic writing purporting to be from my father in which were answered various questions of a character which is probably more or less idle so far as confirmation goes. One was, if his life was eternal. The answer was "I don't know." I asked if any of his companions had disappeared, and his answer was "No." In regard to lapse of time, the answer was "There is no time." Some ten minutes later came a rap. I took my pen and got the words, "You are to keep your good courage."

There is no intention on my part of attaching any special importance to such messages and I quote them principally to show the conditions under which I get raps. The character of the message is, however, very interesting to me and occasionally there is something which my conscious mind would not have written.

March 14th, 1906.

(Who rapped then?)

Father.

(Did you know my thought about making some money instead of being a pensioner?)

Yes.

(Do you reckon I'll succeed after my long disability?)

I know you will succeed and be happy and make up for your long siege.

(Do you see Emilius often?)

No.

(Is he happy?)

Not particularly.

(Do you see more of Peter than Emilius?)

Yes I do.

(I hope to get your voice some day.)

You will if you don't give up experimenting.

(What do you think of your daughter-in-law?)

She is a fine woman.

(Have you any message for mother?)

My love to her always.

(Can't you appear to me again as you did in Albany?)

I can't now.

(Who made the lights mother saw the last few mornings?)

Ralph does that [deceased brother].*

(Are you giving me this message or is some one doing it for you?)

I am telling you.

(Will you talk again to me?)

Surely.

This writing like many others bears evidence of being the work of the secondary personality. The lights referred to mother told me she saw on the ceiling of her room just before daylight, for several mornings.

March 17th, 1906.

Last evening at No. 4 there were various raps and noises, some of them loud. Some force strikes the stove apparently, and the clang of the iron is loud. On coming to my room I asked for some direct writing but did not get it. I was wakened in the night by the sound of a bell under my bed. It struck twice and fully wakened me. Then in about a minute came a loud tone of a bell which seemed to make the bed quiver. Incidentally it made my nerves quiver. Within five minutes the clock down stairs struck two. Yesterday afternoon I called at Mrs. Hart's for a few minutes and before leaving heard a rap on the ceiling. Two weeks ago there were raps on the table on which I was lying after taking a treatment. I have frequently heard raps on the window when I have been there. The next record is dated April 20th, 1906. I had begun living in a tent in the hamlet of Sodaville in the foothills of the Cascades, and my expense

* Matter in *square* brackets designates comments or notes, matter in *round* brackets designates what the sitter said or asked, and the unenclosed matter designates the automatic writing or messages.

account book shows that the 18th was the first night that I slept in my tent. I spent three months there.

April 20th, 1906.

Wednesday evening (April 18th) I had just gone to sleep in my tent when I was wakened by a bell sound just under my bed. Being sleepy I reasoned that it must be one of the springs, but when daylight came I could not believe that, for there is no evidence to sustain the idea. I think it was like the other bell sounds which have wakened me at intervals during the winter. I suppose that these sounds of bells comes under the head of auditory hallucinations. During December, 1905, and January, 1906, I experienced some sensations which seemed much more remarkable than anything I have described, and I have had a renewal of them in a different form in the past thirty days.

Sunday, May 6th, 1906.

Last night I wakened and soon after something struck the stove (in my tent). After a few minutes the blow was repeated only harder. I got up and looked around the tent by peering out of both ends, and could see nothing, but there were a good many sounds like that produced by tapping with one's fingers on the canvas. The moon was brilliant and I could see the dial of my watch by its light. The time was a few minutes to 11.

June 7th, 1906.

This morning when I first wakened, I heard something strike the coil spring in my bed in quick succession. It seemed to be nearly underneath my pillow. I have a mattress of coil springs just raised off from the ground and an excelsior mattress on that. I asked if it was Helen and one blow responded. I asked if it was Margaret, and there came three blows in regular succession. I asked if mother was all right and there came three blows. I asked if it was necessary for me to go to P—— and one blow came. Then they would not answer any more questions. On two other occasions, of which I made no memoranda, there came a

sharp blow (apparently) on the window glass of the room—once in hotel at Lebanon, Ore., about April 8th or 9th, and once at my brother's house. Both occurred in the night. In regard to the most common phenomena of all, viz.—raps. I have many memoranda mentioning them. Within two hours of the time of this writing my mother and I have heard probably fifty within the space of fifteen minutes. Nothing like that has happened to us for at least seven or eight months and probably won't again for weeks. As I have mentioned, we began to sit in the hope of getting them last October. We agreed on the code of one rap for no and three for yes. We could get them about half of the time, but we only sat occasionally, probably not over a dozen times in all.

Aug. 10th, 1906.

“Tonight as I began to undress in my tent I felt light touchings like gentle brushings of feathers over my head and neck. It continued for a couple of minutes at intervals. It seemed to ruffle the ends of my hair slightly. I took my pen and got the name Helen but no message.”

Aug. 11th, 1906, 9:20 P. M.

This evening in my tent as I was thinking over Prof. Hyslop's letter received today, expressing the hope that I write him a detailed account of my experiments, I realized that I must say that none of them had any evidential value except some very trivial matters received through automatic writing. It flashed through my mind that if any trivial circumstances were apparently indications of the supernormal that might be construed as negative proof that the other communications might be from the same source. Just then there came three distinct raps (signal for yes) apparently on the tent pole at the other end of the tent. Later I was speculating upon the chance of my doing something to further the cause of a more democratic government by writing an article on the Oregon experiment, there came several raps in the same place apparently. This memo was made within half an hour of the event.

Aug. 14th, 1906.

Last Wednesday (8th) I heard a loud rap in the tent where I was sitting and taking up my pen got the response that my father was present. He said "you are weary." I was conscious of feeling bad but had not stopped to reflect about the reason. It was true. Today after breakfast I heard a sharp rap. A communication purporting to be from my father warned me that I was in danger of overtaking myself and that I would not get well if I did not exercise care. Two visits to the dentist and some extra effort for four days past had used up my energies pretty completely and made it difficult for me to sleep. An hour or less later I got another communication purporting to come from my father saying that I must go on a long journey soon. I am not submitting these memoranda to prove any theory, but I may be permitted to suggest it in case there is a certain relation between raps and messages I get my automatic writing.

[On the same date came the following automatic writing which has no special connection with this first record.]

Aug. 14th, 1906.

(Who is it?)

Father.

(Have you any message?)

I was over you and Nanny when matters have gone hard with you and I have been much pleased at your courage and good heart in the face of difficulties and disaster. You will both reap your rich return in due time, both in the world you live in, and here where sorrow does not come.

(Can you tell mother about Lizzie and Ralph?)

They are both in a state where it is hard to communicate.

(Are they happy?)

Yes. They do not need solicitude for their welfare.

(Does Dr. S—— come to his daughter's?)

Yes, he goes to them as you can tell by what he says.

(Do people change in your land?)

Not to any extent. We are still much the same as on earth.

The above is an unusually long writing for me to get and had a certain interest for my mother and myself. Nanny is my mother's name or more correctly, it is the name my father used. Lizzie, my sister, died in 1898, and Ralph, my brother, died in 1891. Dr. S—— was the father of some cousins of mine who were experimenting a very little this past summer. They occasionally got automatic writings purporting to be from him. They certainly sounded like him.

Aug. 23rd, 1906, 9 A. M.

Last evening between 8 and 9 P. M., as I was half reclining in my mother's tent I felt the gentle brushing over my head and face that I experienced a number of days ago. It was gentle but unmistakable and produced a very slight tingling. There was a very slight pressure from the outside which I noted especially and which made it a different sensation from that caused by irritation of the nerves of the scalp. It lasted over a minute and I observed the curious phenomena as carefully as possible. It was preceded by an irritation on the back of my left hand which I fancied was caused by an insect, but which was repeated until I remembered the previous experience and wondered if it could be similar; and then in a few minutes came the other sensation about my head and face. I found no insect on my hand but the sensation was like that of a sharp bite from a mosquito. There is no objection to attributing this to a nervous irritation in case of my hand nor in the case of my head and face except the very slight pressure which might be compared with that produced by the lightest imaginable feather duster. Local nervous irritation I always feel in the skin and it is always very marked when it occurs. The difference between external and inward irritation is not great, but to the extent that I am capable of discerning, this sensation was caused by an external energy.

Aug. 27th, 1906.

Yesterday afternoon (Sunday) as I lay on the bed in mother's tent I was thinking of the question of finding a little female society and after dismissing some different plans I thought I'll try to make the acquaintance of Miss J. Im-

mediately there came three distinct raps apparently on the headboard a foot from my head. It startled me so that I laughingly exclaimed. Then I took my pen and got the following writing in answer to questions.

(Who is it?)

Father.

(Did you rap just now?)

Yes.

(What do you think of article I sent to Collier's Thursday?)

I think you are going to create a sensation.

(Then you think it will be printed?)

I know it will.

(Well, you helped me write it, suggested ideas.)

What I could.

(Do you think Joseph will stay in Olympia?)

No.

(Do you think it wise to decline to take mother there?)

Yes, very wise.

(Have you any message for mother?)

My love to her; she is going to be better soon.

The question about article sent to Collier's is referred to in another writing purporting to be from Helen. I considered the article in question to be the best thing I ever did. The connection between that thought and the theory of these writings being the work of secondary personality is too obvious to require comment. However, there are the raps which started the secondary personality off. What is their explanation? They are not automatisms in my case. Are they hallucinations? I am subjectively convinced that they are not, and the members of my family believe them to be real sounds.

To the extent that I am regarded as a good observer (assuming my reliability) my testimony disproves the idea that raps are automatisms, unless my subliminal self can act at a distance from my person. As I remember Prof. Flournoy's investigations of the medium Helene Smith and her automatisms he comes to precisely that conclusion; for he admits

the fact of the raps at the beginning and end of seances and as he discredits the idea of discarnate spirits being dragged from one medium's table to another he is forced to credit the mediums capacity for raps. I believe Von Hartmann comes to the same conclusion, and of his idea Mr. Podmore suggests that it is a gratuitous superfluity of hypothesis. In the last record there is the account of the conveyance to my conscious mind through a sharp rap and an automatic writing of a trifling bit of information. There is just this objection to the theory that my subliminal self communicates with my conscious mind in that round about fashion and that is that it assumes two independent minds in my body capable of acting at the same time. In another place I speak of raps when my mind was intent on a subject of interest and that is so common with me that, as I have remarked at times, raps seem to approve certain thoughts. As I understand psychology both the students of the orthodox theory as well as of the so-called abnormal, agree that the mind is a single entity and that the idea of two is impossible. Prof. Flournoy says of Helene Smith (I am quoting from memory) that he watched her very carefully and he never saw any indications of the subliminal and conscious intelligences acting at the same time, though they often followed each other in close succession. If the psychologists are right, and there is no question raised on that point, I am convinced for my own purposes that raps are not automatisms both because they occur at a distance from my person, and even granting the power of the subliminal to act at a distance, it is agreed that it can't act at all while the conscious mind is following a close train of thought. As for hallucinations, if raps are hallucinations, they have a certain objective reality which permits of their being heard by different ones so far as my observations go to show anything. My interest in the subject must be my apology for discussing certain theories in connection with my own experience.

Aug. 28th, 1906.

Last evening in my tent after dark I had in a very gentle fashion the brushing on my head. It did not last long and

was not as marked as the times before. I was feeling physically exhausted at the time. (I have been living in camp near the city limits since July the 8th, when I returned from the mountains.) I have heard some curious sounds which did not seem to come from ordinary sources, and have three records given below. These sounds came in the night and with one exception in the room where I was sleeping. The first record tells of a noise in my brother's house, No. 4 East 28th Street. My brother and his wife were out making a call. I was in the front room which had a wide opening for portiers leading to the dining room, while back of that was the kitchen with the door open into the dining room. My mother's room was on another side of the kitchen with an open door between.

Aug. 29th, 1906.

"Just now while reading the Oregonian to my mother as she lay in a hammock I heard a thump on a box some five feet distant. It was very noticeable. I took my pen and got the name Margaret. I asked if she had any word and got, "Mary is in danger of illness from ———." Within 15 minutes I was in the tent and heard a rap and got the writing purporting to be from Margaret, "you give Mary" ——— — I heard the rap on the box.

N. A. W. T——.

The box we use for a camp table, and there is no explanation for the sound. My cousin, Mary, was unwell and was attempting to do some work. During my sister's life, she and Mary were good friends. The next record was made in connection with the writing of this account, and is dated Sept. 6th, 1906.

Sept. 6th, 1906.

This afternoon, (15 min. ago) as I was writing in my account to be submitted to Prof. Hyslop, I had just finished the sentence speaking of my waking at midnight with the impulse to get up and talk with my sister Margaret about her being cared for when she died by the power that gave her life, when there came on the headboard of the bed in the tent

where I was lying several distinct raps. I have not heard any raps for a number of days and had no thought of any.

Sept. 15th, 1906.

This afternoon while reading in the tent occupied by my mother we heard a thump on the canvass. We spoke of it to each other and later—a few minutes—we heard a rap on the bedstead, and I had the feeling of some one being present. I took my pen and got what purported to be a writing from my sister, Margaret. Some three hours later (just now) we heard two clear raps on the headboard and then a single one. I tried to get a writing, but beyond Margaret's name and a few words could get nothing.

GEORGE A. T——.

I heard the raps as described above.

N. A. W. T——.

I have during the past year got automatic writings purporting to be from several different ones. For a month past most of them purported to come from my father, but until this summer I rarely got any from him. From my brother, Ralph, I have gotten scarcely any. A record of Sept. 20th, 1906, says: "A metallic click on the looking glass six feet distant in mother's tent suggested that I try to get an automatic writing." The writing which I got purported to be from my brother, Ralph, who died 15 years ago. It involves another person besides myself and is of too intimate a nature to quote. It used an expression which I doubt if I ever used in my life, but it was very pat. It also gave me some very sensible advice. On Sept. 7th, according to a record, raps came while I was thinking of a matter which I was much interested in. The writing secured purported to be from my father and he told me he wanted me to do a certain thing. I recognized the wisdom of the advice and have acted on it. It was the only wise thing to do. It made me feel slightly humiliated to think that it did not occur to me before. The action suggested involved my ignoring my own personal feelings. On the hypothesis that these messages come from the subliminal self the method is a curious one to say the least.

I have had writings which predicted deaths; one came true and one did not. I have sometimes had presentiments of that nature which generally came true, but the circumstances of the cases were such that I have never regarded them more than instinctive judgments. I have had some writings about myself, my prospects, and they of course remain to be verified. Sept. 23rd, I talked with a palmist and psychic (it was my first sitting in my life besides the one mentioned above and there were six people present then) and very curiously, I thought she predicted things for me which automatic writings have done for me during the past year. The apparitions I have seen seem to indicate a certain capacity for that sort of thing under the right circumstances. My father's apparition coming 20 years after his death with kind words, when I was in a peculiarly difficult position, and when I was trying to do a thing which he, of all people in the universe, would desire to see done, has had a great interest for me. In describing his apparition I referred to some reasons why it might be considered subjective purely. At the sitting referred to, I received a similarly complimentary reference from what purported to be his spirit.

Today is Sept. 28th; and 48 hours ago I got four words of commendation from what purported to be his spirit. That is three times in fourteen months. The bell sounds were pleasing except once, when they made me thrill with the force of the sounds. The other sounds were mildly startling. The touchings seemed least of all experiences capable of being explained as hallucinations. Through a medium (the one mentioned) I heard that the early ones were made by a woman friend of mine who died two years ago. There was quite an intimacy between us twenty odd years ago. Automatic writings give the same source for the brushings on my head and face. The raps from their frequency, the apparent distance from my person, and the fact that others often hear them, seem to be almost every day realities. If my senses are trustworthy at all they come often and indicate an intelligence seeking to attract my attention. Without the raps I should have come to regard all automatic writing as the product of the subliminal, and without other significance.

Once in a while there comes a curious bit of information by writing; also some predictions which may not be verified for years. I have found that to ask about things where I have a strong interest sometimes undoubtedly influences the character of the answer, thus apparently showing the power of suggestion

Occasionally the writing is nonsense, but not often. In sitting with others, I have once or twice found writing apparently influenced by their thoughts, but not often. So betwixt memories, suggestion and telepathy, or various combinations of them, the telepathic communications of disincarnate spirits (if I get any) are liable to be distorted. There have been several remarkable books printed in the last few years which, giving evidence the weight we allow it in other human affairs, proves survival and communication. Those books confirmed in a certain sense by many of the non-scientific variety, together with my personal experiences have convinced me of the fact of survival. I do not consider my personal experiences by themselves as proof of the fact, though they probably confirm the possibility of similar experience of others. Naturally I am convinced of the reality of physical manifestations by some force and intelligence not material. Mr. Podmore denounces them all as fraudulent. You don't believe in them except as automatisms or hallucinations, but you admit that it is a question of evidence. Mr. Royce says that every experience must be involuntary the first time and then one can will to believe it, which does not promise well for the rapid spread of the conclusions in your books. It seems to me as a layman, that your work and Mr. Myers' is more conclusive than Darwin's and Romanes' books on evolution, but then I think I hear bells and raps and feel touchings that are not the work of physical beings.

In that connection I will say that as a young man and later I used to hear noises in the house at night. I distinctly remember once in Washington, D. C., when I was sleeping in the house of a friend that the noises were so loud and constant that I got up one night and partly dressed and hunted from basement to the third story to find the cause. I found nothing. It was a new brick house and I was alone in it.

My conclusion was that, for some reason, empty houses make noises at night and for twenty years I have repeated that to myself when I heard unusual sounds at night in a house. It was not an explanation and it was absurd on its face, but for me it has been a fact and the formula answered.

Sept. 17th, 1906.

[A rap caused me to take my pen.]

(Who is here?)

Father.

(Did you hear mother's letter from the B.'s?)

[A rap came before I finished the question.]

Yes. It was a good letter.

(Your old friend is in poor health?)

His journey is almost over.

(Have you any message today?)

You are better I am glad to see—so is Nanny.

(Thursday will be "Old Home Day" in Zumbrota.)

Yes, we shall all be there.

(Lizzie's girls seem to be in good hands?)

Quite fair; they will be clothed and fed and taught. My love to your mother, she will have better health before long I know.

My sister Lizzie died in 1898, leaving two baby girls. Her husband married again shortly before the date of this writing. The B——s are intimate friends of our family. Mr. B—— being my father's closest friend for many years before his death.

Sept. 24th, 1906.

After hunting some weeks for rooms I found and engaged rooms at 863 B—— Street, on going home I told mother of them but expressed regret that they were not just what we wanted. Then there came a number of raps and I got the automatic writing below.

(Who is here?)

Margaret.

(What word dear?)

You have chosen well.

(You think the rooms will be satisfactory?)

They will be satisfactory.

A great many raps came on the head board of the bed in mother's tent while I was getting the writing of which the above is a copy. I will guess that there were as many as fifty raps in a few minutes. It was very unusual.

Today is Nov. 5th, and the rooms have proved to be perfectly satisfactory and the apparent drawbacks are trifling. In saving this I realize that it is more curious than important. [This note was added to the record of Sept. 24th when copying.]

(In my tent, near 568 Linn), Oct. 16th, 10 P. M.

Just now I was almost asleep and a rubbing apparently of the springs under my bed (on the ground), came and a striking which wakened me. I turned over on my right side and it continued and soon there was some pressure under the mattress which pushed the pillow up hard against my face. Thinking something must have got under my bed I struck twice with my fist against the mattress. I got up and lit the lamp and looked but found nothing.

Oct. 17th.

Within half an hour after occurrence described in my tent last night as I was lying on my back reproaching myself for a fool for trying to find better rooms that at 863 B—— (and so getting used up) my bed was jerked suddenly so as to move my body. It was raining hard and my bed was some sixteen inches from the tent wall. I lay still and directly came the gentle brushings over my face and head that I have felt before, but this time it was very marked. This afternoon after a busy day getting settled at 863 B—— Street, I had paid my help and lay down flat on my couch when there came an explosive crack in my room. I took my pen and got the name Father. I asked if he was satisfied with my arrangements for mother's comfort and the answer was "yes."

Sept. 25th, 1906.

Today is Sept. 25th. I have just been changing the position of a hammock that mother uses, and while I was

hanging it there came half a dozen sharp raps on the window of the house. The sound was similar to that made by a piece of metal on glass. The distance from where I stood to the window I have just measured and it is twenty-eight feet. There were two people in the house but they were not near the window nor in that part of the house.

To go back to the records. One dated Jan. 17th, 1906, is an automatic writing account. I was conversing with what purported to be the discarnate spirit, H. R. I asked her if she was happy. She said yes. I asked if she was happier than when in the body and she answered, yes, far. I asked if the spirits lived on the earth as of old, and the reply was "we can stay here if we wish." I asked if it was her desire to stay here and she said "yes." In the afternoon I was thinking of what Helen and Margaret had said of their happiness and the stanza of Omar's went through my mind:

"Why, if the soul can fling the dust aside
And naked on the air of Heaven ride,
Wer't it not a shame, wer't not a shame for him
In this clay carcass crippled to abide?"

Completing this record are these words: "And just then a loud thump came on the wall at the foot of my couch. Mother noticed it and said, "What are you thinking about?" That is a record which Mr. Podmore would dispose of with some of his characteristic sarcasm. A year ago I should have said bluntly that a man who believed in such an experience was undoubtedly crazy. Today I am pasting in part of the record and copying the balance.

Oct. 13th, 1906.

Just now while thinking of Prof. Hyslop's letter and wondering about Mrs. C—— and Mrs. P——, whose addresses he wants, and thinking about my own chances in experimenting, there came a sharp metallic crack at a distance of a few feet. I took my pen and got the name H. I asked her what word she had and got this:

"You brave boy; I love you more than I ever did before. We shall be happy together some day after you have done your work."

Last Tuesday I got this, purporting to be from H——:

“You are to succeed ultimately; keep up courage.”

The following is a curious thing. I had been hunting rooms for a month and finally I engaged some. I was telling my mother about them and expressing that I could not do better when unexpectedly the raps began to come very clearly and distinctly on her bedstead. Margaret is the name of a sister who died in 1892 and whose presence I think I am conscious of occasionally.

(Who is here?)

Margaret.

(What word, dear?)

You have chosen well.

(Did you go with me?)

Yes.

(You think the rooms will be all right?)

They will be satisfactory.

(I am glad to have you come Margaret.)

I am glad to come.

(Are you alone today?)

No.

(Who is with you?)

Father and Lizzie.

(What message for Mother?)

But * * me.

(Who is here tonight?)

Helen.

(Is Clara Smith going to die soon?)

No.

(What was the meaning of the crystal vision I had today when I saw a death's head in front of a woman's face? This experimenting interests me much and I would like your help if you will give it.)

It meant nothing at all for you or your friend Clara.

(Who was it?)

I can't say who it was.

(It seems Joseph has got his name on the government eligible list after all?)

Yes, and he will have a place very soon.

(Do you think he will leave Portland?)

Yes he will go to B.

(Can't you give the name?)

No.

(Who would be a good person to help us with the trumpet?)

Maybe Mr. Young could help.

(Is it painful or difficult to find out about people for me?)

No.

(Will you find out about Mrs. Foster, the Spiritualist minister at 309 Alder Street?)

Yes, I'll try.

(Goodnight, Helen.)

Good-night, dear George.

(I pray that you may be happy.)

A great many raps came while this writing was going on. They were not loud, but were almost constant.

Oct. 24th, 1906.

On Oct. 22nd I received a letter from an old friend. It was evidently written under stress of strong feeling and I was almost implored to respond at once. I was unable to answer that day though I did begin a note saying that I would write later, but I destroyed it. That night after I had gone to bed and left the light burning, I was thinking of what I would say to this letter. Suddenly there came a sharp crack on the window or near it—a distance of ten feet from me. I took my pen and got the name H——. I asked what word there was for me and this came: "You see A. F. before you write C——." It seemed very foolish and I felt that my subliminal was playing tricks. I could get nothing further. Today I got another letter from my friend C——, which explained the trouble. C—— is in a trying position with a friend and the situation is identical with one which I occupied with A. F. a year ago and which is not forgotten yet, if indeed it is ended. So the suggestion by automatic writing was very *a propos*, but I got it thirty-eight hours before the letter which explained why it was *a propos*.

The first letter gave absolutely no hint of the cause of the distress.

I copied the automatic writing above from the cover of a book of street car tickets which was the only thing within reach that I could write on when I was in bed. I made another record of this within a very short time of the occurrence and used full names and mentioned details of an intimate nature. As I was describing the similarity of my friend's trouble with mine a loud rap or thump came on the stove and that is mentioned in that record. Chance coincidence is out of the question unless my subliminal self discovered the matter and through automatic writing made a most pungent suggestion to my conscious intelligence. I must conclude that some outside intelligence conveyed that suggestion to me after the physical manifestation of a sharp rap in an absolutely quiet room. I had the automatic writing Monday night and it sounded crazy and senseless. To-day thirty-eight hours later, a letter came which showed that the automatic writing conveyed a very pointed allusion. Of course this is not direct evidence; it is merely my opinion of certain facts or their significance, though I have described the general nature of the facts.

Oct. 25th, 1906.

Within the week we have been here we have heard many raps, some very loud. One day several raps came twice. The second time I got up and went to the hall not realizing the source. One day mother was speaking of Aunt Abby's dying alone and a clear rap came on the stove across the room. Tuesday, Mary and I were waiting for a car on Shaver Street, and I was remarking about how wearing monotonous repetitions of effort were (we were talking of teaching school) and there came a thump on the under side of the rail on the fence against which I was leaning or sitting. I looked to see what made it before I stopped to think. Mary laughed and said "is it?" And I said "Yes, it is." Oct. 22nd there was a very loud crack apparently in the hall before daylight. Yesterday there were various raps as I

eternity hardly legible) than you are now." In answer to that about the answer was "You know."

Writings are copied from automatic writing and plan-
nette.

On September 2nd I got a long distance telephone message that my friend would not be at Hotel Perkins. I did not get a letter from Mrs. Phillips. The manuscript which I had some hopes of and what I supposed was referred to in the message purporting to be from Helen was declined and received back Sept. 19th. Automatic writing is very evidently the work of secondary personality.

Sept 14th, 1906.

(Who is here?)

Margaret.

(What message have you Margaret?)

You are in the right way to get well, Mother and you.

(Who rapped for Mother night before last?)

I did.

(You have not come lately?)

I could not.

(Are you alone today?)

Yes.

(Do you know about the fourth dimension?)

No.

[Got above after hearing two raps near me.]

Sept. 15th, 1906.

(Who is here?)

Margaret.

(Did you rap for mother last night?)

Yes.

(Can you tell us where you have been so that you could not come to us?)

I have been about my Master's business.

(May we know more?)

You would not understand but I'll tell you. I watch over the goings and comings of the little babes to your world

and ours, and see that they go as it is desired. Now you can't understand.

(Do you think you could make an impression with your hand on paper covered with lamp black?)

I guess so. Yes. [Experiment was a failure.]

Oct. 28th, 1906.

Helen is with you in your troubles and perplexities and wonders at your patience and now

(Did father write for me last night?)

Yes.

(Do I get messages straight?)

I think you do very well.

(Your message last Monday night is the first one I could ever prove I did not write myself.)

You will believe more in time.

(The temptation is to bother you with attempted tests—you understand?)

Yes I know.

(I hope to get the direct voice soon—yours and my families.)

You are going to get what you want and soon.

(I shall be so glad to talk with you.)

I shall too—so glad.

(When that comes we can converse and I can do, with your help, a great deal for science.)

You will do a great deal more than you expect in various ways.

(I am glad to hear so, very glad.)

Oct. 25th, 1906.

A writing from Father, or purporting to be, recently said: "You will soon go on a journey." That message has come three times I think from Father and once from Helen, and was told me by Mrs. F....., a palmist and psychic.

Since moving here a week ago one day there came a sharp crack when I was thinking about the new arrangements I had made. The writing I got purported to be from my father. I asked about his meaning in rapping and the answer

was: "To tell you not to worry." I then spoke of my dear desire, getting communication through the direct voice—and the answer was: "You will some day soon." On Oct. 23rd (I think) I got what purported to be a writing from Ralph after a rap came in the room where we three were. It said, "I see Mother, Mary and you all together." I asked if he was happy. The answer was "Yes, very happy." He said, "You will be successful" and I asked in what, and answer was "in politics," adding "you will marry."

Nov. 4th, 1906.

[Raps occurred again and I sought to interrogate the cause of them by automatic writing, with the following result:]

(Who rapped?)

Father.

(What word have you?)

You must not weary of well doing, for in due time you shall reap if you faint not.

(Do the members of your family meet in your land?)

We meet when we wish.

(Can you tell me about people whom I would know of?)

Perhaps.

Note. [I was feeling depressed and discouraged when I got this. In fairness it is worth while to remember that if this is the work of secondary personality there does not seem to be the same response to self suggestion that appears or seems to appear in other writings. Of course self-suggestion through a score of years of invalidism has made me realize that it was unwise to yield to depression since that may be considered stronger than a temporary discouragement and may even combat it. This is perhaps an added argument in favor of secondary personality.]

Nov. 5th, 1906.

This morning at about six o'clock before getting up I was thinking of the reputed haunted house that I went to see at Cornell Road and Everett Streets yesterday afternoon where various physical manifestations are said to occur, and I was

wondering if I had the courage to go there and stay and should see some of the appearances if I could use effectively the giving of messages of good will and peace to the disturbed spirits (as I have heard of its being done by a lady whose brother came to her after death) when there came an explosive crack in the wall (or outside) in the corner of the room some thirteen feet from where I was lying. There was no one sitting in the house and the sound was like others that I hear without apparent cause.

Nov. 18th, 1906.

Dr. James H. Hyslop, New York City.

Dear Sir:—In your letter of 11th inst. you ask for description of quality or timbre of raps which I have reported. The sounds vary from very faint ticks to loud thumps when they appear to be made on some object. It is middling difficult to describe a sound with exactness unless one can compare it with some familiar sound. The most notable peculiarity of these sounds is that they do not have any continuing or dwindling effect—are cut off short. In striking even a light blow with a hammer or with the end of one's finger there is a slight reverberation. That seems to be almost entirely lacking in these sounds. When the sounds appear to come on a pane of glass they are much like the cracking of ice when it is freezing. Raps on a table are generally faint, metallic clicks, but frequently at the same sitting some will be a good deal louder than others. Raps on window frames, doors, or boxes are not unlike those which would be produced by rapping with one's knuckles, but without any reverberation. I have often heard them as loud as one would make (without trying to make an especially loud rapping) on a door for instance. I have heard a very few which would require a blow almost hard enough to bruise the skin of a hand not hardened by labor of any kind. I have heard (three times I think) blows on glass which sounded sharp enough to crack the pane.

You ask if the sounds are modified by the substance in which they seem to occur? As I have said, that seems to be very much the case. The sounds seem to be of much the same nature as would be produced by a blow and the char-

acter of the object struck seems to determine the sound. The idea which I have got is that the force goes right through the object very swiftly. In saying that there is no reverberation I think that I am accurate, and yet three days ago I heard a thump on a closet door (apparently) across the room and the sound gave the impression of a hollow confined space behind the door. The closet is about five feet wide and as much as twelve feet deep and without any window or opening. It would perhaps be more accurate to say that there seems to be much less reverberation than in the case of a blow with a physical object on some hard substance.

There is one other sound which I referred to in a previous record—a crack or explosion in the air apparently. It is not unlike the sound of a toy pistol though sharper if anything. It also seems to extend through a certain distance of space—a sort of splitting explosive crack.

You ask how I protect myself from elusions of judgment as to locality. I don't know of any way to protect myself absolutely against illusions. I endeavor to reckon up all possible explanations of sounds before attributing them to any force not visible and material. If there is no reasonable possible explanation that I can think of, I attribute them to unseen forces. That's the only way that seems safe. By following that rule I feel satisfied that in a large majority of cases I am able to come to accurate conclusions. Of course even that does not prevent me from being subject to hallucinations. I have no recollection of hearing any sounds during the past year that others did not hear when others were with me. To use an expression of Dr. Moll's in his "Hypnotism," I am subjectively convinced that telekinesis is a physical fact whatever the explanation may be. I think it is safe to say that in most cases these sounds don't carry any distance. That is to say they are not heard as far as one would think they must be. Sometimes the fainter sounds will be scarcely noticed by some person in the room where they occur unless they are mentioned. If my theory is correct that there is little or no vibration in the object which is struck, that may account for lack of carrying power.

You suggest that I send you copies or originals of all automatic writings. I send quite a number herewith, mostly originals. I have regarded them as very curious and interesting and as giving opinions and answering questions from a sort of detached point of view. I have wondered and speculated about them a great deal, and as I mentioned in some records sent into you I considered them as doubtless distorted by memories, self-suggestions and telepathic messages, even if any of them were from discarnate spirits. The only supernatural thing connected with them that I am certain of is the raps which are generally the signal that I can get a writing.

In reading this over I see that I may have given ground for believing that Dr. Moll believes in telekinesis which I did not intend to do.

GEORGE A. T——.

Nov. 19th, 1906.

This morning I was wakened by a noise in the wall by the side of my bed. It was sharp enough to waken me completely and there seemed to be some of the explosive quality in the sound which I have heard in sounds produced in the air in my room. After I wakened there was a loud rap in the wall on the other side of the room and this sound did have a distinct reverberation. There was no reasonable, or so far as I know, possible explanation of the sounds.

Nov. 26th, 1906, 7:50 P. M.

Just now I was reading aloud to my mother from F. C. S. Schiller's "Riddles of the Sphinx" on page 400. I was reading this passage: "If we can conceive a future life, the reality of which depends on memory, it will admit of less and more. And if, as seems natural, the extent to which the events of life are remembered depends largely on the intensity of spiritual activity they implied, it follows that the higher and the intenser consciousness was during life, the greater the intensity of future consciousness. Hence the amoeba or the embryo, with their infinitesimal consciousnesses, will possess only an infinitesimal memory of their past after death. But

this for a two fold reason." Just here there came a loud thump on the door of a deep closet across the room from both of us some twelve feet. No other person was on this floor, the second of a two-storied frame house in a quiet situation.

GEORGE A. T——.

This is a correct statement.

N. A. W. T——.

Nov. 19th, 9:30 P. M.

[A number of raps on rung of chair in my room led me to ask some questions. I asked finally if I could get some writing and got several raps, the last being almost explosive.]

(Who is it?)

Helen.

(What message tonight?)

I am going to talk with you so very soon, my dear George.

(Shall I take my turn?)

Yes.

(How do you explain the contradictory messages I get?)

You don't get contradictions from me.

(Is Mrs. D's. [two raps] prediction about me true?)

Yes, more than true. You will be great, honored and loved.

(That is a tremendous prophecy, Helen!)

No, it is only a fact.

(In what field shall I succeed?)

In several, politics way.

(Were you with me at Mrs. Drew's?)

No.

(Shall I help some in psychical research?)

You will do much.

(Are you happy?)

Yes.

(Is your mother with you?)

Yes.

(Do you think Mrs. C—— will agree to help Dr. Hyslop in his researches?)

The chances are she will yet. I can't say positively.

(Will it be a good plan to write to her husband?)

I believe it would.

(Do evil spirits assume your personality to annoy me?)

I don't know. They can.

(How can I tell?)

You will be able to in time.

(It is a case of patience?)

Yes, it is.

(Do you have the same feelings as you did when you were in your physical body?)

No, not at all. I am much [more so] more happy, less jealous, less inclined to find fault.

[After writing first "more" my hand stopped and then slowly wrote "so." It then began "more" and wrote on.]

(Do you regret dying so early?)

Not now. I did at first.

(What do you think of the idea of reincarnation?)

It is true.

(For you?)

Not for me. I am blessed and can live and love and work as a spirit.

(You have become?)

Almost. I can grow as I am.

(Does my psychic power increase?)

I think it does slowly.

(Can you appear to me?)

Not yet.

(I have not had the brushings for five weeks.)

You may have them again soon.

[Note made Nov. 20th.] Before trying to get any writing I made a brief memorandum of raps but not complete. I asked first if it was father. Then I asked if it was Helen and there came two raps. Then I asked if it was Helen a long ways off and the answer was three distinct raps apparently on the rung of a chair some six feet distant. Then I asked for a writing. This writing interested me somewhat. I had been to see a psychic who had agreed to give me a sitting. This was written before the sitting. The sitting

proved a disappointment but the psychic did say she saw a man bearing the letter R. and then showing the letter H. Those were her first words as I remember. The letters R. H. are the initial letters of my friend's name from whom this writing purports to come. But R. stands for the surname and H. for the given name. At a previous talk with this psychic, she predicted a most amazing future for me. That talk was held before this writing. That will explain my question about Mrs. D's prediction and the answer. On the page above the question "you have become?" has a curious sound, but I had just been reading a chapter of Schiller's on "The Becoming of the World" and used the word in the sense of "arrived" as we often use it.]

(Is any one here?)

Helen.

(What word?)

You must not get blue; it is bad.

(The cause is physical?)

You tax yourself.

(Do you think our thoughts affect others?)

I know they do.

(How much influence do they have?)

Enough to cause death.

(What killed you?)

I do——no.

(How much can we influence you?)

* * * * * [undecipherable.]

Can you rap on the horn for me?

Yes. [None came on the horn, but some came in room.]

[This was not dated but was written Nov. 29th or 30th, 1906.]

I have never learned the cause of my friend's death, but merely the fact that she was dead. This writing came when I was suffering from physical exhaustion and depression.

[The following is a copy made some twenty-four hours later than the first writing.]

Dec. 1st, 1906.

Last evening about 6 P. M., I was feeling unwell. Some raps suggested the idea of a writing and I got this.

"Helen is sorry you are ill; you try to do too much." Another sentence was begun but not finished—"will you go about 8 P. M." I was thinking of an acquaintance and some unusual thumps on the stove came. I took my pen and got the name Helen. I asked what message? and the words came—"She is all you think of her; you will make no mistake." I thanked H and said I shall see you some day. The answer came "yes, some day in the future—ever and ever." I asked for some of the passes or brushings, and felt a few faint tinglings run down my face and then three light taps on the top of my head.

This morning I felt giddy and miserable. After breakfast I expected to go to town with mother. There came many thumps on the stove and I took up my pen. I got the name Helen, and asking for a message got this.

"You must be careful; you ought not to do anything for a while." I asked if she thought I ought to give up my trip to town and the answer was "No, but be prudent." After that the noises on the stove stopped. While writing the previous page, after the words "she is all you think her" there was a noise on the stove as if a cover had been dropped half an inch on to the stove.

This afternoon on coming in from out of doors mother showed me a very brief automatic writing. She got it soon after I had my advice to be prudent. She said she tried it as an experiment because so many noises came on the stove. She got the word "believe" and asked the question, she said, "do you mean the raps on the stove?"—and the answer was "Yes." She asked who it was and got the name Helen, though spelled with two l's. The H was written in this way, though my mother always uses the other form, *i. e.*, my old friend always wrote the letter H this way, which my mother did not know.

I know of no automatic writing which I have got that bears any evidence of being anything but the work of the secondary personality. I have received writings a few times

giving advice, but as they have been concerning some unhappy personal experiences, I can't overcome my reluctance to quote them. Like most of the others, they have been invariably preceded by raps to attract my attention. The advice on several occasions has been most excellent and I have followed it, though it has gone against my inclinations. I have also received advice of which my judgment disapproved, though in those cases it was concerning something that I wanted to do but that my circumstances would not justify. My own conclusions are based on all my experiences. Without the physical manifestations I should have dismissed the writings as of no importance. So far as raps and the sounds of bells and apparitions go, they may be hallucinations, but my experience of the sounds satisfies me that if they are hallucinations they impress every person who happens to be with me, in the same way they do me. The matter of touchings on my face and head, the raising of the mattress and pillow under my head and the jerking of my camp bed so as to "shock" my body (I weigh 175 pounds) do not appeal to me as hallucinations. If I were to be convinced that they were hallucinations I should immediately join the Christian Science Church, or ask to be shut up in an insane asylum. Those phenomenal experiences convince me of the fact that intelligent forces, not material, have manifested themselves to me though I don't know what those forces are. Starting with that conviction I am inclined to believe that the same kind of intelligent force makes the raps and other sounds to attract my attention.

As a matter of speculation, I think that it may be the case, especially in view of the work of the Society for Psychical Research in identifying intelligences claiming to be discarnate spirits, that the deceased members of my family, my father, brother, two sisters, and an old friend, do attempt to communicate with me. I think that there are indications of it, but there is no proof at all. As a further speculation I think it may be that I get messages telepathetically from incarnate spirits, and that they appear in my automatic writings. The most striking indications of it are too abominably personal to quote. In the first record I sent in I discussed

the question of my making these raps myself, and concluded that as I don't have a double, according to the orthodox psychologists, I could not. As a further speculation may it not be reasonable to believe that as personality is not a fixed quantity, but disintegrates and splits, that a temporary disintegration or diffusion may have a quasi independence. Having once seen my own apparition, I can believe in the idea of an astral body, or a diffusion of my psychic force consistent with perfect consciousness. Would it be straining analogy to suppose that that diffusion or disintegration of psychic force having enough energy to move, could act in other ways and independently of and simultaneously with the conscious intelligence? Such an action might consist of a slight explosion of energy in reaction to the intelligence of some incarnate being, or discarnate being, or even to the conscious intelligence from which it is partially separated. That may be a fanciful hypothesis but it would account for some curious experiences of mine. Would it not also account for the alleged capacities of many mediums who do not seem to suffer so much from disintegrations of personality as from occasional diffusions of psychic force, if I may coin that term? The various materializations and ectoplasms, as Mr. Myers calls them, might be the reactions of discarnate spirits on this psychic force. In beginning this correspondence I had nothing in mind but the plan of bearing testimony to the reality of psychical manifestations. The other phenomena may help to place those manifestations, but in my case I should say that without those manifestations I should have nothing to communicate which would be of interest.

Very truly yours,

GEORGE A. T_____

Dec. 7th, 1906.

The question about crystal gazing resulted from an attempt to learn something (if possible) about a friend in Pittsburg, Pa. The death's head made me uncomfortable. I heard from this friend a month later and also this fall.

My brother Joseph had been trying to get into the gov-

ernment service as draftsman. He got an appointment at _____ early in April, 1906.

I am sending with this somewhat lengthy account a brief statement by my mother concerning some lights which appeared on the ceiling of her bedroom for several mornings last winter. I also enclose statements of my aunt, her two daughters and my mother about some raps they heard one day this past summer. I have given practically all of certain curious experiences. I have occasionally been saved from physical injury by an inexplicable warning but I have never made any record of such experiences. I was once saved from falling down a steep bank in the dark and once from falling down stairs in the dark in a strange house. At about the time I began my investigations two years ago, I admitted to myself that it would always pay for me to regard premonitions even if it was superstitious. Today is October 1. Last night at midnight I wakened and after perhaps fifteen minutes I heard faintly the bell sounds under my bed. I lighted a lamp and pulled up the clothing and mattress to see if there was anything that could make the sounds. There was nothing. The sound came less than a dozen times at intervals of perhaps six seconds. I began with an account of an apparition shortly before I was twenty-three and close with an account of mysterious bell-like sounds while I am in my forty-sixth year. I consider myself sane and clear-headed. Until within a couple of years I have not been able to believe in any existence after this physical one. I hope that I have met the requirements which make records of this kind useful.

Very truly yours,

GEORGE A. T. _____

May 18th, 1907.

Dear Dr. Hyslop:—In reference to experiences which I made the subject of an extended report last fall, I have but little now to add. The sounds of rappings and blows of greater and lesser intensity still come to my ears every few days and often every day. I have never known an instance when individuals who happened to be with me at the time of the sounds did not hear them. There are seven different

people who have heard them and who admit the inexplicable nature of the occurrences. None of the seven is a spiritualist. As a general thing the loudest sounds come at night. Very frequently I can get a sentence or two of automatic writing when I hear the sounds, but sometimes I cannot. I believe I suggested in my record that the sounds might be produced by invisible intelligences or by living beings in rapport with me. I have lately read Flammarion's "Unknown," and notice that on page 306 he says somewhat dogmatically that "a projection of psychic force can transform itself into physical, electrical, and mechanical effects." That seems to be a reasonable explanation, for I cannot be the victim of hallucinations when others hear the same sounds, unless they get the hallucinations telepathically from me. The latter hypothesis places a new burden on telepathy. I have kept a note book and jotted down these curious manifestations as they occur and will quote a few bearing on the idea of rappings being manifestations of psychic force of living people. I have no proofs to offer, but assuming my accuracy in observing and reporting the results may appear suggestive.

I have referred in my report to the occurrence of loud raps when I was reading aloud or speaking of some matter of unusual interest to me and my companions. These continue at intervals averaging once a week at least. That is not often enough to expect, but when they come it gives a laughable emphasis at times. During the past six months I have noticed the increasing frequency of raps, thumps and bell-like sounds when thinking of some idea or hope or plan in connection with some person with whom I am in sympathy or "rapport." That would seem to be proof of hallucination if it were not true that others hear the sounds, which spoils that explanation. In using the word rapport I mean such a condition as enables one person to make another look up and turn round half unconsciously without being aware of the presence of the one exercising the power. The conditions are similar, possibly, to those which permit of telepathic communication. The following record shows another phase of the theory.

March 25th, 12 P. M.

"Within a few minutes I was awakened by a violent blow on the closet door in my room and following that by an interval of say sixty or ninety seconds, there came a second blow quite as loud. Immediately after the second noise I heard a latch key put into the street door and Miss M—— came up stairs." I had not slept the night before and was exhausted, and so went to bed early and had been asleep three hours and was disgusted at being wakened, but I compelled myself to light a lamp and make a brief record. That record in my note book is the best proof I can offer that I was not dreaming.

In explanation: My mother and I rented three rooms on the second floor of a large frame house, the fourth room being occupied by Miss M——. The sounds came on a closet door about fifteen feet from my mother's room. At six o'clock in the evening our landlady came to our rooms and said to me that she should be away all night and that Miss M—— would not be home until late, and said that I could look out for the house. No one was occupying the first floor that night. Miss M—— did not carry a latch key as a rule and it had sometimes been necessary for me to go down stairs to let her in when our landlady was away. The thought had occurred to me that it might be necessary that night, but I had dismissed it as unreasonable. If the sounds were hallucinations they were coincident with an event whose time I could not have known. That assumes that the sound had some connection with the arrival. As for their being the work of my subliminal self, such as waking at the desired hour, there seems to be no occasion for a racket. On Flammarion's theory it is not unreasonable that the lodger on getting off the car one hundred feet from the house thought of her landlady's absence and of previous occasions when I had let her in, and as I am what is called mediumistic, it maybe I got the message as a sound. I do not claim this but offer it as a theory. That leaves the spirit out—except of the living.

My mother and I, who are in close sympathy, have been living together for some years but lately she left me. She

had been reading Hudson's *Mental Therapeutics* and one evening (April 10, 9 P. M.) it occurred to me that she might try to send me a message. Almost with the thought came a very loud double rap on the other side of the room which was so loud that it startled me, and I am used to all sorts of noises of that kind. Of course it may have been an hallucination, but what caused it? I think it was a real sound, but I was alone. A casual thought of the interest of a close friend would hardly create an auditory hallucination. If it did, it would doubtless be of some occurrence connected with that friend—a vivid memory for instance I have had a number of such experiences and some of the sounds have been heard by others.

In March I read Mr. William T. Stead's charming little volume, "*Letters from Julia*," and as an experiment I tried the method proposed of visualizing a departed friend and wishing to see him. A record of March 19th, 10 P. M., says: "Got lots of loud raps in room and one on the table so loud it gave me a nervous thrill. I tried the experiment at other times and got same results. Once I got in addition, in the moment between sleeping and waking, a vision of a luminous human form floating down toward me. The face was not distinguishable. Visions between sleeping and waking are very rare with me; this being the second of which I have any memory. About an hour before there was a sharp rap on the ceiling (apparently) and I got the automatic writing: "I am in hopes you will be able to see me when I try to appear."

I cannot say that I consider my automatic writings more than curious productions. Sometimes they give extremely sensible advice and sometimes they tell fibs of a very stupid character. They are always very brief. It is much easier for me to visualize a memory than to get an auditory recollection. For that reason it seems curious to me that the hallucinations I get (if hallucinations they be) are of what the Theosophists call the tangible type—what I can hear and feel. Of course the Theosophists don't call them hallucinations at all but manifestations of psychic force. Naturally I am interested in so called physical phenomena. Those I

have described in my report continue to occur occasionally and show a force of some kind.

In giving testimony on the subject I am aware that to all who have not witnessed similar phenomena they must almost carry proof of their hallucinatory character. I have had the suggestion that I dream them. One or two occurrences might be explained in that way, but constantly recurring ones cannot be set aside in that fashion. Enough manifestations occur in the daylight while I am occupied to make that explanation absurd. Even the admission that they are hallucinations does not solve the puzzle, for they must have a cause, an external cause, unless my mind is diseased. My memory and reasoning powers are normal, so far as I know, and I have no fondness for religious rites. So far as I know myself I am a cheerful individual with considerable sensitiveness to censure or ridicule and a twist toward sensuality which I often regret. I am satisfied of the reality of my experiences and while they don't prove anything about survival after death, they have made me ready to subscribe to the belief in the motto to Coleridge's "Ancient Mariner."

The proposal to print the disjointed account of my experiences in the *Proceedings* can be justified only because they may represent a type which is probably quite common, and concerning which it is desirable to get confirmatory evidence. Then, too, if these things are so among commonplace people and they come to be recognized as normal under some conditions there will cease to be incredulity and accusations of insanity when some man like Swedenborg appears. There does not seem to be any good object to be attained in signing my name to this kind of a self analysis, but I shall be glad to answer any correspondents who may address me in care of the Society for Psychical Research. I have heard testimony which in other cases would hang a man for treason or convict him of murder, but in psychical research it is laughed out of even a hearing. That testimony convinces me of the probable truth of the existence in the case of certain favored mediums of the independent or direct voice. Fear of public contempt makes it impossible to have a scientific

investigation of such cases. Yet if it is true, trance communications through different mediums is but a very poor method of proving survival. If tangible manifestations are a fact, and my confessions show that I believe it, a voice is as possible as the touch of a vanished hand. I am inclined to believe that this generation can settle the question if it will; and it is quite as important as donations to libraries, building of hospitals and colleges, or the prevention of hog cholera, all of which worthy objects receive large sums of money each year.

THE McCAFFREY CASE.

By James H. Hyslop.

INTRODUCTION.

The case which is here reported at such length has a considerable interest for the student of alleged occult phenomena. It is a remarkable set of incidents on any theory which the reader may choose to believe. I do not know whether it is more interesting for the elusiveness of the explanations which offer themselves than it is for the appearance of the supernormal which it represents. In any view of it the story has an importance for the student, and it is for that reason that it is published in so much detail. Usually such incidents justify their consideration by the importance of their outcome, but in this instance no assured conclusion in any direction is possible, while the facts ascertained in the pursuit of some desired result have such an important bearing on the cautiousness with which such stories ought to be received that even a negative result has a value almost as important as any positive one might have had. If the dream had been realized in the validity of the certificates alleged to have been found where the dream located them, the evidential interest of the story would have been much enhanced, at least in the light of the popular imagination. But the break in the link of events established by this failure robs the matter of its romantic feature, and the case had none but a scientific one after that. But this is an interest of no mean value, and there remained after the failure of the certificates to be what they claimed to be the importance of accounting for the dream and the existence of the papers discovered in an apparently supernormal manner. The difficulty of establishing any valid explanation of the facts, with the elusive nature of any explanation that could offer itself, makes the case an important one for psychic research, regardless of the results obtained. That is the justification for so much detail in phenomena that seem as little credible on the most plausible hypotheses as on those of a supernormal character.

It should be remarked for the benefit of the reader that the events which are described so long after their occurrence do not depend solely on the memory of the reporters. I first heard of the case in 1899, and the incidents had been investigated by the chief reporter immediately on their occurrence in 1887. Notes on all the most important features of the case were made at the time and preserved. All these data were turned over to me in 1899 and I possess them still. They consist of the original notes or certificates alleged to have been found in the ground in connection with the dream. I have also a photograph of the certificates which was made at the time. In connection with these I have the original memoranda made by Prof. Jewett in 1887 and during the period of his personal investigation of the case. With these also goes his correspondence with the officials in the Bank of England. Lastly I have the pieces of the bottle said to have been found in the ground and containing one of the certificates. On my visit to the place to make a personal investigation I saw the three stones said to have been taken out of the ground by the finder and between which one of the certificates was said to have been found.

All these help to give character to the story which has been the subject of careful investigation and tend to show evidence in favor of important conclusions. The reader will have to judge of their value in the case. I report them as part of the data and results of investigation. The nature and importance of it appear in the sequel and will be variously adjudged according to the taste and interest of the reader.

The original papers which narrate the following facts were given me last winter some time after the holidays by the gentleman who investigated the case at the time and on the spot of their occurrence. The papers are a record of his account and narrative written down at the time, and I copy them exactly as he gave them to me. I have all the originals in my possession. The gentleman is an old friend of mine whom I met and had under me in the west when I had charge of an academy. He is now a professor in the State Normal School at Fredonia, New York. He told me of the facts on a visit last holidays just after my return from Boston and

the first set of experiments with Mrs. Piper. He sent the papers to me soon after his return to Fredonia, but I have been too busy to give my attention to them until now. But I may summarize the facts briefly before giving the documents that represent his notes and correspondence at the time.

Sometime near the middle of March in 1887 a young man of rather illiterate character had a dream in which a person appeared in citizen dress but claiming to have been a British soldier, and told the young man, whose name was Michael P. McCaffrey, that near a certain stump in the ground he would find a paper which he (the soldier) had received from the Bank of England for money which he had deposited there, and that he (the soldier) had been killed by the Indians. He told the young man to take two men (naming two persons in the neighborhood) with him and to dig in the place mentioned. This dream was repeated on the second night afterward and also for five consecutive nights following. But he did not obey the behest until the 2nd of July, when he went to try the effect of investigation, but without the two men who had promised to be present, and who afterward said that they had forgotten their appointment. But young McCaffrey with two of his brothers went as directed to this stump and dug at the place mentioned, and found a very old paper under and between some flat stones. On the following night of the 10th he dreamt that the same person as before appeared to him again, and this time in British uniform, and told him to dig deeper. McCaffrey at first hesitated to do so, but decided to try again as directed, and, as he remembers, on the second day thereafter did dig again somewhat deeper. After digging about a foot and a half he found a bottle and another very old paper better preserved than the first one, a large part of the writing upon which could be read without much difficulty. The papers were taken to Mr. B. F. Jewett the next day and soon afterward Prof. Jewett's attention was called to them.

In the holidays of this year Prof. Jewett took a journey home to investigate the facts, and was able to read the writing on the paper which had been discovered with the bottle. It purported to be a certificate of deposit on the Bank

of England for £4000 sterling with annual interest. The first found paper was indecipherable, but Prof. Jewett went to New Haven, Connecticut, the following summer to have the direction of a chemist in Yale University in deciphering this paper and was able with this aid to determine that it was another certificate of deposit, but calling for £10,000. But before this was done this McCaffrey stated to Mrs. Jewett, (Prof. Jewett's mother and she wrote the facts to her son on October 7th, 1887), that on the night of the 11th of September previous, he (McCaffrey) saw the same soldier as before in a dream and that the soldier told him that the first paper he found was ten thousand pounds and that he would get it. He was told that the Queen would help him, but nothing was said about the other paper and no name was mentioned. On the night of November 8th, the soldier appeared again and with him this time King George III, who corroborated the soldier's story, saying that he (George III) had given the soldier the certificates and deposited the money, which had been given him for safe-keeping by the soldier, in the Bank of England. They both then disappeared, but at no time did the soldier give his name. These allegations led to the experiments on the first paper as described.

The result led to correspondence with the Bank of England about the certificates, with the reply that there was nothing on record in its history regarding such certificates. Finally Prof. Jewett took his papers and went to England to see the bank officials personally about them. He was treated with uniform courtesy and interest. They gave the records and books a careful examination and found the following facts:

1. That the Bank of England had never paid interest on deposits.
2. That at the date of the first mentioned document the kind of paper upon which this writing was found had not been made; that the blue machine-ruled paper like that of this document was never used or made until after the beginning of the present century, the date of the certificates discovered in the ground being 1775.
3. That no unclaimed deposit in the Bank of England at

the present time was more than a very small part of four thousand pounds.

The enclosed letter is the one with which Prof. Jewett sent to me the original documents, and explains itself:

Fredonia, N. Y., Jan. 3, 1899.

Dear Friend Hyslop:

I send you in this mail two packages of matter upon the McCaffrey case. One package is a photograph of the paper found between the stones, showing also that portion of the other paper where the signature would naturally be. The whole package contains memoranda, the original papers, and copies of, or from, letters. The letters to the Bank are really the originals, copies having been sent. The other copies are from letters sent me from home. Naturally the original papers have not been handled except rarely and with special care, and they look just about as they did ten or eleven years ago. So as to the legibility of anything on the papers found between the stones you can judge pretty well for yourself. How the writing upon it could have made any impression upon this Mr. McCaffrey is entirely beyond my comprehension or apprehension. Of such a process I have no knowledge whatever either as a process or as a fact.

The separate copy of what I found on this paper, which is in the package, was made a few hours after discovery, and carried some seven or eight years in my pocket. Notwithstanding its dirt it may be as satisfactory as a fresh copy.

What I reported to you as having been written to Dr. Buckley seems upon review to have been written for him, but directed to Mr. Wead, of Malone, N. Y. A letter and copy of reply, both sent, will make this clear. The letters etc., are arranged nearly or quite in chronological order. Begin with the memoranda.

Nothing is sent of what the medium in the case said. Several letters from home, which are preserved, contain more or less copious accounts of interviews or sittings with her upon this matter. All this probably, however, would be of little interest and less value to you at present, in as much as, so far as I can tell from the letters, she did not enter the case until a number of months after the papers had been found and more or less about them published.

This is a strange case. As I stated, many would explain it on the hypothesis of fraud. In such case it would still remain to locate the young man in the matter. Was he in the fraud, or a tool merely? The latter hypothesis is very violent. My journey home at Christmas, 1887, was expressly for the purpose of examining the house with a view to this point, and the result told strongly against it. The former hypothesis has its difficulties.

My mother said at the time, and for some time afterward, that Michael was surely sincere in the matter. Whether she has at all changed her mind of late upon this point I do not know. You will notice in one of the letters some evidence in the young man's favor. The members of his own family at first made much fun of him. After he reported the vision informing him of the nature of the paper between the stones, they said, as reported, "Now we know you're crazy anyhow." Difficulties in the way of the hypothesis of genuine spirit communications are, of course, manifest.

It occurs to me that the original papers in this case would be material for a good test with Mrs. Piper. You said, I believe, that better results would be obtained if she had something connected with the person, or case, in her hand. The same was said of Mrs. Drake, the medium referred to above. I would ordinarily be much disposed to consider this only a part of the stage scenery. It can be readily furnished, however, in the present case; and if the matter were managed carefully, true results would be especially convincing. So I have thought of your having these papers put in Mrs. Piper's hands by some third person entirely ignorant of them. The papers should probably be in a sealed envelope, or in two, one in each, the person presenting them not to know even that the envelopes contain papers. The third person also, of course, should be one whom you and people in general can implicitly trust; and it seems that the papers should be returned to you still in the sealed envelopes.

I can vouch for the whereabouts of these papers since the summer of 1887, that they have always been kept in marked secrecy, and that no one has seen them for years. If any one has seen them for these many years, I cannot recall the fact. They have been laid away as devoid of present interest and unmolested. Further, no one knows of my sending them to you. My wife knows something of the original case, and that I am writing to you about it, also that I am sending you some papers pertaining to it, and a couple of photographs. She does not know that I am sending you the original papers, though she might suspect it if questioned, though I am not at all sure that she knows that I have the original papers. Still less does she know anything of my suggestion of using these papers with Mrs. Piper.

I have not had time to preserve or make copies of what I am sending, nor even of this letter. I think it would be best to preserve it also with the rest.

Sincerely your friend,

FRANKLIN N. JEWETT.

P. S.—The fewer in this matter the better evidently, if it is

to go to Mrs. Piper. Until it has been there are not you and I enough?

F. N. JEWETT.

P. S.—Of course you are in these matters much more than I am, and all my suggestions may be superfluous. But many are interested in these papers, or would again be if they would help to solve any question. Though I am but one of three owners of the papers I have felt no hesitancy in sending them. It is doubtless much better that the others should not know of my sending them. I believe you said that your results with Mrs. Piper the first day were unsatisfactory, or almost nothing. Has this any bearing upon the value of the evidence finally obtained?

F. N. JEWETT.

The second letter was written the same day and mailed the next, and is evidently intended to add some omitted statements and correct misunderstandings that were thought possible. It has no special importance more than to make the record of the documents in my possession complete.

Fredonia, N. Y., Jan. 3, 1899.

Dear Hyslop:

A little may perhaps be added to my earlier letter to you of this date. Of course you will feel free to do with the documents whatever you think advisable. As to safeguards, of course, I need not write, and very likely wrote more than was necessary in this direction to-day. As to having only us two in the secret, etc., of course, there may be places where many *witnesses* are desirable. You are in the matter, or business, and can tell. Do not feel under any obligation to inform me in advance what you intend to do, nor as to what you have done, until the proper time comes.

I thought that perhaps your Society for Psychical Inquiry had some funds for purposes of research, and that it might, *possibly*, bear the expense of *some* work with these papers, or in such cases. I would not like to have you bear all expense on them yourself. I cannot yet expect that even Mrs. Piper could tell anything about those papers under such circumstances as I indicated today. If she could, the fact would manifestly be *very* significant.

Sincerely,

F. N. JEWETT.

Seeing that there was in my friend's mind the supposition that we would try the experiment that he suggested and dis-

coursed upon at considerable length, I wrote discouraging any attempt of the kind, as an experiment that the present regime in the Piper case was reluctant to undertake. But my friend's conception of the Piper phenomenon remains still that regarding the ordinary medium, and he continues the hope in the following letter that the experiment may be tried. There is the usual confusion between phenomena that would prove supernormal powers and those that are necessary to prove personal identity. But in my later correspondence I endeavored to make clear that our interest in the case must now be historical, and that nothing short of sittings with Mrs. Piper by Mr. McCaffrey himself would be worth trying.

Fredonia, N. Y., Jan. 10, 1899.

Dear friend Hyslop:

Your letter of the 6th inst. is at hand. Permit me to make a suggestion or two concerning correspondence between yourself and Mr. McCaffrey. It would attract attention. Knowledge of it would probably get into spiritualistic (professionally) circles, and then you would be known in connection with the matter. Perhaps you would not consider this at all objectionable. It seems, however, that I could make inquiries, and even send or put any questions, without attracting such attention, and this perhaps more especially if I should do it in person. If both of us were present, which might in some respects be advantageous, the matter could probably be so arranged as to attract less attention than if you should go alone. I am not expecting to go home until next summer. The young man's address is Michael McCaffrey, Cook's Corners, Franklin Co., N. Y. Much of what he would tell you you will find in the memoranda, and other papers which I sent. The name of the young man's mother I do not know, except Mrs. McCaffrey, same address. His sister, who was working at my father's at the time of the dreams, and is there now, is Miss Lizzie (or Elizabeth) McCaffrey, whom you could reach better by directing to care of Benj. E. Jewett, North Bangor, Franklin Co., N. Y.

As to Mrs. Piper and the experiment suggested, a negative result would mean little or nothing, but a positive and true result would be of *extreme* significance. Of course, or as a fact, I do not know whether it is claimed that such results can be obtained from her, or results at all similar, but it might be difficult to find a better case than this for such an experiment. With the permission of those in charge I think I could manage a sitting from here, and provide witness. One of the older business men of

Boston, whose home is a few miles from the city, is my father's cousin. I have been at his home, and have had some correspondence with him since. I think he would be willing to take the papers, sealed, to the sitting, and return them to me, still sealed, with the results. In such case I would have abundant witness here, or the necessary comparison might be witnessed in Boston, or at Columbia University.

Very truly yours,

F. N. JEWETT.

The following are the memoranda of Prof. Jewett made at the date mentioned at the end of the paper marked "Memoranda about the papers." The parenthesis, "Later date, Sept. 11, 1887," remains to be explained.

"Memoranda account of events connected with the finding of two papers by Michael P. McCaffrey, July 2, 1887, and a few days later, thought to be without doubt, the 10th of the same month."

"First direction, Mar. 18, 1887 (at night). Person in citizen's clothes. Said that (he had been a British soldier and that) there was hidden in the ground S. W. of a certain stump near the house a paper which he had received from the Bank of England for money which he had deposited there, that x (above) that he had been killed by the Indians. He told said Michael McCaffrey to take two men with him and to dig in the place mentioned upon the 2nd day of next July. (The two men were mentioned by name and live in the neighborhood, less than a mile distant.) In the morning Mr. McCaffrey remembered all this as a dream. On the second night afterwards he had a repetition of the dream; and also for five consecutive nights following.

"On the 2nd of July the men, who had said they would be present, failed to appear. the reason afterward given being that they had forgotten the appointment. About 5 o'clock in the afternoon of this day, Mr. McCaffrey, with two of his brothers younger than himself, James, 15 yrs. of age, and Patrick, 12 yrs., dug at the place mentioned, and found a very old paper under and between some flat stones.

"On the night of the 10th said Mr. McCaffrey dreamt (?) that the same person appeared to him again, this time in British uniform, and told him to dig deeper. Mr. McCaffrey

hesitated at first to do so, but did dig deeper the second day (as he believes), thereafter, on Tuesday, about 3 o'clock P. M. After digging about a foot and a half he found a bottle, the neck of which he broke with the crowbar which he was using. On [in] this bottle he found a paper, also very old, but much better preserved than the one above mentioned. The paper last found contained writing, a large part of which could be read without much difficulty.

"The papers were taken to Mr. B. F. Jewett the next day."

"[Later date, Sept. 11, 1887.]"

"[Taken by myself from said Michael P. McCaffrey at his home this 28th of Dec., 1887.

FRANKLIN N. JEWETT.]"

The memorandum marked 2 is a "Copy of paper found in the bottle." The lines are drawn to represent it as nearly as possible to the original.

| | | |
|---|-----------------|------|
| with Interest annually | | |
| Thousand Pounds Sterling on the Bank of England | | |
| The Certificate is good for Fo | | |
| Certificate of deposit | | |
| £4000 | Bank of England | 1775 |
| | | |

. . . .J

The third memorandum (marked 3) contains the following on the envelope which encloses the contents.

"The paper found between the stones; and copy of same after the application of ammonium sulphide."

The copy of the alleged bank note is as follows:

??000 Bank of England
 this certificate
 Ten Thousand Pounds
 ?nk of England
 with Interest.

"Name of cashier."

The back of this copy is marked or contains a statement as to the time and place it was made, as follows:

"Copied by myself Aug. 1887 at New Haven, Conn., and partly from memory about two hours after the writing was made legible by the application of ammonium sulphide.

FRANKLIN N. JEWETT.

Fredonia, N. Y., Oct. 10, 1887."

This is also marked "From paper between the stones."

Nothing can now be seen on the original paper enclosed except some traces of the blue lines, the spots of ammonium sulphide used in the attempt to decipher the writing, and very doubtful indications in only one place of any writing. The paper seems to have been merely the common lined writing paper, that might be described as the foolscap sort.

The memorandum marked 4 has on the envelope: "The paper found in the bottle."

This paper appears to be of the same kind as the first, but the traces of the writing are still quite apparent. The words and figures "£4000 Bank of England" are tolerably distinct still. I can only make out occasional words and letters of the rest. Part of the word "certificate" and of the phrase "with interest annually" is traceable, but perhaps because the copy is known.

The next memorandum represents copies of the letters sent by Prof. Jewett to the Bank of England inquiring whether any such papers as he had were on record or genuine. I give them in their order, with the reply of the Bank of England, except that one of the letters of the Bank was not sent to me with the original papers, but only a statement on the back of the one that was sent that a similar reply had been given to the writer by the Bank before.

100 Lyon St., New Haven, Conn., U. S. A.

July 28, 1887.

The Cashier of the Bank of England,

Dear Sir:

Enclosed please find a copy of a paper which has recently been placed in my keeping. I chose to make this copy at present instead of getting the paper photographed. I saw it for the first time two or three weeks ago. The paper is manifestly very old,

and some of the writing is not easily legible. What is copied, however, can be seen plainly enough to remove all doubt as to what the words are, and many of them are very plain. The paper is ruled lengthwise, as represented, with six lines, which are blue and quite well preserved. I can see no indication of there having been anything else stamped or printed upon the paper previous to the writing. The position of the words and figures has been preserved in the copy as nearly as possible. There is at least one word between "England" and "1775," which looks much like "date" or "dated," but I have not made it out with certainty. The last word in the third line also is not yet completely deciphered. That the first letter is "F" appears unquestionable. There also seem to be with this the first part of an 'o' and the last part of an 'r' in proper positions for the word "Four." Up to the present I have not been able to read any signature upon the paper, though there is a place for one and there are also markings that look as though they might be remains of a signature. No chemicals have been applied to the paper.

Quite likely this letter and the copy may furnish no ground for an opinion or conjecture as to what the real nature of the paper may be.

After about two weeks my address will be Fredonia, Chautauqua Co., N. Y., U. S. A.

Most respectfully yours,

FRANKLIN N. JEWETT.

In place of the passage crossed out Prof. Jewett evidently substituted the following written on the side of the sheet and marked with a sign like an "x," which also is placed above the line before the word "still."

"Still it is possible that the facts given may have significance."*

(Second Letter.)

100 Lyon St., New Haven, Conn., U. S. A.
Aug. 8, 1887.

To the Cashier of the Bank of England,
Dear Sir:

It seems advisable to write again relative to the subject of my letter of the 28th ult., the paper purporting to be a certificate of deposit upon the Bank of England for four thousand pounds

*The part of the original letter which was not copied in that sent to the Bank of England was as follows:

"Still if they should lead you to form an opinion in the case, or even conjecture, which it would be your pleasure to express—at my expense—the leading purpose of this writing would be especially well accomplished."

sterling, dated 1775. Enclosed please find a photograph of the paper which is nearly of full size. The shape and texture of the paper are well shown, and also the position of the stains upon it. The writing does not appear, as the body of the instrument is written in blue ink. In some places this is still quite bright. As yet there has been no application of chemicals to the paper. By a casual observation one would not distinguish any signature upon it, but the marks when examined are increasingly indicative of the presence of one. So far as recognizable by color they are brown. On the lower left hand corner of the right hand half of the paper, on the lowest line, are a letter and device, or two letters, like this (B). Following are marks strongly suggesting the letter G; and a short distance after this is what looks very much like the letter *l* made somewhat short. Between these two there is space enough for a small letter like *e* or *i*, but I have not recognized any there. Still a little further to the right are a few traces which look as though they might be remains of small letters, but I have not been able to make them out. I think you will see the most of these at least upon the photograph.

If in your opinion the paper may be good, I could present it in person this summer (and if I could start as early as the 20th inst. with prospect of good connections for return, which latter will probably be the case).

Most respectfully,

FRANKLIN N. JEWETT.

Beginning with the sentence "if in accordance," etc., and as indicated by crossing out, the remainder of the letter was changed before sending, according to notes of Prof. Jewett, to the following:

"If in accordance with your opinion, I would be pleased and obliged to be informed to this effect by cable at my expense. If the dispatch should reach me on the 19th inst. it would be in season."*

Until after that date my address will be as above, then it will be changed to Fredonia, Chautauqua Co., N. Y., U. S. A.

Most respectfully, &c."

*The part of the letter omitted in the copy sent to the Bank of England was as follows:

"If it is in accordance with your own judgment as advisable that I present the paper in person, I would be pleased to be notified to this effect by cable at my expense. If the dispatch should come as early as the 19th inst. I could take one of the steamers leaving New York the next day.

"Until that time my address will be as above: soon after that it will be Fredonia, Chautauqua Co., N. Y., U. S. A."

There is a copy of a letter dated September 20th, 1887, acknowledging the receipt of a letter from the Cashier of the Bank of England without stating the content of that answer. But Prof. Jewett states on the back of it, under date of January 2nd, 1899, that he had evidently used the letter of September 26th instead of this one. As the contents of that of September 26th are identical, almost to the word, this statement is probably true, and it will not be necessary to copy both letters here. Consequently I proceed to the next letter, having to omit the reply from the Bank of England because this reply has not been sent to me.

Short Beach, Conn., August 18th, 1899.

I have just received the original of the letter from the Cashier of the Bank of England which was omitted here in the account for lack of its presence with the documents sent me last winter. Comparison with the second letter from the same person shows that they are quite the same in import. It is noticeable also in this that there is no signature to the letter, as remarked in the earlier account of the second letter. The following is a copy of the letter just received, the paper on which it is written being exactly similar to the other.

| | |
|---|---|
| F. N. Jewett, Esqre., 100 Lyon Street, New Haven, Conn. | Bank of England, London, E. C. 8 August, 1887. |
|---|---|

The Chief Cashier begs to acknowledge the receipt of Mr. Jewett's letter of the 28th ultimo, and to inform him that nothing is known at the Bank of England of the voucher to which he refers.

Prof. Jewett's letter enclosing this is as follows:

North Bangor, Franklin Co., N. Y.
Aug. 16, 1899.

My dear Hyslop:

Your letters of the 12th inst. are at hand. Enclosed please find letter from the Bank of England of "8 August, 1887," probably the one that you ask about. It was here. I have an impression that I received three replies from the Bank. I remember

none of them had any signature; only perhaps, as in the case of the one enclosed, what seems to be a private mark at the lower left hand corner.

For the present of course the documents may remain with you; the ultimate disposition of them need not be at present decided. Unsent letters, or parts of letters from my mother bearing upon the case at all, contain, I think, nothing but matter relative to the medium. It did not seem to me worth while to send this. I hope to make further inquiries about her in a few days.

I note with interest that you are, or have been, working up your sittings with Mrs. Piper.

Truly your friend,

F. N. JEWETT.

P. S. I expect to return to Fredonia Sept. 1st.

F. N. J.

(Third Letter.)

Fredonia, Chautauqua Co., N. Y., U. S. A.,

Sept. 26, 1887.

To the Cashier of the Bank of England, London.

Dear Sir:

The writer, Mr. Jewett, would acknowledge the receipt of the Chief Cashier's reply to the 8th ult., relative to a paper purporting to be a certificate of deposit for four thousand pounds upon the Bank of England, and would also state that something further has been made out at this date. Before the first letter on the subject some marks were seen above and to the left of the last figure in the date, but as they were not then made out, nothing was said about them. Under more favorable circumstances they have appeared plainly distinguishable so that the number for the year is 1775-7. The word preceding this number, which was said to suggest "Date" or "Dated," seems now to be more like "Septem.," while figures follow as if indicating the day of the month.

The evidence is very clear that at some time this paper was considered to be valuable.

Very respectfully submitted,

FRANKLIN N. JEWETT.

The next letter was written concerning the other paper about which nothing had been said in previous letters, as it had been less distinct in its writing.

(Fourth Letter.)

Fredonia, Chautauqua Co., N. Y., U. S. A.,
Oct. 27, 1887.

To the Chief Cashier of the Bank of England, London.

Dear Sir:

It seems desirable to the writer, Mr. Jewett, to make mention at present of another paper associated with the one purporting to be a certificate of deposit for four thousand pounds upon the Bank of England, dated 1775-7. Both were put in my keeping at the same time. The one especially referred to at present seemed to be of less durable material than the other, had certainly suffered more from age, and was supposed to contain directions, or statements relative to the other paper. Traces of writing could be seen upon it but nothing could be made out, and a part of the paper was manifestly wanting. After writing about the first paper I applied ammonium sulphide to this one, when the following became legible:

)000 Bank of England
 this certificate
 Ten Thousand Pounds
 with Interest

Name of Cashier.

This copy was made partly from memory about two and a half hours after the application of the sulphide. The writing had then faded so that only a part of it was legible. There was some indistinctness in the word "with," but not enough to render the word doubtful. On the line with the words, "Name of Cashier," were traces of writing, but so indistinct that I could not read them.

Since the making out of this writing, and without any knowledge of what I had found, parties interested have evidently come to think, if not to believe that this is an independent paper for the amount mentioned.

Very respectfully submitted,
FRANKLIN N. JEWETT.

The next letter is the reply of the Bank of England to the preceding, and on the back of it Prof. Jewett makes a note of date January 2nd, 1899, to the effect that the previous letter of the Bank, which I have not received, was similar in character. His note is: "The Bank had made a similar reply relative to the alleged 4000 pound certificate. Franklin N. Jewett. Jan. 2, 1899." The Bank's letter is as follows:

(The reply to this communication
should be addressed Bank of England, London, E. C.,
"The Chief Cashier") 9th Nov., 1887.
F. N. Jewett, Esqre.,
Fredonia,
Chautauqua Co., N. Y.,
U. S. A.

The Chief Cashier begs to inform Mr. Jewett in reply to his letter of the 27th ultimo. that nothing is known at the Bank of England of the documents to which he refers.

As the Cashier has not signed his name to this letter there might arise from that fact a doubt whether the facts are as stated, or even whether it was written by him from the Bank of England, or whether any inquiry in the records of the Bank had been made. But the Bank letter head stands, as I have given it, *in print* above the date. On the back of the envelope is the stamped seal of the Bank of England, indicating that it is one of its envelopes.

The next memorandum is a copy of part of a letter from Prof. Jewett's mother. It is on this copy that the statement is made that the changes are immaterial. What I have is the following:

"North Bangor, N. Y., Oct. 7, 1887.

(From my mother.)

Mike helped thrash. He told me that the 11th of September that same person appeared to him in a dream as usual, and told him the first paper was ten thousand pounds, and was put there by a British officer, and that he would get it. He said the Queen would help him get it; spoke nothing of the other paper, never has heard a name mentioned. It is strange. Had I known this before I would have written you."

There is no memorandum marked 8, but in its stead was the letter not sent to the Bank of England, and whose contents were so nearly identical with the one sent that I did not deem it necessary to reproduce it. Consequently the 9th memorandum is a letter from a gentleman in Malone, New York, inquiring about the case. It is as follows:

Malone, N. Y., March 7th, 1888.

B. F. Jewett, Esq.

Dear Sir:—I am told that your son has taken a great interest in the dream of young McCaffrey last summer, and that he has made investigation of the facts in regard to it. I have a letter from Rev. Dr. Buckley, editor of the *Christian Advocate* of New York, who has made a study of such phenomena, and wishes me to obtain for him further information than was given in the newspaper accounts last summer. I will therefore thank you to send this letter to your son, with request to send me as full an account as he can do, without going over the same points covered by the published stories, and to add anything he may be able to about the certificate of deposit, the steps taken to recover it, and any other new facts. Dr. B. is looking into these matters in the course of writing a series of articles for the *Century Magazine*.

Yours very truly,

LESLIE C. WEAD.

The next letter was a reply to this of Mr. Wead's, and is as follows:

Fredonia, N. Y., Mar. 15, 1888.

Leslie C. Wead,
Malone, N. Y.

Dear Sir:

Your letter of the 7th inst. to my father relative to Mr. McCaffrey's dream has been forwarded to me. I may say at the outset that the case is incomplete, and that I think there are abundant reasons (at present) why it should not be published further. Will you please make this statement known to Dr. Buckley?

I have learned nothing out of harmony with Mr. McCaffrey's original and repeated statement of the case. My father and myself went to Mr. McCaffrey's upon the day when he told us of having found the paper. He went with us and showed us the place where he had dug. The hole was in a sandy soil, was freshly dug, and some two feet or more in depth. I stepped into it, and after clearing out the small amount of loose sand that had fallen back, examined the soil for four or five inches below where Mr. McCaffrey had stopped digging, and also the soil adjacent to this. For some three inches below the bottom of the hole the soil had evidently not been disturbed for a long time, but it appeared equally manifest that at some time it had been disturbed. The soil in question was in places darker than that round about at the same level, and in several small places was much darker, as if from surface soil or long decayed fragments of bark or

twigs. Moreover the layers in the sand, which were plain all around this portion did not continue through it. Below the depth of some three inches they were continuous; and the peculiar dark places in the soil ceases at the same depth. As to the certificate the Bank of England claims to know nothing about it, and no signature has been found upon it.

Probably Dr. Buckley has learned the more important at least of the particulars that were commonly reported in the vicinity last summer.

Very truly yours,

FRANKLIN N. JEWETT.

The 11th memorandum contains two documents; one an account of the experiments with chemicals to decipher the writing, and the other an account of the results obtained in England after the visit to the Bank personally, and written down on the same day.

The paper giving the account of the experiments with chemicals contains the indication that the experiments were on "July 21st, 1888," which is only two days later than the account of results written in London. But as the experiments were made in New Haven in July, 1887, and the first letter written to the Bank on the 28th of that month 1887, this account of the date of the experiments as having taken place on "July 21, 1888" must be an error for July 21st, 1887. But I give the account as it is, especially as the end of the record says: "Done at Gregg's Hotel, London, E. C. England," which at least indicates the time of making the record.

"Experiments July 21, 1888, upon the paper found in the bottle."

1. Lower right hand corner for about three-fourths of an inch from the right hand edge moistened with water and then with ammonium sulphydrate. No indication of writing.

2. The space next left of this and about the same size extending to the middle (right and left) of the right hand half of the paper moistened first with dilute chlorohydric acid, then with dilute ammonium hydrate, and then with ammonium sulphydrate. No indication of writing.

3. The space of about equal size as the former lying

immediately at the left of the crease passing through the middle of the right hand half of the paper from top to bottom moistened with a mixture of dilute chlorophydric acid and a solution of potassium ferrocyanide. No indication of writing.

The two blue dots above this portion of the paper, about one-half an inch apart and a little above the middle were made by the accidental falling upon it from the brush of the mixture used.

4. The space next to the left and about three-fourths of an inch in length extending to within about one-half an inch of the left edge of the right hand half of the paper was moistened slightly (if at all) with water and then thoroughly with ammonium sulphurate. No indication of writing.

5. The space next to the left and extending to the left edge of the right hand half of the paper treated in the same manner as the second space mentioned under 2 above. No indication of a signature. Faint outlines like the following **B** were about equally visible before and after the treatment.

The space covered by the above five was moistened with water and then with ammonium sulphide on the 19th inst at the Bank. No indication of a signature.

FRANKLIN N. JEWETT,
Fredonia, N. Y."

"Done at Gregg's Hotel, London, E. C., England."

This last statement seems to indicate that the whole set of experiments was made in London, but the signature and address "Fredonia, N. Y.," rather seems to indicate that at least a part of the record was made in this country, and only the fifth experiment performed abroad. Correspondence will determine this matter.

New York, September 27th, 1899.

In order to clear up the difficulty alluded to above I wrote to Prof. Jewett the following letter explaining the difficulty and asking several questions for the necessary information.

"Columbia University, New York,
"Sept. 24th, 1899.

"My dear Jewett:

I have just found time to copy your last letters in my report of the McCaffrey case and the statements of the medium with a certain difficulty that I noticed earlier require some personal questions of you.

In the notes that you made of your experiments on the papers there is the appearance of your being in London and New Haven at the same time. The paper which is a memorandum of the acid experiments is dated at its head 'July 21st, 1888.' At the end of it you say: 'Done at Gregg's Hotel, London, E. C., England.' Previous accounts indicate that the experiments were made in New Haven in July, 1887. I want, therefore, to have answers to the following questions, which I put on another sheet to be returned.

Yours as ever,

J. H. HYSLOP."

Prof. Jewett writes on the same sheet of this letter and returns it with the following note:

"Not the same experiments. Both the dates are correct. See the other sheet."

"F. N. Jewett."

The questions and further answers are as follows:

Q. Just when did you make the experiments in New Haven? A. "In 1887, probably in July."

Q. When did you make the notes of them reported to me, and indicating that they were made in London at the time you wrote the account of your presentation at the Bank?

A. "This question and the first one do not fit together and into the circumstances."

Q. Did you make more than one account of the experiment? A. "Yes and No."

Q. Did you repeat some of the experiments in London? A. "No."

Q. Did Mrs. Drake have any chance to learn through neighborhood gossip or newspaper accounts that you had tried the acid experiments? A. I think not; yet a report of my New Haven experiment, the one upon the paper found between the stones, was sent home some time in the fall of

1887. I think that you will find that the correspondence will show this. I never knew that this report was ever published, or that for many years it ever became known in the neighborhood.

Your difficulty about the experiments has arisen from the fact that there were *two* papers upon one of which I experimented in New Haven and upon the other in London. In the former case the experiment was one, ammonium sulphide being the only reagent used; in the London case, upon the 4,000 pound paper, the experiments were multiform, i. e., different portions of the paper tested were treated differently. These tests were all applied in searching for a signature, and they were varied with a view to the possible success of some of the processes in case others failed.

If with the above as a guide, you still find any difficulty with the accounts please write me again.

Sincerely,

F. N. JEWETT."

The next account is the second paper in this 11th memorandum. In the record of conclusions reached after presentation of the papers at the Bank of England in Person.

Gregg's Hotel,

22 Ironmonger Lane,

London, E. C., England,

July 19, 1888.

The following statement is made relative to two papers presented this day at the Bank of England by the undersigned Franklin N. Jewett accompanied by the undersigned Wallace H. Butrick.

One of the papers purported to be a certificate of deposit upon the Bank of England for four thousand pounds with interest payable annually, and bearing a date of which the year seems unmistakably to be 1777. This paper appears to be old, in a few places is not quite legible, and no signature could be distinguished upon it. The other paper is much more decayed; and manifestly a considerable portion from the right hand end is wanting. Upon this paper there was

no legible writing, but I, said Franklin N. Jewett, presented a copy of the writing upon it which I rendered temporarily legible in August 1887 by the application of ammonium sulphide. According to the writing thus made out this paper purported to be some kind of a certificate upon the Bank of England for ten thousand pounds with interest. The papers were taken to the chief accountant's office. He himself was absent but the official in charge stated that neither paper could possibly be genuine. The reasons given were the following:

1. That the Bank of England never had paid interest on deposits.

2. That at the date of the first mentioned document the kind of paper upon which it was written had not been made; that blue machine-ruled paper like that of this document was never used or made until after the beginning of the present century. Upon this point he consulted with the chief of the stationary department, who in turn consulted with the man having charge of the ruling of the paper.

3. That no unclaimed deposit in the Bank of England at the present time was more than a very small part of four thousand pounds.

Upon the copy of the second of the above mentioned papers the word deposit does not occur, yet when the copy was shown to the bank official he was equally positive with reference to this as with reference to the first one that it could not be genuine.

FRANKLIN N. JEWETT,
Fredonia, N. Y.

Witness,
Wallace H. Butrick,
New Haven, Conn.

The last and 12th memorandum, with the statement at the head of it that the copy is "with immaterial changes," a portion of a letter from Prof. Jewett's mother again. It is one year later still than the other documents just mentioned, and is as follows:

"Copy with immaterial changes."

"North Bangor, N. Y., Nov. 9, 1889.

.....

Mike was here this morning. He said the soldier came to him Wednesday night. The wind was blowing very hard, and the soldier said there was too much going on that night; he could not tell him anything, but would come again soon, and tell him what he wanted to know. Then he disappeared and the clock struck twelve. Last night he came again. He said he (the soldier) was coming to this country, had fourteen thousand pounds, and didn't want to take it with him. He gave it to King George the Third, and he gave him two certificates of deposit, one for four thousand pounds, and the other for ten thousand. Then another man appeared and stood beside the soldier. He (the latter) said "I am King George the Third. I gave him those certificates of deposit and deposited the money in the Bank of England for him, and I want it paid." Then they both disappeared. McCaffrey ("Mike") said the clock struck twelve, and that he never closed his eyes after that that night, that it was impossible for him to do so. He said it seemed lighter than daylight. He said the king had on a crown, and had a large sword; he never saw anything shine like his sword. * * * Mike is terribly impressed. I never saw him look as he looked this morning. His face was a blood red or darker, and his eyes looked as if they would leap from their sockets. He said the king's voice was very coarse and heavy. The last time he came last fall, he said the queen would help him get the money. * * * * *

Under date of November 15, 1889.

"Mike said he never knew England was ever governed by a king till that man told him he was George the Third of England; said he always thought it was governed by queens."

New York, August 30th, 1899.

In order to obtain contemporary accounts of the case as reported in the papers, if it was possible to do so, I wrote to

the Malone Palladium for copies of that paper containing any account of the affair. On my return this morning from the country I find a copy of that paper in my mail with a letter from the editor, and also replies to his inquiries for the matter of which I was in search. I give the correspondence in full before copying the contemporary account of the Malone Palladium.

F. J. Seaver. ESTABLISHED 1835. C. L. Ames.
THE MALONE PALLADIUM.
The Palladium Company, Publishers.
Malone, N. Y., Aug. 24, 1899.

J. H. Hyslop.

Dear Sir:—

Under separate cover we mail you copy of paper containing account of McCaffrey dream case. We did not expect to find it in our town correspondence, as we had forgotten where the incident occurred. Hence our delay in finding the article. Enclosed find letters from our North Bangor correspondent. If you consider \$1.00 a fair charge, all right, and if it is more than the paper is worth to you, pay whatever you see fit.

Yours very truly,
PALLADIUM CO.

The letters of their correspondent are as follows, the first one not being dated, nor the address indicated except by the writer of the above letter.

“ Mr. Editor:

Your letter is received. There was such an incident that occurred in the north part of the town some twelve years or more ago. It was well authenticated at that time. I have shown your letter to neighbors of Mr. McCaffrey and they say there was such an incident and it was well verified. Mr. Jewett took a great interest in the case at that time and had the paper that was found in his possession. I will go and see him tomorrow and will send you the particulars if I get any and your letter.

Very truly yours,
A. W. GIBSON.

North Bangor, Aug. 22nd, 1899.

Palladium Co., Malone, N. Y.

Dear Sir:

In compliance with my promise I went down to see Mr. Jewett this morning. I found him at home, and as good luck

would have it, Mr. McCaffrey was there. They both say the finding of that paper in the ground was the last part of July, 1887, and the account was in the Palladium and in the Farmer soon after. Mr. McCaffrey says it was in the Utica Saturday Globe about the same time. The article in the Globe was written by a Malone man. It is a very mysterious case to say the least.

Very truly yours,

A. W. GIBSON."

In the Malone Palladium for July 21st, 1887, the correspondence from North Bangor contains the following account of the case. There is no signature to it.

"Perhaps nothing has ever so stirred the mind of the public in town as the dream, and its fulfillment, of Michael McCaffrey, a son of Patrick McCaffrey, who lives about half a mile east of Cooks Corners. Michael is a single man, about 26 years of age, and he says that on the night of March 18, 1887, he dreamed that he went to a pine stump west of the house, 10 or 15 rods, and on the west side of the stump he dug and found something valuable, but could not tell what it was, and he says further that on the night of March 20th, 'I had another dream. I saw a man of about medium size, and he told me to take two men with me on the second day of July, naming the men (E. Southworth and Joseph LaBarge) and go and dig down on the west side of the stump near a large root. He said he was a soldier in the British army, and had money on deposit in the Bank of England. He told me that I would find a valuable paper there. He said that he was killed by the Indians, and he had no relatives living, and that this paper was buried between two and three feet deep on the southwest side of said pine stump; and I dreamed the same dream five nights more, and on July 2nd, as the men did not come, I took two of my younger brothers and went and dug until I came to three flat stones. They must have been brought some little distance, as there is no stone in the soil. I took them out and between the two lower stones I found a paper about three by five inches, and supposed it was the paper I was to dig for. On the paper was writing, but I could not make it out. I then dug no further, but on the night of July 7th I again dreamed that I saw the same man, this time dressed in the uniform of a British soldier, and he told me to go back and dig deeper. I went back on the 12th of July, took with me a spade and a bar, and as the ground was very hard, after digging with the spade awhile I took the bar, and while using this I struck a bottle. Upon removing the dirt, I found that I had broken the bottle, but in the bottom I found a paper with writing and figures on it. I

had dug a foot and a half lower than before. The paper looked old and yellowish—black and mouldy in spots—and on it were the writing and figures as follows: '£4000. Bank of England. This certificate is good for four thousand pounds sterling on the Bank of England, with interest annually. Dated Dec. 18th, 1775.'

This is as correct a statement as I can gather from the young man himself. He is considered honest and truthful in the neighborhood where he lives. Now I would like to know by what agency this has been revealed to him. The papers are in the hands of B. F. Jewett."

An editorial note in the same paper of the same date, and on another page remarks as follows on the incident and correspondence.

"Our North Bangor correspondent recites a story this week which is exciting that community, and which has given rise to hopes, in one or two breasts at least, of realizing a moderate fortune. But if there is no more to the 'find' than the correspondent copies, great expectations will hardly materialize. Banks do not often honor certificates of deposit which are unsigned. But, then, perhaps there is a signature and our correspondent has neglected to copy it."

New York, August 31st, 1899.

I have just received copies of the *Malone Farmer* and *Utica Globe* in each of which is found an account of the dream and discovery of the papers purporting to be certificates of deposit in the Bank of England. The account in the *Farmers* is for July 20th, 1887, and is as follows, having been given by the correspondent of that paper living in North Bangor.

"A BRITISH SOLDIER'S MONEY."

"Strange Experience of a Young Man at North Bangor."
"His Sleep Disturbed by the Spirit of an Officer who was Slain by the Indians—Directed to Dig for Wealth—What He Found."

"A correspondent at North Bangor to the *Plattsburg Telegram*, sends a strange story with the postscript: 'There is no doubt about the facts being as above stated, whatever the explanation may be.' It involves a combination that is

certain to excite interest. The supernatural revelation of hidden treasure calls for a quickening of human cupidity.

North Bangor, July 14th, 1887.

Editor Telegram:—Below I give you an account of a very strange affair that happened in this town.

Last March a young man by the name of Mike McCaffrey, who lives with his folks about four miles north of this place, had a dream in which a man appeared to him. He (the stranger) was a British officer who was killed by the Indians. He directed McCaffrey to go to a certain stump and dig on a certain side of it, and he would find a fortune awaiting him. (I should have said before that McCaffrey is about 29 years of age. He has always stayed at home, being very bashful.) On the third night thereafter, the British officer again appeared in McCaffrey's dream, and each succeeding night until the dream had been six times repeated. On the first appearance the apparition had instructed the dreamer to get Joe Labarge and Egbert Southworth and go with them on the 2nd of July and dig by the stump described. McCaffrey communicated with the parties named, but they failed to put in an appearance, so he went to the place accompanied by his two little brothers.

They commenced to dig. When about eighteen inches below the surface two flat stones were encountered. Between these was a piece of paper upon which there was writing which could not be readily deciphered. McCaffrey discontinued his labor and took the paper to his home.

Two nights after these occurrences the Britisher again appeared to McCaffrey, this time arrayed in the uniform of a British colonel. McCaffrey says the well-burnished brass buttons were just as plain as could be. The officer was indignant that McCaffrey had not continued the digging, and commanded him to get Labarge and Southworth and continue the hunt. This was done on July 11th. About four feet below the surface was found a bottle with the neck broken off. In the bottle was a certified check on the Bank of England for £4,100, dated 1775. The valuable document is in the hands of B. F. Jewett, of this place, whose son has given it a critical examination with a magnifying glass. The writing is faded. The rate of interest and signature can not be made out. The check is kept in a dark place and as nearly as possible away from the atmosphere. An investigation will be had, and if profit accrues it will be equally divided between the finder and holder.

Mr. E. A. Hyde, our correspondent at North Bangor, gives the above affair attention and says: 'After a personal inves-

tigation and consultation with the people residing in that immediate vicinity, I do not hear a hint by any of his neighbors that this is a 'put up job,' but all accord to him (McCaffrey) integrity of purpose.' Mr. Hyde says the hole dug by McCaffrey at the stump is about the size of a post hole and the flat stones taken out were about one foot square each. That the bottle was a small, round bottle which was broken at the top by the crow-bar used in digging. Mr. Jewett, who has the paper found in this mysterious manner, preached at the Baptist church, this village last Sunday. He will have it examined by an expert. Whether it has value or not, the method by which McCaffrey found it is mysterious and if no fraud is being perpetrated will tend to make him a second Daniel or the great dreamer of the nineteenth century at least. Barnum will want him and he should be prepared for a call from 'the greatest show on earth.'

In the *Utica Saturday Globe* the account is as follows, and is dated July 23rd, 1887:

"HIDDEN TREASURE."

"REVEALED TO A YOUNG MAN BY A GHOST."

"The Spirit of a British Officer Comes
in the Night and Directs Michael
McCaffrey Where to Dig for
Buried Wealth."

Malone, N. Y., July 22.—This (Franklin) county is wildly excited over the remarkable experience of Michael McCaffrey, of North Bangor. McCaffrey is a young man, about 25 years of age, who resides with his parents on a farm at the northeast corner of Bangor. He has an excellent reputation among his neighbors for honesty and truth. On the 18th of last March he dreamed that there was something of great value buried near a large pine stump in the pasture about 40 rods west of the farm house. Two nights afterward this dream was repeated. There appeared to him at his bedside the apparition of a man apparently 50 years of age.

HIS GHOSTLY VISITOR

told McCaffrey that he had been killed by the Indians many years ago, and that previous to his death he had buried a valuable

document near the stump about which the young man had dreamed. The ghost directed McCaffrey to go with a spade and pick on July 2nd and unearth the document referred to.

This midnight visitor also directed that Joe Labarge and Egbert Southworth, men living near-by, be employed to assist in the excavation. On the third night thereafter the apparition again appeared at McCaffrey's bedside, and he repeated his visits at frequent intervals some five or six times more previous to July 2nd, and retold each time the story of the hidden fortune. McCaffrey proceeded with the work as directed, through [thought] Labarge and Southworth did not come on to assist him as they had engaged to do. With the aid of two younger brothers, McCaffrey dug to the depth of 18 inches, where he

ENCOUNTERED TWO FLAT STONES

12 or 15 inches square. Between these stones McCaffrey found an ancient-looking paper on which there had once been some writing, but it was now almost illegible. Taking the paper to the house, the search was abandoned for a time. Two or three nights after this vision again appeared to the young man, arrayed in the full uniform of a British soldier, the red coat and brass buttons being distinctly seen. The spirit was now fully materialized and appeared to be very much annoyed because the search for the buried treasure had been abandoned so readily. The spirit ordered McCaffrey to get the young men previously designated to assist him and continue the digging where it was commenced. On Thursday, the 14th inst., the labor was resumed, McCaffrey being assisted as before by his brothers. On going down about three feet farther a large glass vial, or small bottle, was unearthed and in the bottle was a piece of paper about the size of a bank note, discolored and dingy, and bearing the marks of extreme great age. The figures '£4000' are plainly to be seen on the upper left hand corner, and the date '1775' is legible also, but much of the writing is badly defaced. Those who have examined it carefully believe the document is a certificate of deposit in the

BANK OF ENGLAND

for £4000. These ancient papers are in the keeping of responsible parties who will make a thorough investigation and ascertain their value. The materialized old hero informed McCaffrey that he had no heirs here in the flesh, and that he would donate him his entire fortune and expressed the hope that he would succeed in establishing his claim and obtain the £4000 and the accrued interest which in the 112 years that have intervened will amount to a handsome sum of money. A portion of the 'remains' of the top of the pine tree that grew on this stump are still lying upon

- (4) That the dreams themselves were suggested to him as a somnambule subject by some outside party for the purpose of playing a trick upon the community.

I think the study of the incidents in the case will show very little to support the first two hypotheses, to say nothing of the scepticism of Professor Jewett and relatives on this point which they seem to have kept in mind when investigating it. I doubt very much whether the fourth hypothesis has any better standing, as I know little in experience except a *priori* assumption that would favor it. It might be true, but I see nothing in the facts to favor it, and only in the circumstance that there is nothing in these facts to contradict it is there anything to justify its possibility. I therefore discard it as improbable, though keeping it in reserve for the failure of the third as representing the most likely conception in the case if we are not to tolerate anything genuine in it suggesting the supernormal of some kind. Of course, I know nothing to prevent the first or second hypothesis from being true, except their violence in comparison with the facts and the breakdown of scepticism in those who investigated the case. Consequently I have prepared a set of questions for the parties concerned, which are directed with the purpose of ascertaining such facts as may confirm or deny the third hypothesis. The result of this inquiry will be reported below.

While writing out the above report of the documents sent me last winter, and for the purpose of securing more information, I wrote to Professor Jewett for further details on points left obscure or not sufficiently emphasized in the papers I was holding. I give below the questions which I directed to him and the answers which he gave to them in reply.

1. Have you any original communications from Michael McCaffrey himself?

Ans. "No, all oral."

2. Have you any more letters of your mother regarding it? I should like to have all that can be gotten from both of them.

Ans. "None that I thought you would want. I have one or two containing matter referring to a sitting (?) with the medium; but no more that I know of pertinent to McCaffrey.

3. Could McCaffrey and his family be induced to give their accounts of his experience either in writing or to a stenographer?

Ans. "Undoubtedly. I can say, yes, positively, for the man and his mother. The others probably would not object."

4. Could you give me the names and addresses of all the persons you know in McCaffrey's neighborhood and who could testify to what they know or heard at the time, and tell what is to be thought of McCaffrey's character, or answer all questions that it may be necessary to ask in regard to matters of this kind?

Ans. "Egbert Southworth, Cook's Corners, Franklin County, New York. Samuel Southworth, North Bangor."

5. Can you name any of the papers in which accounts of the affair were published at the time?

Ans. "Not positively. My sister thinks that mention of the case was made in both the *Malone Palladium* and the *Malone Farmer*. These are weeklies published at Malone, New York. The papers were found the 2nd or 3rd of July, 1887, and whatever these weeklies may have printed upon the matter must have been published soon afterward, probably within one or two weeks."

I wrote also a second letter with additional questions. I transcribe the entire letter with Professor Jewett's answers to my questions embodied in the transcript, as he wrote the replies on the sheet that I sent him.

Short Beach, Conn., August 5th, 1899.

My Dear Jewett:—Since writing you yesterday, I have been at work on the papers and find that there are points on which information is important.

In your copies of original documents you say that the changes made are immaterial, but in our records we like to

have the account exactly as it was without a variation. Please, then, to consider the question of putting the originals of all documents still in your possession in the files of the Society. I do not ask that you do so, but only to consider its propriety. Full copies, if the originals are examined by the officers of the Society, may suffice. But we should like to have your letters and documents in full. Of course your memoranda and other papers sent me, I understand to be exactly as originally written. Now for my questions.

1. How soon after the discovery of the papers did you see them personally?

Ans. "The same day, or the next day. The papers were found, as I understand, in the afternoon."

2. Who is the B. F. Jewett mentioned in the case? Your father?

Ans. "Yes."

3. Can you report all the incidents that led up to the consultation of the medium, Mrs. Drake? Who was she, what her character, reputation, etc?

Ans. "The results of limited inquiry about the Mrs. Drake, the medium, are entirely favorable. She was a professional medium, and I understand that she was such before her marriage. She was then Miss Maud(e) Lord, and seems to have been well known in spiritualistic circles in and about Boston. For a number of years after her marriage her home was in California. An informant, however, thinks that for the last year or two she has been further east. For remainder of reply to this question see accompanying letter."

4. Get the exact time of the consultation if possible, or as nearly as can be to the finding and publication of the accounts.

Ans. "Seemingly one or two weeks after the finding."

5. What was the nature of the suspected fraud that led you to examine the house, and what facts told against that supposition?

Ans. "Manufactured visions. The size and structure of the house, and the fact that no other members of the family, as stated, were disturbed on the occasion in question, or knew

anything of the presence of other persons in the house, or anything of the visions until the latter were told by the young man himself."

6. Was the second paper found "on" or "in" the bottle? It appears that you record it with an "on" and an interrogation after it, and then in the envelope containing it you say: "The paper found *in* the bottle."

Ans. "The paper (this one) was found *in* the bottle."

7. Did the young man, McCaffrey, have any more dreams about the matter after your investigations and report from England?*

Ans. "Yes, one or more; I think two or more."

8. Has he had any experiences in recent years connected with it?

Ans. "Nothing but the dreams. I hope to report more definitely upon these dreams."

Yours as ever,

J. H. HYSLOP.

P. S.—Please return this letter with answer as it will save copying.

The letter referred to above and which further answers the questions is as follows:

North Bangor, Franklin Co., N. Y.,
Aug. 10, 1899.

My dear Hyslop:

Your three letters have been received. Reply has been deferred in endeavoring to obtain data. Only reply to 1st and 2nd, enclosed, is now attempted. I hope to be able to reply to the 3rd soon. Since receiving your letters I have had an interview with Mrs. McCaffrey, and a short one with Michael. He is here now to give me a longer one, in fact with the purpose of giving me a connected history of the case, so far as his experiences enter into it. I propose to send you his narrative as soon as at all practicable.

It seems to me that something approaching this is among the documents which I sent you. I believe that the documents sent you were all numbered, and that a list of the same was sent with them, perhaps on, or in the envelope. I am afraid that I did not

*I wrote and sent this question before I came to the letters of Prof. Jewett's mother, where I found it answered.—J. H. H.

preserve a copy of the list, a counterpart of mine, both for yourself, and so that in case of need I can also obtain a copy. The incidents leading to the consultation of Mrs. Drake were few. A brother-in-law (of) Mrs. Drake suggested it, and it followed soon, without, as affirmed, any knowledge of Mrs. Drake. More of this later.

Sincerely,

F. N. JEWETT.

Short Beach, Conn., August 14th, 1899.

I have just received two letters in answer to my further inquiries referred to above where I expressed my intention to test the third hypothesis quite carefully. I copy first the letter which I sent to Prof. Jewett.

"Short Beach, Conn., August 6th, 1899.

My dear Jewett:

I send some questions for you to answer and some for you to put to McCaffrey himself. But I should like to know from you what were some of the theories in the neighborhood at the time of the dreams and discovery to account for the affair. Were any adroit means employed to sift the knowledge and conduct of the men who claimed that they had forgotten their appointment to be with McCaffrey at the first digging? Did the results of your trip to England alter anybody's theories about it? What opinions did McCaffrey's family finally form about it?

I send on the next sheet the questions to be put to McCaffrey, and I vary them somewhat so that you can probe him in every way necessary to get at the facts. Questions do not always in one form indicate exactly what is wanted. Take notes of his answers, or full answers if you can. Have him answer no faster than is necessary to get what he says. After study I have a clue to the possible source of the affair. I may be mistaken, but I shall try the case on this tack.

Yours as ever,

J. H. HYSLOP.

P. S. Now some questions further for you after writing out those for McCaffrey. It is possible that you may find it best to allay suspicion regarding my intention in some of the questions by answering them yourself and not by putting them to McCaffrey, for instance such questions as 30. You use your own judgment on this. Perhaps, too, you had better be cautious about question 15 also. Hence I shall suggest for your own answers, in case it is either impolitic to ask them of McCaffrey, or unlikely that his judgment would do in the case, the following questions: 12, 13, 15, 16, 17, 30, and 32.

You may perhaps also be able better to answer questions 24, 25, and 26.

Please to return this letter and questions with your reply as it will save copying.

Yours as ever,

J. H. HYSLOP."

The following is Professor Jewett's reply to my letter after making careful inquiry in regard to my queries. The questions and answers to them by Mr. McCaffrey himself will follow this letter.

North Bangor, Franklin Co., N. Y.,

Aug. 10, 1899.

My dear Hyslop:

Since writing you this morning I have spent some hours with Mr. McCaffrey, at intervals consulting his sister, who works here, my sister and my mother upon various points of the case. Upon some minor points his memory is not quite as clear as, according to the memory of others, it seemed at first. These points are few, and some or all of them will be noticed upon an examination of the enclosed answers.

I trust you may be able to read the answers without much difficulty. I thought it might be convenient for you to have them with the questions. In some cases the grounds for the answers are given with the answers; in the other cases they are the results of more or less numerous inquiries and of what knowledge of the circumstances and persons I myself have had. Of course I cannot vouch for what I did not know, as for the home habits of the McCaffrey family; but I have great confidence that they were precisely as represented; and I can say the same of the other alleged facts standing in similar relation to the whole case.

Mr. McCaffrey has shown no sign of suspicion or unwillingness to answer; he has sometimes, however, delayed his answers for a few moments evidently in order to get his memory clear.

The brothers in the family were aged 7, 12, and 14 or 15 years at the time of the earlier dreams, and the digging. It appears that the family never had any English history, or any history at all worth mentioning. There were also three sisters in the family then, staying at home, two of them older than the above mentioned boys; but so far as I can learn, and so far as appears, there is no more ground for suspecting them than for suspecting any of the other members of the family.

So far as I have learned none of the family has any theory or opinion of the case, except that it is mysterious. They seem not

to know how to explain it. At certain times some if not all of the family were quite ready to say that the young man was crazy or deluded. Perhaps a partial or complete exception, however, should be made in the case of the father and mother after the papers were found. At one time Mr. McCaffrey, senior, seemed to anticipate the getting of the money. This was in July, 1887. He was sick with a cancer at the time, and died in the following February. You will remember that my journey to England was in the summer of 1888. It may be well to notice here that none of the family seemed to have any confidence in the dreams before the finding of the papers, not even the young man himself. He says that upon the failure of the two men to come as witnesses he did not want to ask others to come for fear they would call him a fool.

One of the two men here in question, Egbert Southworth, is a man of intelligence, character and reputation. He need not be suspected at all. He also has no suspicion of McCaffrey. He is *entirely confident* that the young man is a conscious party to no fraud whatever in the matter. This is essentially what Mr. Southworth told me only a few days ago. He thinks that the fabrication of such a scheme would have been entirely out of keeping with McCaffrey's character, or his ability and knowledge. He has known McCaffrey since the latter was a small boy, and had him as a pupil in school for several terms.

The other of the two men, a Joseph Labarge, was a reputable blacksmith at Cook's Corners. I never knew him. Nothing has come to my knowledge at all tending to discredit him in connection with this matter. It appears that he still owns property at Cook's Corners, but his present address is quite probably Messina, N. Y., though I cannot be positive upon this point.

It has occurred to me to ask: In case either of these men was fraudulently connected with the matter why did he suffer the evidence to be weakened by his absence at the digging?

I may mention that some 10 or 11 years before any of these dreams a large number of stumps had been piled around the one of this case and burned, with hope, as reported, of burning this one also, the attempt not being successful. This was done by the same McCaffrey family.

Since commencing this letter I have learned more about the time of the consultations with Mrs. Drake. My letter of this morning would create in this particular a wrong impression, though probably not a seriously wrong one. There were three consultations, or visits to the medium. The first was by my mother and sister, the second, on the day following (as reported) by my father and McCaffrey, and the third by McCaffrey some time the following fall. The first visit was made in the spring (probably May) of 1888, some 10 months or more after the find-

ing of the papers. At McCaffrey's second visit the medium said that the records were not in the Bank (of England) but in an abbey, and added, "He will have to go again." She also told him at this time that he would get his money in 1889. This is as McCaffrey reports it, and as my mother and sister remember it as reported at the time. It may be fair to add here that Mr. Drake, husband of the medium, said that they (mediums) were not sure to be correct in dates.

The latest dreams in this case, Mr. McCaffrey says, were about three years ago, or some months less than three years. At this time there were two or three dreams in quick succession, in which McCaffrey was told that the matter would be settled in May, 1900, on the 17th or 27th of the month, as remembered. He also saw upon a board, as a blackboard, a picture of a steamboat bearing the name "Umbria," and he says he could see my father and myself upon the boat. He says that he did not know that there was any steamboat having this name.

One of your questions (or more) refers to the location where the papers were found. Did I not send you among the documents a copy of a letter bearing upon this point particularly? I ask because I do not wish to lose the copy of that letter. Also did my documents contain an account of my examination of the McCaffrey house at Christmas time, 1887? Possibly this was not written out in full. If convenient I would like to get some time a copy of the list of documents sent you, or to know that you have such a copy.

I hope to learn something more of Mrs. Drake next week. Can I do anything more in the case while here? We expect to return to Fredonia the last of this month.

Sincerely as ever,

F. N. JEWETT.

There arrived in the same mail the following letter, which as is stated, is much of the nature of a postscript to the one above.

North Bangor, Franklin Co., N. Y.,

Aug. 11, 1899.

My dear Hyslop:

This is much of the nature of a postscript to the larger letter of yesterday. I learn that one of my replies sent you yesterday should be somewhat modified. It stated that I saw the papers the day they were found or the day following. It appears that some days, not many, elapsed between the finding of the paper between the stones and finding the one in the bottle. I understand that I saw the papers the next day after the one in the bot-

tle was found. This was the only one that at the time was considered to be valuable. It was supposed probable that the one between the stones merely contained directions or explanatory matter relative to the other one.

So far as I can learn there was quite a diversity of general opinion or conjecture in the neighborhood about this matter, but nobody had any full solution of it. Some believed that the dreams were genuine, and some did not. Some said that they believed the family, or some members of it, knew all about the papers beforehand, and had known about them for a long time; and all this, so far as appears, without any positive evidence. This latter view, or impression, was, I think, in some cases connected with a nebulous foul play theory reaching back a generation or more. According to this view the party or parties who hid the papers believed them to be genuine. In support of this theory I have found no evidence whatever; only a statement a number of years ago to the effect that there was a rumor, perhaps not widely spread, that a generation or so earlier, a man had suddenly disappeared under circumstances casting suspicion upon some of the McCaffreys. I have a *faint* impression that the man was a peddler. The real, or legendary, disappearance of this man was connected with the papers.

As to deceiving the young man by any outsider: The house was (is) small, with doors and windows, I think, regularly fastened at night. Eight or nine persons slept in it regularly, the youngest being 7 years old. The father and mother slept down stairs, on the first floor, and the six or seven children in the chamber. The latter was not large and was almost practically one room, and only one stairway led to it. The chamber had only three windows, two on the west end and one on the east end, and these were all very near or beside beds that were occupied. Now granting that outside parties could have imposed upon the young man after the manner of dreams, provided they could have reached him, the situation seemed to me to make it extremely difficult for them to do so even once without detection by other members of the family. The dreams up to that time had in some if not all cases been attended by illumination, and in all cases by bodily presence and talking. Of course the number of dreams both before and after the finding of the papers made the case manifold stronger against the theory of outside deception. Also the reported entire ignorance of any member of the family of the dreams or of any disturbance at the times of the dreams must of course be reckoned with in considering any theory of inside deception.

I am not preserving copies of these letters to you, and yet I would rather not lose the record which they (and the answers)

contain. So if they should not be wanted elsewhere I would like to get them sometime in the future and keep them with the other documents.

Sincerely,

F. N. JEWETT.

The following are the thirty-two questions which I sent to Professor Jewett to be answered by McCaffrey, and I transcribe with them the reply, as explained in the above letters.

1. What kind of citizen's clothes did the man appear to wear in the first dream? Were they of the kind worn to-day, or were they like those of a past age, say a century ago?

Ans. "McCaffrey says: He always had on a red jacket and a cap, the latter thought to be black and of fur. As to other articles of dress, uncertain, but quite sure that he always had a sword."

2. Had McCaffrey read any books about England, its history, manners, life, etc., of the time represented in the dream?

Ans. "Had never read any English history."

3. What kind of uniform appeared in the later dreams?

Ans. "See answer to 1. His uniform was always the same."

4. Describe the appearance of George III.

Ans. "Rather short, thickset, sixty or sixty-five years old, with brilliant gown or robe, crown upon his head and sword by his side."

5. Had McCaffrey been in the habit of thinking about getting rich, or wishing to find money? That is to say, did he do any day-dreaming on it?

Ans. "No; says not. His mother also says she knows nothing of the kind."

6. Had the family come from England or Ireland, and did McCaffrey ever think they might get money from the old country? That is to say, did he ever wish or day-dream over this idea?

Ans. "No wishing or day-dreaming of the kind at all."

The father was a baby when brought from Ireland, the mother was born in Canada, of Irish descent."

7. Had he ever had any dreams about money before or since?

Ans. "No."

8. Had he ever talked with the two men who failed to meet their appointment at the digging about making money?

Ans. "He says, never, and this seems manifestly true, certainly as regards Mr. Southworth; I have never known Labarge."

9. How soon after his first dream did these men know of it?

Ans. "About three months."

10. Why did he postpone the digging until July?

Ans. "Because he was so directed. This direction was given in the first dream and in each succeeding dream, fourteen or fifteen, until the time of the digging, July 2, 1887. These dreams were largely duplicated."

11. What did these men say about the dream at the time?

Ans. "Labarge said: 'I will come; there may be something in it.' Southworth said he would come, and then warned McCaffrey against claim agencies."

12. Did these men ever express any theory as to the origin of the case?

Ans. "None that I know of. Mr. Southworth evidently has none now."

13. Did they ever show any change of mind regarding the case?

Ans. "Seemingly none."

14. Were they warm friends of McCaffrey or not?

Ans. "They were not; but acquaintances and on good terms."

15. Were they men in the habit of playing practical jokes, or did they ever play any at all?

Ans. "Evidently not; Labarge quiet and reticent; and Southworth entirely above any suspicion in the case."

16. What was their general standing and reputation in the community?

Ans. "Good, see just above."

17. What "pals" did they have in the neighborhood, and did these persons know of the dreams?

Ans. "Seemingly none. Southworth would have no 'pals.'"

18. How far from the stump was the place in which he dug for the papers?

Ans. "Inside of the large roots."

19. Did McCaffrey have to dig at more than one place before finding the right place.

Ans. "Had to vary about two feet but only in one direction. (His statement now.) Others remember that, as reported at the time, the variation was even less."

20. How did he find the place to dig, if he did not try several places?

Ans. "As far as he remembers he was guided by the positions of the roots. My sister says positively that, as reported of course, the old soldier told him in what direction from the stump to dig, and how far from it, and this has always been my understanding on this point."

21. In what kind of a field were the hidden papers? Was it a pasture field, or one that was under cultivation?

Ans. "Pasture; but had been plowed, though not up between the roots, where the papers were found."

22. Had the field ever been under cultivation at all?

Ans. "See above, 21."

23. How deep down was the first paper found?

Ans. "About one and one-half feet."

24. Describe fully the kind of bottle found in the place at second digging; shape, size, kind of glass, etc.

Ans. "Seemingly old style, round; diameter at bottom two inches outside, only one-sixteenth more further up; top broken in; glass rather thin."

25. Has the bottle been kept or not, and if so can it be produced?

Ans. "The pieces are here, the bottom part being entire."

26. Is the region a stony one? That is, are there plenty of stones about?

Ans. "No; the immediate locality is sandy. There are many stones not far away."

27. Were there fresh signs of dirt that led him to dig at the special place for the papers?

Ans. "None at all. This has always been one of the plain features of the case, as reported to me. McCaffrey says the place was covered with grass turf."

28. Was any one besides the members of the family staying in the house at the time of the dreams?

Ans. "No."

29. Was McCaffrey in the habit of sleep-walking, or did he ever do any of this at all, either to his own knowledge or that of others?

Ans. "No, as reported."

30. Were any of his brothers in the habit of playing practical jokes?

Ans. "No, as reported."

31. Did either of the brothers when they went with him to dig, indicate where to dig?

Ans. "No."

32. Did the brothers show the same interest in the case that he did?

Ans. "Evidently not."

The answers to my questions, especially if accepted as truthful, dispose rather effectually of my third hypothesis, at least in the form in which I have stated it. The others, of course, fare still worse on the same supposition. But there is a possibility in the story about "foul play" long ago that was worth investigating in the case. The occurrence of the dreams, without the supposition of conscious fraud on the part of McCaffrey, would be a serious difficulty to this theory unless we also assume the possibility that young McCaffrey had heard some time and forgotten the incidents of that rumor, so that they here emerge in his dreams, the web and woof of subliminal action put into this plausible shape. The facts suggesting and favoring such a view are the evident spuriousness of the documents and the "machine-ruled" paper which seems to have come into existence long after the

time indicated by the personalities in the dreams, if the report of the officers in the Bank of England is to be accepted. It will perhaps be impossible ever to settle any question raised by this hypothesis, except by discovering some fact or result more pertinent than the dreams. There are a few difficulties and perhaps inconsistencies that will have to be cleared up. For instance, the first part of this report compiled from contemporary accounts indicate that the old soldier appeared in citizen's clothing in the first dream and in soldier's uniform afterward. In the present account he is reported as having always appeared in the same uniform. Further inquiry is necessary on this point. My question on sleep-walking seems to have been understood as something else, unless the answer "No, as reported" means not to refer to a previous answer, but to the present and past inquiries on this matter by Professor Jewett. But the story of the disappearance of a man in the neighborhood, whether the McCaffreys had any connection with such a real or supposed event or not, has its plausibilities which must affect the case very decidedly. Assuming that such a disappearance was a fact and that the circumstance created or justified the suspicion of foul play, we might even acquit all the McCaffreys, the present and past generation of them, and yet if any incidents of this foul play and possible making away of papers ever came to the ears of young McCaffrey, no matter how young, we could imagine subliminal action reproducing some such story as appears in the dreams. This theory, then, must be the *point de repere* of further investigation. The theory undoubtedly has its difficulties in the peculiarly dramatic character of the dreams, but it will require some very remarkable facts of a nature far more genuine than the documents in the case appear to be to shake its possibilities and pertinence as the matter stands, assuming of course that practical jokes are thrown out of court.

New York, August 30th, 1899.

In reply to a letter sent to Professor Jewett for further information on certain points I received the following:

North Bangor, Franklin Co., N. Y.,
Aug. 24, 1899.

My dear Hyslop:

I am trying to get material for reply to your letters of the 14th and 15th inst. Two or three days will probably be needed for this purpose. It is my intention now to start for Fredonia next Tuesday, to arrive there the evening of the next day. I hope, however, to be able to reply to your recent questions before leaving North Bangor.

It seems to be incontestable that the ground was altogether undug and that the papers were found there as reported. The question to be decided seems, in the first instance, to be merely whether or no the young man had any dreams at all. I will endeavor to make the grounds of the above opinion as manifest as possible when I write at greater length. I could answer some of your questions now, but not all on either one of the sheets; and in order to return the questions with the answers it seems best to defer any detailed reply.

The man who will probably prove to be the most important witness regarding the foul play theory is yet to be interviewed.

Sincerely,
F. N. JEWETT.

In the same mail as the above letter I also received two letters from the persons named in Professor Jewett's letter to me some time ago, as men who could attest McCaffrey's character. They are as follows:

Cook's Corners, Aug. 21, '99.

Mr. J. H. Hyslop.

Dear Sir:

Yours of the 12th at hand. In regard to your inquiries, I have known Michael McCaffrey since he was a boy and know nothing against him as regards truthfulness and morality. As regarding his judgment I should class it above the average.

Respect.—Yours,
EGBERT SOUTHWORTH.

North Bangor, N. Y., Franklin County,
Aug. 21, 1899.

Mr. Hyslop.

Dear Sir:

I received your letter in regard to Michael McCaffrey's dream and character. I saw the 2 stones that he got the paper from. His land joins mine and his general character is very good in the

town. I have known him from a child and his father and all of the family and all right.

Yours truly,
S. G. SOUTHWORTH.

New York, September 1st, 1899.

When transcribing the former letters received from Prof. Jewett a number of questions involving the difficulties of the case occurred to me and I wrote to him for information regarding these points. I give my letters below with Prof. Jewett's replies, and they will explain themselves.

"Short Beach, Conn., August 14th, 1899.

My dear Jewett:

I have been working on your letters since reading them hastily before replying this afternoon, and some further questions and inquiries suggest themselves as important.

1. Have your mother and sister tell as much as they can remember of the results of their sitting with Mrs. Drake, indicating how they met her, what they said to her before the medium told anything, whether the medium asked any questions, etc., everything that will throw light upon the question whether any facts could have been suggested in what she said of the case.

2. Get a similar account from McCaffrey. In each case get as much as can be recalled of what the medium said, and indicate any connection it could have had with what was published.

3. Interrogate, if possible, the other boys who accompanied Michael to the digging, and see what their knowledge is from memory about all the incidents leading up to the digging, their part in it, the nature of the ground, their feelings and convictions about it, etc.

4. Get possession of those pieces of glass for examination by an expert.

Yours as ever,

J. H. HYSLOP."

"Please return this with reply."

In returning the sheet Prof. Jewett answered the fourth question on the sheet of the original letter, as follows:

"Those pieces of glass are here, in our keeping. They have been kept here since the summer when they were found."

After writing down the record and studying it more carefully I wrote the following letter the next day for further information. I incorporate with it Prof. Jewett's answers on the returned sheet. More detailed answers are given in letters which follow.

Short Beach, Conn., August 15th, 1899.

My dear Jewett:

I have just finished copying your letters and answers to questions. Studying the whole report as I have it now and your inquiries about whether certain accounts have not already been given to me, I have some further statements to make and questions to ask.

You will get a full copy of my report of the case from Boston when it is made, and the original documents subject to your disposal. Your previous report of the locality where the papers were found did not state details as fully as I wanted them, and I would still like to have your further statements about the appearance of the top of the ground about the place of the digging. Was it grassy and undug as he reports? You described fully enough the inside of the pit. But, as you say, the most important point is to know thoroughly whether there are the slightest reasons for supposing it possible that the ground was recently dug. You see we have to try all sorts of hypotheses and prove or disprove them. The account of your investigation of the house was not written out in full to me in your earlier report. You simply stated your purpose in the visit and your conclusion. As to a copy of list of documents, I have no list given, except allusion to what you send me in your letter describing them when you sent them. Now for questions.

1. Give your own account of the appearance of the top of the ground about the pit dug for the papers.

Ans. "Entirely undisturbed, old, and probably somewhat grass grown."

2. You say in answer to my question about McCaffrey's

sleep-walking, "No, as reported." Do you mean that you inquired at the time of your investigation whether he had any habits or experience in somnambulism, or walking in his sleep?

Ans. "The time of the report referred to was this summer. So far as I can learn from the man, his mother, and others of his family he was never in any sense a somnambulist. I do not remember having made any inquiries upon this point at the time of the finding of the papers."

3. In the original report your account says that the man appeared in "citizen's dress" and afterward in "uniform" and "British" in both cases. In the answer to my questions last sent you to bring out the distinction between these two kinds of dress, your answer to the first question regarding the citizen's clothes was: "Red jacket and cap, the latter thought to be black and of fur. As to other articles of dress, uncertain, but quite sure that he always had a sword." In answer to query about the kind of "uniform" in the later dreams, you say: "See ans. to 1. His uniform was always the same."

Now what was meant in the earlier accounts by the distinction between the "citizen's dress" of the first dream and the "uniform" of the later dreams, and described as British in each case: that is, citizen's and soldier's?

Ans. "So far as McCaffrey now remembers he says that the dress was always the same. Whatever lack of agreement there may be between this report and any earlier one must, it seems, be allowed to remain as a discrepancy."

4. Give me as full an account as possible of your investigation into that rumor about "Foul play." How much trouble did you take to run that story down?

From the psychological point of view this rumor is a very important matter, and might explain the whole affair, even on the acquittal of the McCaffreys from any connection with it.

Yours as ever,

J. H. HYSLOP.

P. S. Please to return this with reply for same reasons as before.

The answer to this fourth question was brief and on the sheet of the returned letter, and I was referred to a longer account sent at the same time. But this short answer is as follows:

"As nearly as I can remember, my first knowledge of any foul play was after my return from England, when the matter seemed to be settled and the rumor did not seem to be of much practical importance. At any rate I did not follow it up. For the results of recent inquiries about it see my letter enclosed."

The following is the letter just referred to. It answers this fourth question in detail, and also gives further information regarding the sittings with Mrs. Drake.

North Bangor, Franklin Co., N. Y.,
Aug. 28, 1899.

My dear Hyslop:

Practically all of the evidence which I have been able to get bearing upon the foul play hypothesis in the McCaffrey case has come from two men, both neighbors and acquaintances of McCaffrey, and at present living in this vicinity. Possibly more information bearing upon the hypothesis might be gained somewhere in Canada, where Michael McCaffrey's father lived before he came here. This man Patrick McCaffrey and his brother, Peter, came into this vicinity some few years before our Civil war. Some 15 years ago, more or less, Peter, then quite well along in years, returned to Canada. Patrick remained here until his death, which, as before stated, occurred early in 1888.

The one of the two neighbors referred to whom I first interviewed is a man, David Avery, who has lived where he does now for doubtless 40 years or more, about half a mile from the McCaffrey home, and not far from a mile from our home. He is a man of standing, and there does not appear the slightest reason for questioning any of his statements in this matter. At first he believed that the young man, "Mike," really had the dreams or visions, just as reported. Later upon putting certain things together, his faith was shaken. His chief points were four. (1) Patrick McCaffrey related to this man and his wife, and probably several times, the incident of a man's having been found hung to the limb of a tree on the farm of Patrick McCaffrey's father. This occurred before said Patrick came to this country, and the alleged probable hypothesis was that the man hung himself. He was hung with a new handkerchief which said Patrick had given to this man just before, I think the report is, the very day before

he was found dead. This man frequently stayed more or less at the elder McCaffrey's house, the house of Patrick's father. A fallen tree was lying near the one from which the man was hanging; and as Patrick reported, it was supposed that the man tied the handkerchief about the limb and his neck while he was standing upon the fallen tree, and then suspended himself by jumping off. Patrick said that he was always sorry that this had occurred with a handkerchief which he himself had given to him. I understand that this man was quite well along in years, but not that he was very infirm. (2) The fact that said Patrick hardly ever made any visits to Canada, although he had relatives there. Seemingly he went back only once, and then only for a short time. (3) The fact that Patrick had said something, as reported, about possibly digging up a fortune under some of the pine stumps in the neighborhood. (4) As his last ailment was becoming more severe, and he was suffering much, he had said that he didn't know as he was getting anything more than he deserved. You will remember that Patrick died of cancer in the face, which troubled him much for a long time.

My interview with the other neighbor fully confirmed the report, as such, of the handkerchief and the finding of the man dead. Patrick had spoken of the matter to this man also, and had expressed similar regret that the deed had been done with a handkerchief which he had given. Patrick was speaking of this at his last visit to this neighbor's. He was in extreme pain at the time, which was not many weeks before his death. This neighbor's report of McCaffrey's remark about the fortune under the pine stumps was more definite. It seems that the remark was made more than once, and always upon occasion of discouraging remarks by the neighbor because of the poor quality of the soil where they were living. In such cases McCaffrey had replied, as nearly as could be remembered, "Oh, well; there is a fortune for you and me under these pine stumps sometime."

Of course other features of the case bear more or less upon the hypothesis of foul play, or fraud, or both; but those above mentioned are those which bear most directly upon it, especially as against the McCaffreys. It is but just to call attention to certain other considerations in this connection. The brothers McCaffrey, Patrick and Peter, were both large and strong men, and unusually, almost or quite phenomenally, hard workers. I remember this plainly myself back for more than 30 years. They were both poor, and both had large families of small children. Their work was largely chopping wood in winter and digging ditches in summer, and they did a great deal of the latter, especially for my father. This may have something to do with the fewness and brevity of Patrick's visits to Canada. Point No. 4, above, would not, of itself, probably be considered especially in-

criminating. As to the fortune under some of the pine stumps, I may report what the second neighbor said in this connection, that Patrick was accustomed to make somewhat strange remarks and in consequence this neighbor (a Mr. Ashley) did not know whether he should attach much or little significance to the reference to the fortune.

It has seemed to me that the medium, Mrs. Drake, is not at present an important factor in the case, and yet it may be well to have her sayings in the case recalled as well as possible, and recorded. The first sittings with her occurred in the spring of 1888, and the case, as you know, had been considerably published in the papers the previous summer.

The first sitting was with my mother and sister, and was had at the house of Mr. Wallace Hardy, Malone, N. Y., at the same place where the other two sittings were had. Mrs. Drake had recently come to Malone on a visit, and my mother and sister went to see her in consequence of a recommendation or wish by said Mr. Hardy the previous summer. This man is entirely above suspicion in the matter. They took with them a piece of the bottle tied up in a paper. They reached Mr. Hardy's quite early in the day, and Mrs. Drake, who was somewhat indisposed, had not yet come down stairs from her room. After learning something of their errand, Mr. Drake was at first unwilling to let his wife be called, because of her poor health; but finally consented. He then, however, told Mr. Hardy to call her, or to ask her when she was coming down, (which Mr. Hardy did) saying that if he himself should call her people would say that he had told her something about the case. Mr. Drake simply told Mr. Hardy to speak to her about coming down, not to tell her that any one was there to see her. Mrs. Drake soon came down, and there were then present the persons mentioned, Mr. and Mrs. Drake, my mother and sister and Mr. Hardy, and also Mrs. Hardy. My mother and sister were introduced by name by Mr. Drake, and then the latter handed the package to his wife, asking her if that told her anything. No further information was given and none was asked for; except that after some moments' hesitation she asked what was in the paper. Before asking this, however, she said that she was never so puzzled before, and asked her husband if he had ever seen her so puzzled, to which he replied that he had not. Then she asked her question about what was in the paper, and was told that it was glass. She said that that explained the difficulty, that glass was a non-conductor, and of much less value in such a case than other, or most other substances. Whether or no she was told that the glass was part of a bottle cannot now be affirmed positively, but mother and sister are confidently of the opinion that she was merely told that it was glass. After some further conversation of no additional

significance she went into what has been called a trance, or a fit, a state however quite the opposite to one of inaction. She jumped up in a state of almost or quite terrifying agitation, and exclaimed three times in a hoarse man's voice: "Don't you think that I recognize my bottle!" and then continued, "I buried it long, long years ago." Mr. Drake then asked her if the papers were genuine, and the reply came at once, "*Of course* they are genuine." She then proceeded to give a very accurate description of Michael McCaffrey, the young man, not calling him by name, but giving with marked correctness his personal appearance and character. She said people had laughed at him, and that even the priest had done so, which is said to be true, and that they had said all kinds of things about him, but that he (Mike) was thoroughly sincere in the matter. She also said, as mother says, "When the right time arrives the old soldier will come and take the young man across the water to get his money." She also said that full instructions would be given in writing. x It might be noted in this connection that two or three years ago, at one of the later visions, the old soldier, as reported of course, told Mike about the same thing, viz., that he need not be to any trouble about the matter, that full instructions would be given, and also that the Queen would help him get his money.

The above to x [mark in the letter] is not what Mike has told me, but what we remember here.

After coming from her peculiar condition, Mrs. Drake asked what she had said, and was told more or less about it, seemingly to her surprise. I hope to resume soon.

Sincerely yours,

F. N. JEWETT.

P. S. I have three papers (newspapers) giving accounts of the case, which I expect to send you soon.

The next letter was written the same day, but after the one given above, and supplies further information regarding sittings with this Mrs. Drake, and also other matters, as it indicates.

North Bangor, Franklin Co., N. Y.,

Aug. 28, 1899.

My dear Hyslop:

In my earlier letter to you of this date I gave you an account of what I have learned relative to the foul play hypothesis, and an account of the first of the sittings with Mrs. Drake. I may yet be able to send some further particulars of this sitting, but seemingly nothing that can change the complexion of the event.

The next sitting with her was upon the following day. Michael went with my father. The following account of this sitting was obtained from Michael on the 26th inst.

The persons present were Michael, my father, Mr. and Mrs. Drake, Mr. and Mrs. Wallace Hardy, and later a Mr. James Drake, father of the above Mr. Drake and of Mrs. (Wallace) Hardy.

Mrs. Drake inquired if the young man (Mike) present was not the one who had found the papers, and she was told that he was. Then four or more of the party took seats around a table. The four were father, Mike, Mr. and Mrs. Drake. Early in the sitting, or at the beginning of it, Mrs. Drake took Mike's head in her hands, putting one hand on his forehead and one at the back of his head. This produced a peculiar sensation in the young man, something like electrical. When all of the circle were seated at the table each of them put both hands upon it. Mrs. Drake asked questions, and received the answers by light but audible raps under the table, the character of the answers being determined by the number of raps. There were only three kinds of answers, *Yes*, *no*, and *I don't know*. All communications at this time, upon this case, were given by these raps, one, two, or three in number for each answer. The only question remembered clearly was: "Will the money be got?" The reply to this was, *Yes*. Mrs. Drake claimed that the old soldier was there present.

My sister reports that Mrs. Drake said, later of course, that she recognized Mike the instant she saw him; though it seems quite sure that in any ordinary way she never had seen him.

The next and last sitting of the series was had about the close of the hop-picking season, and so several weeks after the final declarations of the Bank of England concerning the papers. My knowledge, or report of this sitting comes from two sources, chiefly from Michael, whose report will be given first.

The room was the same as that occupied at the two previous sittings. The persons present were Mike, Mr. and Mrs. Drake, Mr. and Mrs. Hardy, and a Mrs. Ladd, also considered somewhat of a medium. All were seated, but not around a table. Early in the conference, or sitting, Mrs. Drake asked Mike if any names or signature had been found on the papers. He replied that so far as he knew no signature had been found. Mrs. Drake suddenly went into a peculiar condition, called trance, in which she shook "all over like a leaf," and probably became paler. Mike thinks also that her eyes were shut. So far as he remembers all the information on the case obtained from Mrs. Drake at this time was in reply to questions put to her by Mrs. Hardy. The questions and answers clearly remembered (were) as follows:

Q. "When will the money be got?"

Ans. "They say it will be got in 1889."

Q. "What will show where the records are?"

Ans. "They are put away in an abbey."

In reply to some question about my having gone to England Mrs. Drake said: "He will have to go back again."

In reply to a question from Mrs. Hardy to Mrs. Ladd the answer came: "The money will surely be got."

The report of this sitting given by the Mr. Hardy mentioned is avowedly meager, and varies in the matter of the trance from that given by Michael. He says that there was no trance, that seemingly Mrs. Drake was in normal condition throughout. He said that Mrs. Drake frequently, or not infrequently, went into a trance, and that he had seen her in such condition. He further states that on this occasion she gave a full description of the old soldier, which was declared by McCaffrey to be strictly correct.

It is *possible* that Mr. Hardy has the description of the soldier at the wrong sitting, and at least equally possible that Mr. McCaffrey has forgotten some of the details; in fact, he says as much. The events of this sitting occurred nearly eleven years ago, and for most of the time since then the case must have seemed past and abandoned, especially to Mr. Hardy.

The following report was obtained on the 22nd inst. from James McCaffrey, brother of Michael. (1). He understands that Michael was alone when he dug the first time. He was very confident of this; and also sure that he (James) was the only one present with Michael when he dug the second time. James said that he was nearly 20 years old at the time, and that his memory on this point was clear. He said however that very soon the whole family were there. The youngest brother, John, who had previously told me that he was present at the digging, was about seven years old at the time, and James said that John must be mistaken in his memory of the time when he reached the place. (2). He understands that Michael had two dreams before the digging (first digging of course), but never knew of his having more than two. (3). The land out around the stump had been plowed, but not up among or between the roots, where the papers were found. (4). He (James) had known for some weeks of Michael's intention to dig near that stump, and was perfectly familiar with the place; there were no indications there at all of recent digging. (5). Stumps had more than once been burned on and around this one; at one time there was a pile of them as large as a small hay-stack.

You notice that this report also shows that there are in the case some discrepancies, or lapses of memory. In addition, Michael's mother told me a few days ago that she did not know that Michael had more than one dream before the digging; while Michael has recently and more than once told me that he must have had more than a dozen of them. Upon this point he is

positive. The dreams were nearly all alike, and as he remembers or believes, he told of them all to the whole family as they occurred. I hope to write further tomorrow, or after reaching Fredonia.

Sincerely,
F. N. JEWETT.

The next letter is on the 29th inst., and continues the case in regard to other matters for which information had been asked.

North Bangor, Franklin Co., N. Y.,
Aug. 29, 1899.

My dear Hyslop:

In my note to you of last week I stated that it seemed unquestionable that the papers were found in the ground as reported, and that the ground at that place had not been recently dug or disturbed. I find no two opinions upon this point held by any that are conversant with the facts. Aside from what the McCaffrey family say, there is abundance of direct testimony as to the character of the ground at the place right away after the digging, and this testimony is unvarying. Now if McCaffrey had intended to fabricate the finding of the papers, or if the ground at the immediate place of digging had been in such condition as at all to invalidate the evidential force of the presence of the papers there, why would the young man have made, or have been permitted to make, the appointment with the two reliable men in the immediate neighborhood to come and witness the digging. That such an appointment was made is beyond question, it being a matter of common knowledge in the neighborhood, and from the statement of the man himself, in the case of Joseph Labarge, and in addition to this, of positive statement to me a short time ago by the other man, Egbert Southworth.

Something more may be said about the previous treatment of the stump. Shortly after the finding of the papers Patrick McCaffrey said at our house, upon the testimony of my mother and sister that he had tried many times to burn that stump by piling and burning stumps, etc., around it. A near neighbor of the McCaffreys is inclined to think that he remembers that Patrick did this more or less, but he would not be positive. My sister, however, is positive that at the time the stump was thoroughly charred, "charred all over." She was among the earliest to visit the place after the digging.

The McCaffrey house is and was about 20 feet square; it was called 20 feet square without qualification, and is of less size than this on the inside. The chamber is reached by one flight of stairs,

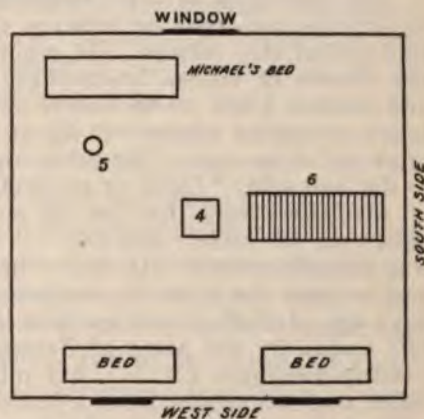
and was all one room, though there may have been a curtain a few feet high by the side of one of the beds. There were three beds in the chamber. About half a dozen of the children, more or less, slept there regularly, more likely to be seven than five. The youngest was about seven years old, and their ages ranged from this to near twenty years or more. A man standing in the light, before any one of the beds, would have been plainly visible from one of the others, and in my opinion, visible from both of the others. The following is a rough ground plan of the chamber, the windows being of common size for such a house and at a usual distance from the floor.

1, 2, and 3 are windows.

4 is the chimney.

5 is the position of the old soldier.

6 is the stairway.



I give further particulars told me by Michael just recently. Perhaps they are not all in the material that has been sent you. The appearances were all about twelve or one o'clock at night. There was always a moderate brightness in the room except at the last two or three times when the illumination was much greater. The light or illumination was always of a straw yellow color. The source of the light was not seen. There is no remembrance of the presence of shadows. There was no odor and no noise, except, of course, the voice of the person speaking to him. There was no knowledge of what woke him, and so far as he remembers he always slept more or less the rest of the night. The termination of each vision was sudden, "just like the blowing out of a light," but no sound was heard. The (young) man has been very ready to give me seemingly all possible assistance in getting knowledge of the case. He has walked up here several times, a distance of about two miles, in order to give me more extended accounts for the better answering of all questions. I had told him that such were being asked. He also set about

getting copies of papers containing accounts of the affair published at the time. He himself had not kept any. He has brought me three, all of July, 1887, *The Malone Palladium*, *The Malone Farmer*, and the *Utica Saturday Globe*. In this mail I send you under separate covers, the leaves of these papers containing the accounts (see above page). This part in each case is enough for the identification of the paper and the issue. The rest of each paper is preserved. Michael says that an early statement in the *Palladium* account is a mistake. You will notice it at once,—about his dreaming that he dug,—and it is my own opinion also that this was a reporter's error at the time.

The second of the two neighbors quoted upon the foul play hypothesis says that he believes that Michael has been sincere throughout this matter. He reports that McCaffrey mentioned the dreams or visions hesitatingly and confidentially to himself and another a few weeks before he dug, and that McCaffrey was much undecided whether to dig at all, for fear that the devil was involved in the case. The other one of the three encouraged him to dig and said: "Devil or no devil, I would dig."

McCaffrey says that the old soldier was a decidedly smaller man than his father, and that his face, which he saw distinctly, was smooth shaven. His father had a moustache and full beard, and besides the extreme disfigurement of the cancer. Several days ago McCaffrey told me that the soldier looked (in the face) like a man by the name of Brown, now dead, who at the time lived in Brushton (N. Y.), five miles or so from the McCaffrey home, and sometimes drove a hearse. He had never had dealings with this man, and was never unusually, or at all interested in him, and thinks that he had never spoken to him.

A few days later the second neighbor above mentioned told me that at one of the conversations with him before the digging Michael told him that the soldier looked just like a man in Brushton by the name of Brown. A little later another neighbor gave me the same report of resemblance as made by McCaffrey a short time after the digging.

Sincerely yours,

F. N. JEWETT.

It will be clear from the above letters that the medium must be absolutely thrown out of court. I saw the probability, I might even say the certainty, of this at the outset. But I required positive facts to substantiate this probability. The manner of the sittings, the preliminary statements of the sitters, the questions put by both sitters and the medium, and the answers gotten show that there is no reason to con-

sider her part in the case of any value, except to explain the possible source of one of Michael's dreams by suggestion from what she told him. But the contents of her statements to him are all easily explainable by her supposed knowledge of the case from the published accounts in the newspapers some time before the sittings, and by her questions in connection with this fact. The question about what was in the paper, that as to who Michael was, and that whether there was any signature on the papers, and taken with the fact that no name was given for the soldier in her sittings, are almost indubitable proof that her whole contribution to the case was pure trickery, whether we choose to call it conscious or unconscious. Consequently the case reduces itself to the two questions regarding foul play and the nature of the dreams, and possibly the dreams may be included in this one hypothesis of crookedness in the early history of the case.

Now it is not easy as yet to form any stable theory about the affair. There are a great many various possibilities within the supposition of "foul play" of some kind. But whether the case be spurious or genuine it is very important to have rescued from oblivion the rumor and connected incidents about the handkerchief and the man found dead on the McCaffrey place in Canada. Without irreproachable evidence in detail refuting the grounds for the possibility of this story there is not the slightest hope that the case can be rescued from fatal suspicions. But the story shows difficulties in any theory about it, unless further investigations clear up some or all of them. I may state, however, the alternative possibilities in the case on the basis of the story about "foul play."

1. Murder, theft, and concealment of them by emigration and burial of the documents by the elder McCaffrey, and later conspiracy with him by the son to conceal the facts and yet secure the property.
2. Suicide of the man in the case, theft by the elder McCaffrey and subsequent actions as in the first theory.
3. The entire innocence of the whole McCaffrey family in so far as either murder and

finding of the man's papers in the house where he is reported to have staid, and their concealment to prevent compromising suspicions, and subsequent conspiracy to secure the proceeds of the papers.

4. The same suppositions as the *third* with the addition that the papers had been actually left with the McCaffreys, and with the exception that Michael's dreams were genuine and representing supernormal information regarding the whereabouts of the papers.
5. The same suppositions as the *fourth* with the exception that the *first* dream is the reproduction of some fact obtained in childhood, but forgotten, and later dreams the result of the interest stimulated by the first one.

It is possible to state another hypothesis, namely, that the story about the man found dead is wholly false and the dreams perfectly genuine, but I imagine that this can hardly be entertained seriously in the light of the specific and pertinent facts told by the two neighbors regarding what they heard from the mouth of the father himself. It is more likely that there is some meaning in those incidents, and hence it must be assumed in the case. This being the fact the key to any further interest in the matter must be the question regarding the genuineness of the dreams and the honesty of Michael McCaffrey himself. The case in his favor seems to be a strong one. The discrepancies in his story are easily accounted for by errors of memory when we take the consistent conduct which he has shown in probing the incidents. The contemporary accounts to both the newspapers and Professor Jewett show also the possibility that the statements of the older brother who was said to have witnessed the first digging are also an instance of obliviscence, unless we assume fraud at the outset on the part of Michael. If the original reports at the time of the event did not connect the two brothers with the digging there would be less reason to suspect an error of memory on the part of James McCaffrey, which is further confirmed by the recollection of the much younger son, though we cannot

attach conclusive weight to this. But it appears at present that these are the only discrepancies in the narrative along with that about the number of dreams, while all other features of the story hold together and make it doubtful whether we should lay stress upon these slight errors. Did we have to reckon with illusions of memory, which must be reckoned with as imperatively on the side of a natural explanation as on that of the supernormal, we could well feel justified in putting an end to any serious treatment of the phenomena. But the possibility of them in any case, taken in connection with the singular coherence and plausibility of the events in the whole case requires us to secure more cogent evidence before asserting fraud or deception of any kind with positive assurance. Consequently the problem becomes a very complicated one. But it would be a very singular outcome to find the evidence in favor of a suspicious history for the documents and of genuinely coincidental dreams, not necessarily supernormal or significant. But assuming the general truth of the rumor about the source of the documents, whether they were obtained by fair or foul means, we could suppose either that Michael had the first dream suggested by an unconscious recollection in sleep of something witnessed or overheard in childhood and forgotten, and that the other dreams were worked out by subconscious reasoning and stimulated interest in the case, or that he had a genuinely supernormal dream in the first case, whether we choose to regard it as telepathic or spiritistic in its origin, and that later dreams were the general repetition of the first with subliminal variations. These are complicated suppositions, but are well worth putting forward as working hypotheses in the attempt to measure the facts and reports.

I have said that some of the statements of the medium might explain by suggestion the occurrence of one of his dreams. I alluded to the last reported dream of getting the money in 1900 and seeing Professor Jewett and his father on the steamer Umbria. It is extremely doubtful whether any such interpretation should be put upon the connection between the medium's statements and Michael's dream, but the thought of its possibility, however extravagant the supposi-

tion, may be mentioned for the sake of the critical. I do not deny the possibility of this view, but there is not adequate evidence in the case for asserting it as the most likely theory of its origin. It ought to take a different shape if that were the case. Hence the whole case obtains any further interest it may possess from the question of the origin of the dreams or the report of them.

New York, September 18th, 1898.

The negative outcome of the inquiries at the Bank of England in 1888, and the persistence of the dreams, taken with the fact that the former letters from that institution were not signed by the officer to whom the correspondence was addressed, induced me to try a slightly different application for information of a slightly different kind that would either put an end to all suppositions regarding the possibility of funds in that institution with the lineage claimed for them in the dreams, or confirm the possibility of them in a form different from the exact statements in the visions. Hence I wrote to Mr. F. W. H. Myers, asking him to inquire at the Bank of England to know whether George III ever made any deposits in that institution, and if so what the amounts were. I knew that if such deposits had existed I could obtain a clue in that fact to the possible truth or falsehood of the incidents in McCaffrey's experiences. I also asked Mr. Myers not to hint that the information was desired in America, as I wanted no suspicion that I was investigating the case that had already been pronounced upon by the authorities of the Bank, though in a somewhat different form. The following is the reply which Mr. Myers received from the Bank and forwarded to me. Fortunately this time it is signed by the officer, who is a personal acquaintance of Mr. Myers. The following is the letter, and is marked private in the left hand upper corner.

Private.

Bank of England,
1st September, 1899.

Dear Myers:

I have caused a search to be made here in regard to your inquiry as to whether George III ever made deposits of money, and a very large number of dusty and time-worn ledgers have

been examined, with the result that we cannot find any trace of money having been so deposited.

You do not raise the question of stock inscribed in the bank books, so I have made no search in that direction; but I may say that an inquiry would be almost impossible unless one knew the title of the stock and the precise name or names in which the holding stood in the bank books.

Yours very faithfully,

KENNETH GRAHAME.

Many thanks for all your good wishes. Hope you're having a pleasant holiday. K. G.

F. W. H. Myers, Esq.

It is clear that if we are to take the dreams seriously we must look in the direction of Bank Stock for which the papers dug up by McCaffrey are mere receipts or vouchers, though it certainly strains their superficial meaning to put any such interpretation upon them, especially if the Bank officer's earlier report about the introduction of the blue lined paper in this century be accepted, with the implication that it was at least twenty-five, and possibly fifty years after the date of the alleged certificates. There remains to investigate any possible clues existing in the above letter's reference to Bank stock. But the result as it stands is so much negative testimony to the hypothesis which I have framed in outline, namely, that, assuming the suspicious origin of the papers and the innocence of Michael McCaffrey in the whole case, we may suppose that his first dream represents the resurgence into his dream life of an old and wholly forgotten incident overheard by him as a young child, and repeated with the inferences and experiences occurring after the discovery of the papers, so that we have a most interesting case of the dramatic play of personality between the subliminal and supraliminal of the dreamer. Of course this is all an *a priori* speculation on my part, but I would only contend that it has at least its possibilities until better evidence is forthcoming for a more serious hypothesis than anything we have yet ascertained.

New York, September 24th, 1898.

The following letters regarding this case were received soon after written but not copied until the present date.

They were written in response to inquiries made to ascertain more distinctly the possibilities of the foul play theory. I am to have a more complete answer to those inquiries as soon as it can be obtained. But the chief matter of present interest is the reply to one of the questions directed to ascertain whether the father of Michael McCaffrey had ever made the remark about money being gotten under these stumps before the dreams occurred and before the digging. I had also asked what had been said to Mr. Drake regarding the purpose of the visitors before Mrs. Drake came down stairs at least its possibilities until better evidence is forthcoming below. The questions which called forth this and the other letters will be included in the later report.

Fredonia, N. Y., Sept. 6, 1898.

My dear Hyslop:

I can reply partially now to your last list of questions, and write home for further information, retaining the questions meanwhile.

1. Presumably, and I think really, nothing was said to Mrs. Drake about the object of the visit before she came down stairs. In fact, I think she did not know that any one was there to see her. It was to avoid all suspicion of anything of the kind that Mr. Drake had Mr. Hardy speak to her to learn when she was coming down. Said Mr. Drake, "If I should call her, people would say that I had told her something." Upon looking at this question again it occurs to me that you may mean "What was said to Mr. Drake, etc." To this I can not answer positively, but it is my impression that something had been said to him about it.

2. Patrick McCaffrey did make those remarks about the "fortune under those pine stumps for you and me, etc.," before the papers were found. In this fact, supposedly, lay the significance of the remarks. He was likely, however, as I wrote before, to make somewhat strange remarks upon any subject.

3. Yes, if Mrs. McCaffrey would give the story. If the foul play theory, however, is in any of its phases true, and if she knows the facts which gave rise to it, whether she knows of the theory or not, she would probably at once notice the bearing of the questions and be reticent. It might be well, however, to make the attempt.

4. Peter McCaffrey is said to be living in Canada, and I am inclined to think, near the old locality. Probably it will not be difficult for me to get his address.

5. Very likely I can find from what place in Canada the McCaffreys came.

6 and 7. Cannot speak definitely upon these now. I have questioned about the attitude of the father, but never with any definite results, so far as I can remember. I can try again.

8. I never talked to the father much about the matter. He seemed to think that the money would come; this was two or three days after the papers had been found.

9. Perhaps Mrs. McCaffrey might be questioned about the hanging, etc., but I am not yet quite decided how to go about it. I would like to have some acquaintance do it in a casual way. Perhaps she would tell all she knows about it if I should ask her directly, and perhaps not.

10. She reported her attitude concerning the "dreams" as one of wonderment and ignorance. As she told me this summer, she simply did not know what to make of them.

11. I understand that no money was paid to Mrs. Drake at any of these sittings, or for them.

12. I cannot speak very definitely about her standing in the community. Some did not believe in her, naturally, and I believe were quite pronounced in their opinion. She did not reside at Malone. I have understood that in spiritualistic circles she was considered a *very* good medium. It was reported, I think by Mrs. Drake herself, that her father used to whip her cruelly for her mediumistic acts when she was a child; and Mrs. Hardy said that she had seen the scars herself.

13. I can not tell when the man was found hung on the McCaffrey place, though it must have been in the fifties, if not earlier; more *probably*, I should think, in the fifties.

At the first sitting Mrs. Drake used some language that I have not reported because it did not seem worth while,—something about "the brave" helping the boy get his money. Some expressions of this kind were used that I think would not recommend her to you, unless the psychology of the occasion were something more than has yet occurred to me.

I will endeavor to answer your last questions more definitely as soon as practicable.

Sincerely yours,

F. N. JEWETT.

P. S.—Michael was not so young at the time of the dreams as I had supposed; he is now in the neighborhood of forty years; was probably not far from 27 years old then. The matter of exact age has not seemed to me to be very important.

F. N. J.

Fredonia, N. Y., Sept. 7, 1899.

My Dear Hyslop:

Since writing the enclosed of last evening (above letter) your note of the 5th inst. has reached me, relative to the advisability of putting some of the questions into the hands of Mr. Gibson, of North Bangor.

Mr. Gibson is an old man, and hard of hearing, and somewhat infirm, not a typical newspaper correspondent, seemingly well meaning, and so far as I know, quite trustworthy. I am not much acquainted with him, in fact I do not remember ever having met him until this summer. He came down to see me about this case so that he might reply to a letter to him from the Palladium concerning it. This letter was caused by your inquiry of that paper.

Some of the questions might be sent to him, but I would hesitate at present before sending him all of them. This may be advisable ultimately, but two reasons occur to me for not doing it just now, if at all. First, it seems possible that the results might be reached better through my sister and mother, with assistance of persons thereabouts. Secondly, to send these questions to Mr. Gibson would be by so much to spread the foul play theory. I myself have been careful not to do this, even to the point of not increasing one informant's knowledge of the case by telling him facts gained from another.

In addition, the fact stated that Mr. Gibson cannot hear well is somewhat against him. So it would seem to me to be well to wait a little and see what we can get through other channels.

Information about the circumstances of the McCaffrey immigration into this country I would like to get from the place they came from.

Very truly yours,

F. N. JEWETT.

The following letter gives some farther and original information regarding the sittings with Mrs. Drake. It explains itself.

Fredonia, N. Y., Sept. 8, 1899.

My dear Hyslop:

The enclosed sheet will explain itself. It came to me from my mother to-day, in whose keeping it has been since the time it was written. It is my impression that it was written in the very hour of the sitting. If I learn differently I will inform you.

I hope to be able to send you further reply to your last questions in a week or two. Of course it looks as if we would be obliged to trust some of this case to other persons ultimately if its prosecution is continued. If you are at all differently im-

pressed from myself regarding the present employment of Mr. Gibson of North Bangor, please inform me.

Sincerely,
F. N. JEWETT.

The following is a copy of the notes taken at the sitting with Mrs. Drake. On the back of the paper which purports to be the original is the following note by Professor Jewett.

"Notes taken at the time by Mrs. Wallace Hardy of what was said by Mrs. Drake at the sitting with my mother and sister in the spring of 1888. As reported to me Mrs. Drake spoke rapidly, and these notes do not contain all that she said.

Fredonia, N. Y., Sept. 8, 1899.

Franklin N. Jewett,

"I go back a great way. A great loss—a man and a woman. I go down in the ground. I see sand. Some one is so far away trying to draw near. Something buried—I get a tragedy. Glass is a non-conductor and throws me off.

They are having some trouble, but it is all right. Belongs across the water. The British soldier will show the brave who found it and will take him to get the money. The whole directions will be written out to find it. It has been written once but was not very definite. Some acid will bring it out. The old brave was killed and they buried him. The boy will get his money. The boy is a medium."

New York, September 28th, 1899.

I can now report exactly the questions which I sent to Professor Jewett and to which allusion was made above with the answers given in the letter of September 6th. I first give the letter returning the questions and explaining the matter.

Fredonia, N. Y., September 21st, 1899."

"My dear Hyslop:

"Yours of the fifteenth inst. came promptly. Enclosed find your last set of questions, with answers more or less complete. You will remember that a week or two ago I wrote you in partial reply to them, by number. The questions have been meanwhile in my keeping.

I may be able to learn something more from home about the circumstances, or causes, that led the McCaffreys to come into this country. Mrs. McCaffrey, as reported by herself, was mar-

ried at Malone, N. Y., and was or had been living at the time in the town of Fort Covington, same county, Franklin.

"Mrs. McCaffrey's story of the man found hung seems as if it might be a more difficult thing to reach. If Michael's connection with the case is honest, perhaps he is the best person through whom to obtain her version of the matter. I believe I will at least begin to feel my way in this direction. It would be interesting to hear from some of the old residents of Lochiel about the incident.

Sincerely,

F. N. JEWETT."

The following are the questions answered in the letter of September 6th. I copy them with their answers in the usual form. These answers as will be remarked are shorter than the previous ones, but of the same import.

1. What was said to Mrs. Drake at the first sitting before Mrs. Drake came down stairs explaining the object of the visit.

Ans. "Something; do not know how much."

2. Did Patrick McCaffrey ever say before the papers were found that "a fortune would be found sometime among those pine stumps"?

Ans. "Yes."

3. Could any one be trusted to get Mrs. McCaffrey's story of the family's emigration into this country?

Ans. "Yes, probably, with care. Will write further."

4. Does any one know whether Peter McCaffrey is living or not, and where?

Ans. "P. O., Brodie, Slengary County, Ontario, Canada."

5. Can you find the place, town and county, from which the McCaffreys came in Canada?

Ans. "From Town (of) Lochiel, Slengary County, Ontario, Canada."

6. Can any one say what Michael's father said or did on the discovery of the papers?

Ans. "He said to take them to Mr. Jewett's, that he was at home then and could tell what to do with them. The Mr. J. referred to was myself. (This comes from Michael through my sister.) Michael asked his father what to do

with the papers, they were so old and worn; and the father replied as above."

7. Did the father join in the ridicule of the son for his dreams, or was he reticent about them?

Ans. "Have not learned that he joined in the ridicule."

8. Did you ever talk to the father about the case, and what are or were your impressions about him in the matter?

Ans. "As I remember, he seemed to share in the general wonderment, and expected that the money would be obtained on the papers."

9. Is there any way to interrogate Mrs. McCaffrey regarding the story of the man found hung on their place in Canada, and regarding the handkerchief incident?

Ans. "I have not determined upon any definite plan yet. I would not want her to see any connection between the questions and investigation of the dreams."

10. What do you know personally about her attitude regarding the dreams, and whether there were indications of simulation on her part in incidents of the dreams and discovery of the papers?

Ans. "No indication of simulation has come to my notice, or knowledge."

11. Did you have to pay Mrs. Drake any money for her work?

Ans. "No, I understand not."

12. What was her general standing in the community, socially, morally, and financially?

Ans. "Am not positive; but some evidently had no faith in her. Hard or disparaging things were said of her; but I cannot give details."

13. Can any one now say *when*, or about when, the man was found hung on the McCaffrey place in Canada?

Ans. "Probably before 1858."

"Compare my letter of a week or ten days ago."

I saw by the reply to the second question that I had not put it in the right manner, and I wrote the following for further information.

Columbia University, New York, Sept. 25th, 1899.

My dear Jewett:

I see by your return of my questions that I did not ask one of them rightly. I should have asked whether Patrick McCaffrey had said that about the fortune among the pine stumps before any dream had occurred. I said "before the papers were found." My object you will see is to find whether he said it from the stimulus of the dreams or foreknowledge of the presence of the papers. Hence I should have put my question differently. I put it therefore here, and repeat it. Did he say this about the fortune before the dream occurred?

Yours as ever,

J. H. HYSLOP.

Prof. Jewett replies on the same sheet as follows, giving date of reply at the end.

"Yes, I understand that he said it more than once, and years, one or more before the first dream. This was precisely one of the circumstances which caused Mr. Avery, for instance, to question the reality of the dreams. The other neighbor, Mr. Ashley, to whom Patrick made the remarks in question, believes, as I wrote you, that Michael has been sincere in the whole matter; and he would not consider himself shut up to the alternative which you have written above in accounting for the remarks. I returned your recent letter with replies this a. m.

Sincerely,

F. N. JEWETT.

9-26-'99."

The explanation to which the close of this letter alludes and which I had ventured upon was the same that I have embodied in this report above. I do not require to repeat it here. It is only fair to say, however, that the phrase about the fortune being found sometime among those pine stumps does not necessarily imply any previous knowledge of the paper afterward found under that particular stump. It is a mode of expression rather common with men who defend any reproachful insinuations about their land or property, when joked about it. But in spite of this lenient view or possibility, the alternative of complicity in the matter is so possible that it must receive the preference until reliable evidence can replace it by a better view. Hence I incline too

strongly to that hypothesis to emphasize any apologies for another theory.

New York, December 4th, 1899.

I wrote to Professor Jewett the last of October to get the names and addresses of the proper parties in Canada to run down the story of the man found hung on the McCaffrey place, and received the following reply with a scheme of the place where the events took place and names of the parties of whom to inquire. Both the representation of the farms and the names were furnished by Michael McCaffrey himself through his mother. I quote Professor Jewett's letter and then Michael's note.

Fredonia, N. Y., Nov. 3, 1899.

My dear Hyslop:

The enclosed letter to me and map will need no special explanation. An inferior map had been made out, and was also sent to me. That one I retain. This information comes in response to inquiries sent home recently in accordance with your request of the 23rd ult.

Sincerely,

F. N. JEWETT.

Michael's note is as follows with map appended:

Cook's Corners, N. Y., Nov. 2nd, 1899.

Mr. Jewett:

Ma says the Farm was about all cleared up when she left there. I had John draw another map Plainer than the one I drew to your House. But I send them Both to you. I will give you the names of 2 or 3 men that was living in my father's time with their P. O. adress.

Mr. Alexander Cameron; Mr. Duncan D. McMillan; Mr. Owen Heath; Mr. John McMillan; all Brodie, Ontario, Canada, Glengary County.

The Place is Lochiel Ontario, Glengary County & it is Divided off in what is called the 14th concession of Lochiel. It is about 25 miles, I should say, north east of Lancaster.

Well I will close for now & will Be glad to answer all Questions as far as I am able to yourself & Prof ———[Hyslop] I forget his name.

yours Respfully,
MICHAEL McCAFFREY.

The map is as follows:

| | | |
|----------------------|---|--|
| North and South Road | | |
| | 50 Acres John McCaffrey Barn House X X | 50 Acres James McCaffrey House X Old Homestead |
| | East and | West road |
| | 50 Acres Wood Lot owned by John McCaffrey | 50 Acres Land owned by John McMillan X Log House |

I wrote to all four persons named in Michael's letter and received a reply from two of them. I give the letters below.

1899

Township Lochiel

Brodie P. O. ont.

Prof. James H. Hyslop

yours of the 13th inst is to hand and would Say in reply to your inquire you better write to John McCaffrey or Miss mareyan Bryan who can give you more information than I can as I was quite young at the time. If my father was living likely he could tell all about him. would you kindly let me know what is the information required for and oblige

yours truly,
ALEX. D. CAMERON.

address all to Brodie, ont.

Mr. D. H. B. McMillan's reply is as follows:

Brodie, Nov. 16th, 1899.

Mr. James H. Hyslop.

Dear Sir:

in Answer to your letter I received yesterday I beg to say that I was acquainted with one Tom Higgy. he used to stay at John McCaffrey few days now and then about 56 years ago. about 55 years ago one spring sometime in the beginning of may he was 1 or 2 weeks at McCaffrey and he used to go to my bush in the morning, come home in the evening and at last he stopped coming home to McCaffrey. so in a week's time McCaffrey sent a word to his Brother, peter higgys, 10 miles away to the north. he sent a word to another place 8 miles west. word soon came Back from that place he was not there. so his Brother peter Higgy came over to see about him and the neighbors gathered and search was made & was made and soon found him hanging to a tree with a silk handkerchief within 2 acres of the clearance. I understand that they had crowner over him. it seems that he bought a farm about 8 miles south east from here. he made one payment on the place. him and his first neighbors did not pull very well. a some way his house took fire and he got lonesome and low in spirit after that. now I cannot give you the exact year but I put up my house in the year 47 & I put up by barn in 48 and I got married the year 49 and I am 50 years on my farm and I would say it happened 4 or 5 years before I got married. I was not living on the place at the time it happened on my farm. I was not present when they got him but my father was passing on horse back just at the time they got him. no more at present. I would like to know the reason [for] this search.

D. H. B. McMILLAN.

My inquiry asked only to know whether any man had hung himself or was found hung on the McCaffrey farm somewhere about 1858, before or after. I told nothing of my story or its meaning or even gave the slightest hint of my object. The answers speak for themselves. Further inquiries have not been answered as yet.

It appears then that a man was found hung much as reported by Michael's father and the incident of the handkerchief is confirmed, though there are no data for determining anything in regard to the suspicion of foul play. The facts seem to discredit both the suspicion of foul play in the man's death and the suspicion that his pockets had been rifled of their contents after his death, though it is still not impossible

to suppose this. Mr. McMillan's story if the true account of the events leading up to the discovery of the man rather favors suicide by a despondent man and throws doubt upon the supposition that he had any such prospects as are implied in the papers dug up by Michael, though again there is no direct evidence against this possibility. But it seems too tenuous to build a theory upon until more is known regarding the case.

New York, December 17th, 1899.

After the above letter from Mr. McMillan I wrote to him again to know if this Tom. Higgy had been a British or Canadian soldier, and whether there had been any rumors of foul play in connection with the hanging or finding of the body. The following is his reply:

Brodie, Dec. 6th, 1899.

Mr. J. H. Hyslop.

Dear Sir:

in Answer to your letter Dated 20 November was my reason for not Answering yours sooner I was away few days and now I am at home your first question if he that is tom higgy was a Soldier I say no. I dont suppose any army would take him for he was not all there for I was inquiring of some of the neighbors that was more acquainted with him than I was and they all say that they never hear word about it being a soldier and they say no contry would take him to be a soldier

the next question about the coroners inquest on the tom higgy body. Between the coroner and forman & the jury they all Agreed upon the case that he hanged himself his remains did not show any foul play as I said before about his house taking fire he was burning stumps near his house a spark went to the house and it burned down he was not in a hurry to put it up again the neighbors (?) coax (coks?) him to put it up the house again he did I dont now how long after that it took fire again and then he left the place for good and started to go to his Brother and he came to McCaffrys place he staid there for two weeks and was going to the bush every day after Breakfast and came back in the evening till at last he stop coming home to McCaffery.

Dear sir I am no scholar and I cant put a (ll) the writing as it should be but perhaps it will do after all I done my best

I was thinking that you must be some relation to him no more to say but I remains yours truly

D. H. B. McMILLAN.

New York, March 22nd, 1900.

In order to obtain more satisfactory evidence on the matter I contrived through a friend in Toronto to have myself put into communication with a barrister there who could investigate the question on the spot. He secured finally a Mr. Gordon, of Cornwall, who went out to the region in which Mr. Higgy had committed suicide and ascertained from persons still living all that could be obtained regarding the facts. I incorporate below the letter and questions with which I provided him the means of satisfying my curiosity in the case.

Columbia University, New York,
Dec. 4th, 1899.

My Dear Sir:—The following are the questions that I wish answered in regard to the suicide or hanging of Thomas Higgy near Brodie, between 1840 and 1850:

1. Who owned the place at the time of the hanging?
2. Who owns it now?
3. Was this Thomas Higgy a soldier in the British or Canadian army?
4. If he was a soldier where can I find an official record of the fact?
5. Was there any suspicion at the time of any foul play in the man's death?
6. What was the coroner's verdict and if possible the facts that served as the basis of it?
7. Who found the body in the search for it after ascertaining that the man was missing?
8. Did any suspicions rest on a McCaffrey in connection with the affair?
9. Did the ownership of the handkerchief with which he was hung figure in the case?

In answering these questions you should seek out Mr. John McCaffrey, Mr. D. H. B. McMillan, the latter especially, and Miss Mary Ann Bryan, all of Brodie, Clergarry County, Ontario. You will of course have to examine Mr. McCaffrey with the utmost skill and adroitness, and possibly Mr. Cameron will suspect you at first, as he asked me what

my object was in making my inquiry, and I told him it was merely in the study of a dream that had occurred in the state, asking him however, if he had ever heard of any rumors about foul play. No answer came to this. But you may probably find other persons in the locality who know something about the case. Mr. McMillan can certainly tell you who these may be. But I shall be most gratified to have the coroner's verdict.

Very truly,

J. H. HYSLOP.

Toronto, March 7th, 1900.

Prof. James H. Hyslop,
Columbia University,
New York.

My dear Professor:—I am just in receipt of a report on the Brodie case.

I am indeed very sorry that the matter has been so long delayed, but I was so busy this season that it was difficult for me to get away the necessary time to give it my personal attention. I think Mr. Gordon has gone into the matter pretty fully. He writes me from Cornwall as follows:—"I looked into the Brodie matter with the following results. I will answer the questions as numbered, and you can fill them in on the type-written sheet.

"No. 1—D. H. B. McMillan owned farm."

"No. 2—D. H. B. McMillan now owns it."

"No. 3—No."

"No. 4—

"No. 5—McMillan. Mary and Ann Ryan say no. A. D. J. McCoy, who is married to a niece of the victim, says Yes."

"No. 6—Will write you about this question."

"No. 7—One McCaffrey and James Heatt."

"No. 8—McMillan and Ryan say, No."

"No. 9—Couldn't tell."

Re coroner's verdict. I called today and spent the forenoon with the clerk of the peace, who is Mr. Dingwall. All papers before he assumed office were dumped in one pile all

mixed together, so that all papers, say from about 1770 or 1780 up to the time he assumed office—some 27 years ago—were all mixed up together. His own work he can lay his hands on at any time. So the only way to find out would be to go through all these papers, and he said it would take at least one month, and even then he said you would not be sure of getting it, as you would have to look up the statutes and find out to whom the care of such papers were entrusted at the time, and follow the matter up, as the law kept changing in such cases, and possibly at the time of confederation all such papers may have been required to be sent to Toronto. He don't know, but he said possibly if you asked the clerk of the peace there, he could tell you, as he may be familiar with such matters, or that you could get all the statutes there for 150 years back. You may have them yourself. He was willing to do anything he could to look the matter up. At any time I could yet any information that these people have to give, if needed.

I first called on McMillan, then I called on the Ryan women, two old maids. It is a sister of Mary and Ann Ryan that is married to this McCaffrey, living down there now, so there was no use going to McCaffrey for information after I saw the Ryans. McMillan told me he was hanged with ailk H. H. D., and Ryans said it was a big cotton one, for McCaffrey saw him buy the H. H. D. One of these Ryan women helped to sew the sheets Higgy was buried in. This Thomas Higgy used to have a piece of land down there. He built on it. McMillan says he got burned out twice, and after he got burned out the second time, he used to stay with McCaffrey a good deal, and between there and his brother's, a little distance away. He never was very sound in mind, but after the second fire, he got worse. He used to walk between these two places a good deal. So one day he went off from McCaffrey's and they supposed he had gone to his brother's and paid no attention to him, till one day McCaffrey called at Tom's brother's and he asked how Tom was. His brother said, I don't know, I have not seen him for some time. Isn't he here? (said McCaffrey). No, said the brother. They got up a search party and in about half an

hour they found him hanging to a limb of the tree. Not far from where McMillan's house now stands, lot 11 in the Fifth Concession of Lochiel. He was missing about nine days. McMillan was not living on the farm at the time, though he owned it. But he did not think there was any foul play, and could not tell anything about the coroner's verdict. He told me to see Mary and Ann Ryan. So I will give you their story. Mary and Ann Ryan, both talking now in good old Irish style, told me about the same as McMillan, with these exceptions.

They say Higgy was burned out three times. First time by a spark from a fallow. The second and third time he was set on fire. They say the third time he must have been robbed, as the parties who first arrived got there in time to see that everything was taken out of the house. In reference to the hanging, they say there were indications that he must have been figuring for some time, as the log he walked up on to catch the limb on which he was hanged, showed signs of a good deal of walking on, as the moss was knocked off the log a good deal and tramped on a good deal too.

The fact that everything was taken out of the house before the last fire, so much tramping on the log where he was hanged, McCaffrey saying he saw him buying the handkerchief and that they found him so easy, and McCaffrey being the first to find him might lead to the theory of foul play, as well as the fact that he used to stay mostly at McCaggrey's and he was away nine days at this time without looking after him.

To find out if he was a soldier, I took a drive to see another man who came from the same place as Higgy in Ireland. His name was Henry Cain, 92 years of age. He did not think he was a soldier at any time. In fact he was sure.

I again called on D. J. McCoy, who is married to a niece of Tom Higgy, his brother's child. He said foul play was suspected, but could give no particulars. He being a soldier, McCoy said he never was. But there was a Higgy left Vankleek Hill and enlisted in the American Army under General Grant and was shot and killed. About two years ago two men called at McCoy's and asked Mrs. McCoy what

Toronto, March 28th, 1900.

Prof. James H. Hyslop,
Columbia University,
New York.

Dear Sir:—I wrote to Mr. Gordon about your inquiry with regard to the word "Figuring," and he replies as follows:

Re my meaning of the word *figuring* in the Brodie matter. The Ryan women conveyed the impression that Higgy had walked up and down the log that led him to the position when he could reach the limb on which he hanged himself very frequently, just before he did commit the deed: as the log with the moss on it showed indications of being walked on a good deal: for pieces of bark had been knocked off the log, too. (The above is what I mean by figuring for some time). My idea is that possibly if there was foul play, the bark was knocked off by some one or more in their struggle to get Higgy up this log to the limb on which he was hanged, instead of Higgy walking up and down the log so much himself, as the Ryan women wished to convey. So my meaning for figuring for something was that he was meditating on it for some little time while in the bush, and just before committing the deed.

With regard to the other item: "McCaggerys" was printed for "McCaffreys."

Yours truly,

D. M. ROBERTSON.

New York, April 14th, 1900.

I incorporate above the reply to my questions by the person delegated for that purpose. On reading it over I saw that the word "figure" needed explanation and that there was either a mistake in the word "McCaggerys" for McCaffreys, or it referred to another family altogether. I therefore wrote to the man for explanation, and the letter in reply follows the original one.

In my letter asking for inquiry into the case I explained somewhat the facts before me, and my conjecture as to the possibility of foul play, and the investigator kept this sup-

position in mind, as his reply indicates. There are some circumstances that consist with the supposition of foul play, but I think that, when taken together, they do not render it in any way probable. It is non-proven, in spite of the convergence of several facts on the supposition. Yet we are bound to treat it as one of the possibilities in the case for the equal reason that it is not disproven. I think we can attach little weight to the marks on the bark of the tree. The handkerchief incident and the statements of Patrick McCaffrey are much stronger circumstances than anything ascertained in Canada. There is a discrepancy between the Canadian story of the handkerchief and that by Patrick McCaffrey, but the lapse of fifty-five years might well account for that. But on the whole I cannot see that the inquiry has thrown any special light on the foul play theory, except to show that we are as ignorant of it as before, and that it remains an unrefuted suspicion.

We are brought by this conclusion to a position in which it is impossible to go any farther with the case and entertain any hope of its solution. In so far as the boy is concerned who had the dreams, as already indicated, he may either have heard the matter of the papers talked over, or witnessed their burial when so young as not to recall the fact to his normal memory, or he may have both heard the facts and seen the papers buried, and forgotten them. Assuming, then, his honesty in the premises, there is the impossibility of removing the suspicion against the elder McCaffrey, as a condition of supposing that there is anything but the recrudescence of a latent memory in a dream, with some of the dramatic play of a secondary personality common in sleep. I concede the difficulties of affirming this from the standpoint of evidence in this particular case, but there is too much outside evidence in what we know of dream life and secondary personality to refuse that possibility its credence. Consequently the issue depends on an adequate knowledge of the facts at the time of the hanging and the relation of the elder McCaffrey to this Thomas Higgy. On this matter I feel that we have come up against a wall which we cannot penetrate, and that the inquiry cannot be extended any farther with any

hope of solving the problem. There are all sorts of possibilities consistent with either honesty or foul play, and until some positive choice can be made between them speculation regarding the case is useless. The dreams do not lose in psychological interest because of that fact, but we are cut off from supposing that we have anything of scientific worth beyond a striking instance of secondary personality assuming the spiritistic form.

Malone, New York, September 9th, 1900.

The enjoyment of my vacation in the northern part of New York gave me fortunately an opportunity to visit the locality of the dream and to interview personally some of the parties concerned regarding the facts. I called last night on Michael McCaffrey and his mother for this interview. He had been forewarned by one of the Jewett family of my coming and purpose and was prepared to receive me. The results of the interview may be stated very briefly as follows.

I was first taken to the old pine stump where the papers were said to have been found. It is still standing in fairly good condition, such of it as survived the fires intended to destroy it. On my return I was shown the two of the three flat stones between which the papers were found. The third stone, which was smaller than the two shown me, was said to have been placed between the other two and the paper on top of it. The arrangement described was well calculated in a rude way to keep the paper fairly dry, allowing the moisture to drain away under it. I questioned Michael on various matters concerning which the report already mentions details, but I record such statements as he made to me though they may involve repetitions of previous allegations.

I was told that the last dream occurred about three years ago and that he saw in it the dates of May 17th or 27th, 1900, on the ship *Umbria*, as indications of the time when he should get his money. He also saw Prof. Jewett and his father on the ship. Questioned regarding the newspapers that he had been accustomed to read before the time of the last dream he gave the *Malone Gazette*, which had been taken in the family for twelve or thirteen years, and the

Adirondack News, which had been taken for the last five years. It is possible that the name of this ship had been seen in one of these papers, though I have no positive evidence of the fact. As to the appearance of the soldier he stated that the soldier always appeared beside the bed, but not always with exactly the same manner and appearance, except that he wore a tall woolen or fur hat such as a drum major usually wears, and such as Michael remarked he had himself seen in musical bands observed on various occasions in his life. I learned also from him that he was able to read the writing on the papers at the time they were discovered.* The trouble taken by Prof. Jewett to decipher them seemed to indicate that they could not be read. But as they were not immediately turned over to him they might have faded, although Michael's statement, it must be confessed, was that of a person who might have forgotten the facts, as he is too ignorant to have his memory trusted on a matter of this sort.

The interview with Mrs. McCaffrey was not so satisfac-

* I interrogated Prof. Jewett regarding this matter and the following is his reply in a letter dated Sept. 29th, 1900.

"As to whether the writing on the paper between the stones was legible before I applied the chemicals my recollection and my knowledge are *perfectly clear*. It was not legible. No feature or fact in the whole case is freer from any shadow of doubt or misgiving than this. No person could read a word, or half a word, or quarter of a word of what had been written on that paper. Two or three scattered strokes, seemingly by a pen, and *faint*, were all that could be distinguished. I think you will find essentially these facts stated in my correspondence with the Bank of England, if you should be interested to look it up."

In another letter of October 4th following Prof. Jewett further adds regarding this matter:—"The strength of the case for the non-legibility of the writing on that paper was not all given in my recent letter to you about it. For some time, as I am quite sure I related to you a year ago last Christmas, the writing on that paper was (supposed to be) my own secret. I kept it so to guard against any spurious spiritualism concerning it, on the one hand, and on the other, to provide corroborating circumstances for any possible manifestations of the kind that were genuine. Michael's later dream upon this point was the most impressive fact in the whole succession to me."

The accounts published in the newspapers at the time sustain these allegations of Prof. Jewett, as no other sum is mentioned in them than the £4,000, which was the amount on the paper in the bottle. Michael seems to have had a dream on the night of Nov. 8th, 1889, in which the £10,000 were mentioned as well as the former sum (p. 20). It is possible, therefore, that Michael's statement above was made with reference to the second paper found in the bottle and not the one found between the stones. Something would depend on the time he held the first paper before giving it to Prof. Jewett and whether it had faded any or not in the meantime. But Michael did not remember distinctly how soon after discovery it was taken to Prof. Jewett.

tory, though some important things eked out in the course of it. I questioned her with as much tact as I could command and with reference to her husband's complicity in obtaining the papers. I began with questions that led up to this issue. I found that she had married Patrick McCaffrey, Michael's father, about two years after he came to this country from Canada, and that she had never lived with him in Canada. He was about twenty-five years old, according to her statement, when he came to this country. He was about 57 years old when he died, and as he died in 1888, he must have emigrated about 1831. This would make him about fourteen years of age when Tom Higgey committed suicide about 1845. It was thus apparently Michael's grandfather that found the body of the suicide, and not Patrick McCaffrey, Michael's father.

I questioned her regarding their feelings and convictions when told of the dream before the papers were found. But I received only the statement that they both thought there must be something in it. I could not obtain clear and definite evidence that they felt any surprise or incredulity. I would hardly expect the latter trait, judging from the evident illiteracy of the people, though it is possible that the term illiteracy is not the right one to describe the situation. The mixture of bashfulness and ignorance and possibly reservations due to poverty and other considerations would account for the nature of the answer. With further reference to some early knowledge by Michael of the existence of some mysterious papers I inquired of her whether Michael's father had ever heard any talk about buried papers in that locality and the answer was that she did not recall any such knowledge on the part of any one. She was apparently confident that Michael's father had never heard anything about such an incident, though she showed in both her manner and her statement that she did not wish to deny this possibility and that she was ready to admit the fact if there were any evidence of it. Plied in various ways to uncover this possibility I always came around to the same point, her ignorance of any such fact and belief that it was not true. I then explained to her very carefully how such a dream might occur

without being "supernatural," saying that if Michael as a little child had overheard any conversation on the facts the memory of it might recur as a dream without recognition that he had heard it. But this elicited no further or more definite information.

Then in order to get down to "hard pan" I put the straight question to Mrs. McCaffrey whether her husband had known a Mr. Higgey in Canada. The reply was a hesitating one and almost a flat denial. In a moment Michael spoke up and reminded his mother that his father used to speak of a man by that name who had committed suicide on his grandfather's farm. She then reluctantly recognized the fact, apparently conscious of more than she wished to tell, though this was natural enough when we remember that the family has been talked about in a very suspicious way by their neighbors and they know the facts upon which suspicions have been based. Unfortunately her hesitation and reluctance proves nothing under the circumstances, though I wish that I could assure myself that there was nothing important reserved from my knowledge. But I seized the opportunity to indicate all that I knew about the suicide, stating from whom I had obtained my information. I then explained another possible theory of the dream, namely, that this Tom Higgey might have owned the papers and buried them in this country himself and that he might have talked about them to Michael's grandfather in the presence of his own father, and the father to or in the presence of his son, so that the dream might have been instigated in this way. I knew that there was no evidence or probability whatever that Tom Higgey had ever seen the particular locality concerned, and it is especially interesting to know that the McCaffreys did not live for some years after removal to this country on the farm on which the papers were found. But the imaginary case was a good one to disarm suspicion as to what I was inquiring into, and to reinforce it I gave an example of cryptomnesia indicating just how the incident might occur. I was in a measure more successful in my object, as the two showed less reservation in their statements. The mother, however, knew nothing more than before about

the existence or stories regarding such papers. But she now very clearly indicated her knowledge of this Tom Higgey and his suicide, evidently supposing that I was not trying to revive information about the story of foul play regarding him. I ascertained in response to a question about the handkerchief that Higgey had often been observed to take a handkerchief out of his pocket, look at it and quickly return it to his pocket. I had in mind the handkerchief with which the man hung himself, but apparently Mrs. McCaffrey did not recognize this. As Higgey was apparently of unsound mind this incident may have no significance, though it is possible that it may still account for both the existence of the papers and their counterfeit character. At any rate it is consistent with, if it does not confirm, the suspicion that the papers may have been originally in the possession of this Higgey and have come into the hands of Michael's grandfather.

On the way home from the interview I was told by Miss Jewett of an incident in Michael's last dream that had been kept from me by Prof. Jewett on the urgency of his mother, as being too personal to tell me. It was that the old soldier told Michael in the dream that he would not get his money until he was in great need and that he would be turned out on the road poor and naked before he could get it. This Michael told the Jewetts at the time three years ago. Curiously enough quite recently in the spring, about the time indicated in the dream for the recovery of the money, the property of the family was sold at a sheriff's sale for debts and bought up by Michael's sister. I should have been told this fact of the statement in the dream before when the dream was reported to me. It has no specific significance, except to illustrate how difficult it is to get at all the facts in such cases and to suggest the probable source of the dream in the consciousness of poverty in which the McCaffreys have lived all their lives.

On the way to Malone today I questioned the man who brought me over in his buggy on his way to church. He lived with the Jewetts and his daughter married one of the Jewett sons. He was very sceptical regarding the whole

business. He was a man with some "horse sense" and intelligence regarding human nature generally, farming, etc., and interested me enough to inquire carefully into his own opinions of the affair and what people generally had thought about it. He was a little reserved at first, but I managed to draw him out by my questions and theory about it. He was very doubtful about the genuineness of the dream and believed that it had originated when Michael was awake, in other words a lie, and worked up for the purpose of getting a certain lady in the community for a wife. This was a new possibility to me, but I must say that both the facts as known and my observed knowledge of Michael would make me as sceptical of this theory as this man was of the dream. Besides his opinion would have been worth much more on this matter had it not been for certain manifest weaknesses in his stories about the case. For instance, he told me that the British officer figuring in the alleged dream had actually lived in the house with the McCaffreys and that he had suddenly disappeared, one of the McCaffreys suddenly returning to Canada soon afterward, and that Michael's father soon afterward died before the dream occurred. This whole narrative as above given with the dates and Prof. Jewett's investigations at the time one year before the death of Michael's father shows how much reliance is to be placed on such a story about a suspected case of foul play. It is simply a bad version of the story about the suicide and is connected with the suspicions and rumors circulating about the neighborhood at the time of the dream. Besides as discrediting his memory and judgment I found that several of his stories about the existence of certain lakes in the region where I was stopping were wholly false. Some of his statements about the matrimonial interests of the case were no better than idle gossip, though there may have been some basis for them. But their credentials are too weak for serious consideration, especially when we take into account the details of the incidents in connection with the dream. This, however, does not hinder us from supposing the possibility that such a trick would satisfactorily explain the phenomena, though the apparently honest effort on Michael's part to find an ex-

planation of the case hardly consists with such a theory, nor would one suppose him intellectually capable of so complicated a scheme. It is both too well and too badly done for that. I do question the possibility of much that would make it unnecessary to assume a mysterious dream origin for the case, but the evidence on the whole seems to me to favor such an origin rather than a conscious attempt at fraud of any kind.

New York, Feb. 5th, 1901.

I sent a few days ago for Mr. McCaffrey to come to this city where I could perform some experiments with him by hypnosis and he arrived last night. This morning soon after breakfast I first tried normal automatic writing in the waking state, but obtained no results, and not even any traceable tendency of it.

I then undertook to hypnotise him and found it very easy. Although it was the first attempt with him he went into the hypnotic state in about three minutes, showing in perhaps one minute that he could not open his eyes. In another minute he could not lower his arm when told that he could not. The first thing that I did was to ask him if he could write his name, and he did this in a scrawly fashion, but in style quite the same as in the normal state which I tested after he came out of the hypnosis. While in the hypnotic state I asked him if he remembered his dream and on receiving the answer yes, I asked him how long ago it was and the reply was in 1887. I then suggested that he see the old British soldier and asked him if he did so. He replied in the affirmative, and then I asked him to describe him. The answer was that he was a short thick set man. "I see him now, just as in the dream." The following colloquy then took place, which I shall put in the dialogue form.

Q. Does he want to say anything? A. Seems to.

Q. Ask him to give his name. A. Can you give your name please. [Pause.] Seems to be writing something.

Q. Can you tell what he is writing? A. Yes, looks like J. H. Enright.

Q. Can he say anything about those papers? A. He says the records are in an abbey.

Q. What abbey? A. Thornton.

Q. Sure its Thornton? A. That's what he says.

Q. Can he say how he got them? A. He says he put this money in the Bank and they gave them to him.

Q. Are any persons with him now? A. No, he is entirely alone now.

Q. Where did he live? A. Londonderry. Says I got good men to work.

Q. What did they work at? A. Professor Jewett is President of a Normal Institute. The other gentleman, he said, lives in Manhattan.

Q. When did he live in Londonderry? A. In 1774.

Q. What kind of work did he do there? A. Potter.

Q. Who was the chief ruler of the country? A. George, the Third, he claims.

Q. How did it come to you to do as you did about those papers? A. I was travelling through that country.

Q. What country? A. This country, America, overtaken by the Indians.

Q. I thought he was a soldier. A. He says he is, but was fighting in the war of the Rebellion. Had these papers with him. [Pause.] Says, perhaps I am talking too fast. (I said, no, all right.)

Q. What Rebellion? A. Says Rebellion in American Revolution.

Q. Who was the general over him? A. General Howe. Looks. [Pause.] J. H. Howe.

Q. How many men in the army? A. One hundred and eighty thousand, he says.

Q. How many on our side? A. One hundred thousand.

Q. Who was the general on our side? A. Washington.

Q. Can he tell who his captain was? A. Charles Kremunski.

Q. Did he bury those papers? A. Yes, he did. Seem to be changed in color. That tree was the giant of the forest there. Thought it would be a great place to put them as he could easily find them.

Q. How long before he was shot did he put them there? A. About a month. [Answer was very prompt.]

Q. Describe how he came to be shot. A. Was fighting and these Indians took after him and shot him through the chest. The remains were buried about three miles north-west.

Q. Can he tell what I am doing now. [I here put my hand over Mr. McCaffrey's head and waved my pencil back and forth, his eyes being tightly closed.] A. Says I am in Brooklyn. No, across the bridge at a large house. A man at the house is a big man in business and that he is a fine gentleman. Greatly interested in these papers.

Q. Give his name. A. J. W. Hyslop.

Q. Was he fighting Indians at the time? A. Yes, Indians and Americans.

Q. What was the captain's name given a minute ago? A. Says name was Kremunski.

Q. Was any one with him when he buried the papers? A. Yes, says his captain was with him. Says they hunted for a good dry place for four days for some object that they could easily find. Carried those stones for about three miles. Dug the place with their sabres. Swords, he says now.

Q. Why did he not put both papers in the bottle? A. After he buried one he thought he would keep the other one, that he might escape with one. He was hotly pursued and put this other one in the bottle. He says it was most valuable. He says smeared the bottle with to keep it from drawing moisture.

Q. What did he smear it with? A. Acetylene. [Stammered over this.] Can't say it plain. Says he'll write it out. [Pause.] Says he made a mistake. [Here I placed the pad so as to let Mr. McCaffrey write out the answer and he made the attempt, but it was illegible. I asked that it be tried again, and the word "myrrh" was written in a scrawly manner, but plain enough to make the word quite legible.]

Q. Which paper did he put in the bottle? A. He says ten thousand pounds.

Q. What was his mother's maiden name? A. He's writing. I'll ask him in a minute. [Pause.] Says it was Macdonald.

Q. Where did she live? A. In Dublin.

Q. How old was he when he went into the army.
A. Twenty-seven.

Q. How old was he when he was killed? A. Thirty-one.

Q. Does he remember the name of the cashier who signed the certificates? A. Says he'll try and think of it. [Pause.] Says he thinks it was Peabody.

Q. Were they the original certificates or not? A. He says they were duplicates.

Q. Where were they, the originals? A. [Pause.] Says he got two sets.

Q. Where were the first set? A. He's just standing.

As I noticed that the answers were becoming a little more delayed and as I was satisfied with the experiment thus far I awakened the subject from hypnosis by the usual passes. As he awakened he seemed much surprised. I asked him if he felt as if he had been sleeping and the half dazed reply was: "I know the man. I know this professor." I then asked if he remembered any dream, and the reply was: "Yes, I could see that soldier. He looked natural as could be." I further asked him if he could remember anything else, and he said he could not.

Immediately after copying the results of the experiment I questioned Mr. McCaffrey to see whether I could obtain any connection between the names and certain specific details given in the hypnotic state and not occurring in the previous record. The result is the following:

Q. From what part of Ireland did your family come from? A. Mother said grandfather came from Westmeath, Meath County.

Q. Do you know any man by the name of Enright? A. There is such a family in the town of Moira (N. Y.). The folks said he is a trustee in our church.

Q. What are his initials? A. J. H. I do not know him personally.

Q. Describe Mr. Enright. A. Fair sized man, about five and a half feet in height, dark complexioned, black moustache, thin faced, about thirty-five or forty years of age, not thick set, and would weigh about one hundred and forty.

Q. Do you remember ever hearing any one say what he

thought was in the bottle besides the paper? A. I heard Mrs. Jewett say something about it. She took it to a druggist in Malone, I think, and he thought it might be myrrh. I think I heard Mrs. Jewett tell this twice.

Q. Did you ever hear of such a place as Thornton Abbey?
A. No, never did.

Q. Do you know anybody by the name of Thornton? A. There was a man who lived two miles from us. He was a rough man. Lives in Reynoldstown now.

Q. What do you know about Londonderry? A. Don't know anything about it,

Q. Do you know where it is? A. No, don't know where it is. Heard about it and have seen the name in the papers, but don't know whether it is in England or Ireland.

Q. What do you know about potters and the work of making pottery? A. It is something I don't know anything about at all. They don't make pottery where I live. The tile used in that region, I think, are brought in from elsewhere. I have seen them come in on the train.

Q. Did you ever read a book on the American Revolution. A. When young at school I remember something about the Ticonderoga business. Allen. Ethan Allen.

Q. Do you remember the name of any British generals about there? A. Seems to me I did read about General Howe holding a fort against an army.

Q. Do you know any one by the name of Kremunski?
A. No, I never heard of that name.

Q. Do you know any one by the name of Peabody? A. No, I don't, but have seen that name, I think, in the newspapers. A professor. He was some big man.

Q. When did you see this. A. I think I have seen it within a year. Peabody Institute. If I remember rightly, I think his picture was with it.

Q. Do you know where Peabody Institute is? A. No, I do not.

I hypnotized Mr. McCaffrey a second time in the evening to test a different matter from the morning experiment. I wanted to see if I could discover any traces of incidents in his memory that could not be elicited from his normal mem-

ory. The result shows an entire failure, or at least a failure to secure anything that would solve the problem and confirm the theory that I have started with in the attempt to explain the source of the dream. What further experiment may show remains to be seen. But the results of this second hypnosis are as follows.

Mr. McCaffrey went more easily into hypnosis than in the morning and was apparently in a sound trance in a minute. I started the colloquy by first sending him to his own home, that is, suggesting that he was there, and asking him if he saw his mother there. I received an affirmative reply. The colloquy followed.

Q. Do you remember your grandfather? A. Yes.

Q. Did he live in this country? A. Yes.

Q. Where did he live? A. In the town of Ft. Covington.

Q. Where is that? A. Joins Bangor.

Q. When did he die? A. I think in November, 1881.

Q. Do you remember talking with him? A. Yes.

Q. Was he ever in the war? A. No, sir.

Q. What did you talk about with him? A. I used to work for him a lot.

Q. Did he come from Canada? A. Yes.

Q. Did he come before your father? A. Yes, sir.

Q. Did he ever live where you live? A. No, sir.

Q. When did he come to this country? A. About 1855.

Q. Did he go back to Canada at any time? A. I think he did, but not to stay.

Q. Did your father come to this country after your grandfather? A. Yes, sir.

Q. Did you ever hear your father talk about the papers before you found them? A. No sir, never.

Q. What did he think about them when found? A. He thought it very queer and that they must be good and to take them to Mr. Jewett.

Q. Did you ever read any where of people burying money? A. Think I heard grandpa or some one else tell about these Danes in Ireland burying money.

Q. Did you often think that you would like to find some in that way? A. Well, yes sir.

Q. Was that when you were a small boy? A. Yes, sir.

Q. How small? A. Oh, I heard them tell about it from the time I was able to know anything.

Q. They talked about it then? A. Yes, sir; he did, grandfather.

Q. How did he come to talk about it? A. I don't know. He was always talking about [Pause] always telling stories about one thing or another.

Q. Did he ever tell you that he had seen money buried? A. No sir, he never did.

Q. Go back to your early childhood and see if you can remember any one telling you about burying those papers at that stump. A. [Pause] No, I can't.

Q. You do not recall any one? A. No sir.

Q. What did people say about it? A. Some said it was a fraud.

Q. What kind of a fraud? A. They claimed that they were good for nothing.

Q. Did you ever hear anything said about your family in connection with the affair? A. No sir.

Q. Did any British soldier ever live in the house with your family? A. No sir, never. [Pause.] I don't know whether they— [Pause.] Pa's father was there two or three times. Don't think he was ever a soldier. I think they had to go through practice called mustering.

Q. Go back to the age of five or six years and tell me what you did then. A. Remember going to school.

Q. Do you remember standing by this stump? A. Yes, I remember being there.

Q. Was any one with you? A. Yes, my two brothers. I remember when I was a little boy that I worked around there lots, but I don't remember standing there. When the tree fell some one cut off a log about six or eight feet long, then two or three saw-logs.

Q. You don't remember seeing anything done by them when you were little? A. No sir.

Q. See if you remember seeing them bury those papers there. A. No sir.

Q. How did you come to dream about the papers? A. It was in winter. We were drawing potatoes to Bangor.

Q. Do you remember what made you dream about it at night? A. No sir, unless it was getting up wood.

Q. Tell me all you know about how those papers got there. A. I can't tell anything except what the soldier told me.

Q. Do you remember anything about Tom. Higgey? A. I remember hearing Pa tell about him. He said he (Higgey) used to come to his father's place. Don't know whether he was a near neighbor or not. He (Higgey) had a handkerchief which he carried in his pocket, or somewhere, and would take it out of his pocket, look at it and put it back quick.

Q. What do you suppose was in it? A. Pa never said. I think he said he ate breakfast there that morning, walked off, went to the woods, got up on a log, tied a handkerchief around a limb and stepped off.

Q. Who found him there? A. I heard Pa say the neighbors got up a gang and went out and found him. I think it was seven or eight days. I know well where the house is where he went from.

Q. Who found him, your grandfather or father? A. I don't know. I think father said the neighbors turned out and a party hunted for him. A man by the name of McMillan owns the farm now [Correct.]

Q. What was in Higgey's pockets? A. I never heard Pa say what. Seems to me I do remember he had a paper or plug of tobacco.

Q. What kind of paper? A. Not certain. Something about tobacco.

Q. Were there any papers in his pocket? A. Never heard of any, but probably something about tobacco. [Pause.] I wonder who that woman is?

Q. Where? A. Right there. Tall good looking woman, blue dress.

Q. Give her name. A. Says she is glad I am here. Says she won't tell her name just now.

Q. Did you ever see her before? A. No, sir. She is a stranger to me. Says she's glad Mr. Hyslop is working for me.

Q. Does she look very bright? A. Yes sir. Dark hair, forty or forty-five years old.

Q. Ask her why she does not tell her name. A. She says tomorrow.

Q. Let us go back to Mr. Higgey. Was he poor? A. Yes sir.

Q. Was he ever a soldier? A. Not that I ever heard. [Pause.] That's a nice looking woman.

Q. Still there is she? A. Yes sir.

Q. Tell her to say what she wants. A. Says she is coming to help us.

Q. Tell her to tell how the papers got by that stump. A. She says he did put money in the Bank, buried the papers, was killed and buried three miles northwest. Says she won't tell any more now.

Q. Ask her why. A. She's writing something now. Says she is a great friend.

Q. Find out what she is writing. A. Says the queen is going to come some day and disclose it. Nice writing. The card is right there.

Q. Where? A. [Finger pointed out directly toward the wall.] Says queen will give the writing to the Bank, that they will pay it at last. She wants to shake hands.

Mr. McCaffrey here put out his hand and went through the act of shaking hands when he suddenly jumped and drew his hand back with the expression "Golly," and waked up, apparently at least, and said: "Did you put any ice in my hand." I said, no. He replied: "I felt as if ice were put into my hand." I asked him if he saw any one, and the answer was that he saw some nice looking woman, but that this was all he could remember.

After Mr. McCaffrey had completely recovered normal consciousness I interrogated him on some points to see if his normal memory repeated any of the facts indicated under hypnosis. The following is the colloquy.

Q. Did your grandfather live in this country? A. Yes, mother's father.

Q. Where did he live? A. At Ft. Covington.

Q. Did your grandfather on your father's side live in this country? A. No sir. He came over two or three times. But he lived in Canada.

Q. When did your grandfather on your mother's side come over? A. I was born in 1860. Must have been five or six years before this.

Q. Have you heard him when you were young tell anything about burying money? A. Grandpa used to mention a class of people in Ireland who did it.

[It is interesting to note that he does not give the name of the people who buried money, as he did in hypnosis.]

In the following experiment I resolved to try for traces of supernormal phenomena of the clairvoyant or telepathic form. I hypnotized him easily and suggested that he go into a very deep sleep. When I thought him sufficiently hypnotized I tried several experiments at seeing what I held above his head, but he could not, and said he could not, see the objects. I then tried spontaneous automatic writing. I placed a pencil in his hand and told him to write whatever came into his mind. He wrote in a very scrawly manner what appeared to be a name, Miss M. A. C——. Rest undecipherable. I asked that it be written again and plainly. He then wrote more clearly the name: "Miss M. A. Connell" (pseudonym). The following colloquy took place.

Q. Do you see her? A. She is washing her separator.

Q. How did you come to think of her? A. Don't know. I see her so much.

Q. Did she ever have anything to do with the papers? A. No, sir. She was greatly interested in them.

Q. Why was she interested in them? A. I don't know.

Q. Was she interested in you? A. We was always great friends.

I then turned the subject over to the papers and matters connected with their discovery, in order to see if I could unravel any secrets. The following is the colloquy on that point.

Q. Where did the stones come from between which the papers were placed? A. About three miles east, they found them.

Q. Who found them? A. The soldier.

Q. The soldier, who else? A. Another man that was with him.

Q. Who was with him? A. An Indian guide.

Q. What became of that Indian? A. He was killed.

Q. Who killed him? A. The whites.

Q. Who buried the soldier? A. The Indians buried him.

Q. Do you see that soldier now? A. Yes. But he is dressed differently from yesterday.

Q. How was he dressed yesterday? A. Dressed in a suit, I should think, of private. Today he is in uniform and a large black cap. There is Queen Victoria with him, they are hand in hand. She is talking to him.

Q. What does she say? A. They've gone clear back down there. They're to home now. He and she are standing right at the stump. I am standing between them. She says she'll see that it's got. She says if any of her help is needed to call on her.

Q. Ask her to give that soldier's name. A. She says his name was Enright. She says he was a good man.

Q. Ask him if the certificates were forged or not. A. She says they weren't.

Q. Ask him if he didn't find them in somebody's pocket? A. No, sir. He says he never did.

Q. Ask him if he knew Tom. Higgey? A. He says not. [Pause.] He and she are riding together—a span of nice grey horses.

Q. Ask him if he was an officer in the army. A. Yes, so he says.

Q. What position did he hold? A. First Lieutenant, he says.

Q. Well, let us come back to your grandfather. A. Yes, sir, he's coming. He says Tom. Higgey used to come to his house. He says he (Higgey) helped him to clear up his (McCaffrey's) farm.

Q. Ask him if he found Higgey hanging on a limb. A. Yes, sir, he says he did.

Q. Ask him if he found anything in Higgey's pockets. A. Yes, sir. He says they found a plug of tobacco. He is laughing. He says the boys passed the tobacco around and they took a chew of it.

Q. Does he remember Higgey taking out his handkerchief, looking at it and putting it back into his pocket quickly? A. Yes, sir.

Q. What was in it? A. He says there wasn't anything.

Q. Ask your grandfather if he buried the papers himself. A. He says he'll be back in a minute.

Q. See if you can get your father then, Ask him to come. A. Can't see him at all. [Pause.] Grandfather is there now.

Q. Ask him if he buried those papers there. A. He says he didn't [Pause.] He says Higgey was a poor, poor man. He says he'll try and get Higgey here in a day or two.

Q. Tell him to bring your father here. A. Well, there, there, now.

Q. Do you see him? A. Yes.

Q. How does he look? A. Looks as natural as can be. His face is all better. Don't that beat all. How quick that healed up. I am glad that's healed up. [Mr. McCaffrey's father died of a cancer in the face.]

Q. Ask him what he knows about those papers. A. He says he don't know anything. Says he knows they were there. If they were any good he would have had them dug up long ago. He would not have cut cordwood as he did.

Q. He knew then they were there before digging for them. A. No, sir, he says not. Says that the tree was cut down before he came on the farm. He says he thinks it was McCloud who cut it. It was wild land surrounded with timber.

Q. Ask him if he ever had those papers himself. A. No, he says he did not.

Q. Let him go away a little while. A. Yes, sir.

Q. Go back when you were a little boy. A. Yes, sir.

Q. How tall are you? A. About three feet. I lived in the other house. Living with grandpa and grandma.

Q. Do you remember that at that age you saw these papers? A. No, sir. I can't.

Q. Do you remember any one talking about it? A. Heard grandpa and grandma talk about people burying money in Ireland.

Q. Do you think you put the papers there yourself when a young man? A. No, sir.

Q. Sure of that? A. Yes, sir.

Q. Why did you want the money? A. [Pause.] I don't care anything about it.

Q. You did at one time, did you not? A. I like money.

Q. Did you want to get married at that time? A. No, sir.

Q. Did anybody want to marry you? A. I don't know. I was married once.

Q. To whom? A. A girl in Canada.

Q. What name? A. Bessie Souvie. He was asked to spell the name, which he did.

Q. Is she living now? A. No, sir.

Q. When did she die? A. In August, 1895.

Q. How long did she live with you? A. About two and a half years.

Q. This was after the papers were found? A. Yes, sir.

At this point I resolved to try automatic writing and I placed a pad in Mr. McCaffrey's hand with a pencil and asked him to tell me all about the papers he dug up. He wrote at once in an almost illegible style: "They came from London in England & I * * [illegible]. By the (?) * * ." [scrawl.] I then asked who was writing this, and a name was written out in letters too illegible to read, and I asked that it be done again and more slowly and clearly. The hand then wrote "Patrick McCaffrey," [this is the name of my subject's father, who died in 1888,] and "M. A. Cnell" "Noth Bagor," [evidently intended for "M. A. Connell, North Bangor." This last name is the same as the one with which the experiment began.]

At this point I determined to awaken the subject. I told

him to awaken and he at once sat up in great surprise and looked at me in a startled manner. I at once asked him what he saw and he turned in the direction of the place in which he appeared in hypnosis to see his objects, and said that he saw the soldier. I suggested seeing him still, and he, with eyes open said he still saw him. I asked him to describe the soldier, and he said he had on a red coat and black hat. To test the illusion still further I told him to strike the chair with his hand and he did so, and on my asking him if there was any difficulty in doing this, he remarked that there was some trouble in the upper part of the arm. I repeated the command to awaken and he came at once into normal consciousness, and could neither see the soldier longer nor remember anything that had happened.

After Mr. McCaffrey had recovered normal consciousness, say some ten or fifteen minutes after awakening him, I interrogated him for the same reasons as in other like cases. The following is the result.

Q. Did you ever live in any other house than you do now? A. Yes, sir.

Q. How old were you when you did so? A. I lived in another house when grandfather lived in Ft. Covington. I was born there and lived with grandpa until I was 5, 6 or 7 years old.

Q. Who cut that tree? A. Pa said it was cut when we came there. I think a man by the name of McCloud cut it.

Q. Did you ever know any one by the name of Bessie Souvie? A. Yes, I married her.

Q. When? A. I think it was June 29th, 1894.

Q. Is she living? A. No, sir, she died August 3 in 1896, I think.

The intimate connection of these normally known facts, as in the other cases exhibits its own significance.

The next experiment was undertaken for the purpose of testing the opinion of the gentleman who told me last summer that the whole story of the papers had been fabricated in order to secure a certain lady in marriage. The name of this lady, Miss M. A. Connell (pseudonym), having been spontaneously and automatically written during the previous

experiment, suggested to me the possibility that the story which I had distrusted last summer might have some basis for its existence.

The subject was hypnotized almost instantly and was asked where he was within half a minute after he sat down. He replied that he was at Mr. Jewett's. I asked then whom he saw and the reply was Mr. Howe (Mr. Howe is the father-in-law of one of the Jewett sons, and is living at the Jewett home). I asked what he was doing and the answer was: "Lighting a lantern." Mrs. Jewett was then mentioned and I asked what she was doing and the reply was: "Sitting at the table reading." The subject then remarked: "The girl is there," and the following colloquy began.

Q. Who is the girl there? (I had in mind the subject's own sister, who was the servant when I visited the Jewetts last summer.) A. Mary Connell.

Q. Is she the sister of? A. Yes, sir.

Q. Did Mary Connell know anything about the papers when they were found? A. Yes, sir.

Q. Did you like her pretty well at that time? A. Yes, sir.

Q. You wanted to marry her, didn't you? [Here the subject hesitated, slightly squirmed and laughed a moment, but said], A. Oh, yes, I'd like to.

Q. Did any one else know that besides yourself? A. No, sir.

Q. Did you ever wait on her. A. No, sir.

Q. Did any one tell about the neighborhood that you wanted to marry Miss Connell? A. No, sir. [Pause.] I am clear back where we used to live. Grandpa and grandma.

[As the first part of the experiment purported on its face to represent clairvoyance I resolved to test the matter at this point and sitting in front of the subject whose eyes were closed I asked him if he could see any of my family up stairs. Slowly the reply came, "Yes, I see Mrs. Brain and George." He could not see any one else, though they were altogether in the same room. I then asked him if he could see what I was holding up before him,

and the reply was that it looks like a book. I had a writing pad in my right hand and a pencil in my left, the latter being the article that I was holding up for his clairvoyance. I then held the pencil over near his hand and asked him if he could see what I was holding there. The reply came that he could not. On other occasions I observed that anything that he did not know or had not seen in any particular place, he could not see, but he could see familiar persons and things in places with which they had been connected in his experience. The colloquy then proceeded by his spontaneously remarking that he saw the queen of England there again.]

Queen Victoria and that man are there again. They are riding in a carriage drawn by four horses. They are driving down to that place where the papers were found.

Q. Ask the man if he is sure that he told the truth about those papers. A. Yes sir, he says he has.

Q. Ask him if he doesn't think some one stole those papers, buried them by that stump and talked about it where you heard him. A. The queen says he is a good man. He says no one stole them. She says she is coming some day to give her evidence.

Q. Has your grandfather gotten Higgey yet? A. He is there.

Q. Your grandfather? A. Yes sir. There's a man coming, two of them.

Q. Give the names of both. A. John McCaffrey.

Q. Who is John McCaffrey? A. My grandfather.

Q. Who is the other man? A. This man says he is Higgey. He's a queer looking man.

Q. Describe him. A. About five and a half feet, fleshy man, plain face, age about 50 years.

Q. Ask him if he knows anything about those papers. A. No sir, he claims not. Says he used to come to grandfather's house and work for him. He was alone in the world, had trouble and trials, got sick of life and done this. Says he knew Pat McCaffrey and was a warm friend of his.

Q. Ask him what was in that handkerchief. A. He says that when he bought it it was his intention to hang himself with that handkerchief.

Q. Did he hang himself with that handkerchief? A. Yes sir, he says he did

Q. Didn't he hang himself with Pat McCaffrey's handkerchief? A. No, he says not. He says he bought it himself. He says the tree is standing there yet.

Q. Why did your father talk about the suicide of Higgey? A. I heard him often tell that he went through the woods at that spot and that when he did it made his hair stand.

Q. Did people say anything about your father's having done anything to Higgey? A. No sir, not that I know of.

I here told the subject to wake up, and he suddenly opened his eyes and looked at me in a dazed manner. I seized the chance to ask him if he did not see the soldier over by the mantle place and he replied that he did. I told him to describe him and the answer was: "He's in officer's uniform, round black hat somewhat like [that worn by a] band [leader]."

Q. Do you see any arms? A. Only a sword.

Q. Don't you see any pistols? A. No. "[looking carefully]." I then told him to awaken and he did so, but could remember nothing of what had been done and said.

In the next experiment, morning of Feb. 7th, I resolved to test the question of clairvoyance more fully. Immediately after hypnotizing the subject I took my watch in my hand and held it about one foot from his head and at the side, his eyes being closed, and asked him what I was holding in my hand. After a pause, which always occurs in this experiment, I noticed, he said: "A watch." I asked how he knew, and the reply was: "Looks like it." I then asked if he could hear it tick, and he said: "No, sir." I then took a small bottle from my desk, and holding it enclosed in my hand, asked if he could tell what this was, and he said: "It looks like a book." I opened my hand and repeated my question, and he said he saw my hand, and in a moment said that it looks like a rainbow. I changed the position of the bottle in the hand and held it directly before the subject's face about a foot away, his eyes being tightly closed and he thought it a pencil. I then told him to open his eyes. When he had done so I held the bottle in front of him and asked what it was, and the reply

was: "A bottle." I asked if he was sure, and he looked at it more carefully and said he was sure. I asked if it was not a knife, and he replied that it was not, that it was a bottle. I said rather firmly that it was a knife, and he looked at it scrutinizingly and said that he could not see the knife. I then told him to close his eyes again, which was immediately done, and with an apparently sudden change into another state, although he was in a hypnotic state all the while.

I then suggested that he would not know his name, and a moment asked him what his name was. He hesitated and I said, "Can you do it?" He replied: "No sir." I then tried another clairvoyant experiment by placing an envelope in his arm, telling him that I had placed something there, and asked him to tell what it was. His reply was that it was a pencil. Pinching him, I asked if he felt that and he said: "A little bit, kind of pinching," while he smiled.

Just previous to this little colloquy, which was carried on in order to get my suggestion to work, I had told him that his name was Sam Patch, and that he must remember this. After the momentary diversion to let this work the colloquy proceeded as follows:

Q. What did you say your name was? A. Sam Patch.

Q. Did you ever hear of Michael McCaffrey? A. Yes sir, he's a son of Pat McCaffrey.

Q. Where did he live? A. At Bangor.

Q. When did you get acquainted? A. When he was a little boy.

Q. Was there anything remarkable in the life of Michael McCaffrey? A. He found some papers once.

Q. Ask him if he is not fooling about the papers. A. No sir, he says not.

Q. Where is Michael now? A. Way off in a big city.

Q. What city? A. Looks like New York.

Q. Where are you, Sam Patch? A. I'm in Malone.

Q. Where did you live? A. In Malone.

Q. When did you live there? A. Always lived there.

Q. How long ago? A. About 35 or 40 years ago.

Q. Are you living or dead? A. Living.

Q. Ask Michael if he did not see the papers buried when he was a little boy. A. No sir, he says not.

Q. Ask Michael if he liked Miss Connell. A. Yes sir, he says he did as a friend.

Q. Was that about the time he found the papers? A. No sir, always from the first time he met her about twenty years ago.

Q. Ask him if he wanted to marry her about the time the papers were found. A. He says not.

Q. When was it that he first wanted to marry her? A. Since his wife died he says.

Q. Did he ever think of it before? A. He says not.

Q. Ask Michael if he did not use those papers in order to gain Miss Connell. A. No, sir, he says he wouldn't do such a thing. Says he always liked her as a friend, but he had no hope of getting her as she was well off and he was poor.

Q. Ask Michael if he hoped to get her the time the papers were found. A. No, sir, he says not.

Q. Ask him if he thought about her then. A. Says he brought the papers home and she came out and was greatly interested in them.

Q. What did she say about them? A. She wanted to know about them.

Q. Did Michael tell her then that if he could get the money then they could get married? A. No, he says, he wouldn't dare to tell her such a thing.

Q. Were Michael and she often together? A. He used to go down there often. * * * * there and I suppose that was the reason. He could never get her.

Q. Did Michael and Miss Connell talk together a good deal? A. Yes, sir, he says they did.

Q. Where? A. In the house.

Q. Did anybody suspect Michael's purpose? A. No, sir.

Q. Did Michael have any desire at that time to marry her? A. He might, but I don't think it would do him any good.

Q. Ask Michael if he ever believed in spirits? A. Yes, sir, he says he did. He says he never did until him and Mr. Jewett went to Malone.

Q. Ask him if he ever saw any since then. A. No, sir, he says not. Says when him and Mr. Jewett went out to Malone and saw Mrs. Drake and had a sitting there. She'd ask questions whilst we sat there. [There was some confusion here and in the hesitation I asked who asked questions, and the reply was that he and Mr. Jewett did. I further asked if Mrs. Drake asked questions and the answer was that she did some.] Raps would come under the table. While sitting there a red handkerchief came floating down from the upper story of the house and fell on Mr. Jewett's shoulder. He went out again in September. The first visit was in June, I think. Went to the same house to see Mrs. Drake and Miss Ladd. Greatest medium in the world.

Q. Who was the greatest medium in the world? A. Mrs. Drake said Miss Ladd was. Said she told about some foreign writing in an abbey. Mrs. Drake told of some writing in a foreign country and that Miss Ladd had told where it was and they went and found it was so. He wrote to one of those astrologers future protection that you see in advertisements in papers. It was Mlle. [pronounced Millie but spelled "Mlle "] with astro at the bottom of it. Told him there was good luck for him in 1900 or 1901. 1901 would be a lucky year for him. Told when he was born and the signs that went with him. Don't think they ever believed much in that. Just done it for curiosity.

I see Michael and the queen standing in a great building. Looks like a bank. There is a man inside a railing. She is talking awfully earnestly to him. She has some kind of papers in her hand. Michael is signing them now. He's took them back now and the fellow has accepted them. Look at the gold he's a shoving. I guess Michael will want a bag. Says the queen told him to change that and get paper. She's done her mission. He's trundling out of the bank. Guess he'll have a load. Both are gone now.

Q. Ask Michael what he'll do with that money. A. Says he don't know. He says the banks won't pay nothing for it. Prof. Jewett is there now. He has the half of that. Michael is paying it to him. He ought to pay the other man the quarter of it, that helped him.

Q. Who is he? A. That other man in the big city. He's worked hard for me.

Q. Do you know him? A. J. H. Can't say it right.

Q. Don't know how to say it? A. H-Y-S-L-O-U-P is the way to spell it. Prof. Jewett says he must go back.

Here the subject suddenly opened his eyes and sat up as awake, though the stare in his look rather indicated that the hypnosis was not in fact thrown off. I at once started the colloquy as follows.

Q. What was the last thing you thought of? A. I saw Mr. Jewett.

Q. Have you waked up? A. Yes, sir.

Q. Are you sure? A. Yes.

Q. What is your name? A. [Pause] Sam Patch.

Q. Did you ever hear of Michael McCaffrey? A. Yes, sir.

Q. Are you Michael McCaffrey? A. [Pause and looking around]. This room seems to be all awirling.

Q. Are you Michael McCaffrey? A. I don't know. [Pause and looking around.] The clock is bottom side up. Those books is different from what they was. They're endways. The pictures is bottom side up. There's that queen and that soldier standing along side a big brick building. They're inside. I see "second cashier" over the window. He's shoving out gold now. They are vanishing out of sight.

At this point I made him close his eyes and suggested that in five minutes after awakening him I would ask for his name and that he would say Sam Patch. I then awakened him. We sat talking about his trip down town to see the Brooklyn bridge and the bay and the aquarium. He expressed his delight in the excursion and was completely awake and normal. I watched the clock closely, and right in the midst of a sentence, when the time was up, about his excursion, I suddenly asked: "What is your name?" Michael instantly looked slightly dazed and paused for four or five seconds and at once said: "Sam Patch." He showed evidence of being puzzled and looked dazed about the room. I told him to wake up and he at once became normal. I asked him what he had said and he replied that he did not

to try the spiritistic representation. I first suggested seeing Professor Jewett in order to start his mind in the direction of suggested hallucinations. The colloquy proceeded as follows:

Q. Do you see Professor Jewett? A. Yes sir.

Q. Where? A. In a big building. He is sitting down writing.

Call up my father and see if you can see him. A. I see quite a tall man.

Q. Tell your grandfather to bring my father. A. He says he'll try and bring him.

Q. Tell me when he does. A. There's a man with him.

Q. Tell him to give his full name. A. This is his brother in Ireland grandfather says.

Q. Tell him to get my father. A. He says he'll try in a few minutes to get him. They don't seem to come. Says he can't come tonight.

Q. Why not? A. Can't leave.

Q. Why can't he leave? A. Grandpa is writing.

Q. See what he is writing. A. Says the man cannot leave because he is in communication with the angels. He'll try and come tomorrow.

Q. Ask your grandfather what they do over there. A. Says he's doing nothing. He's happy.

Q. What makes him happy? A. Says your father and him is happy together.

At this point I resolved to try another experiment at post-hypnotic suggestion. I said to the subject that five minutes after waking him and when I struck my pencil on the desk he would take the brass candlestick on the mantel piece and put it on the floor. I immediately told him to awaken. He opened his eyes. But it was apparent from his answers to questions which were intended to provoke conversation that he was still under hypnosis. However I kept him engaged and at the end of the five minutes tapped my pencil rapidly on the desk three times. Hardly had I made the first stroke when he arose and went to the mantel piece took the candlestick and placed it on the floor. He then sat down. I

repeated my request to wake up, and he did so at once. The hypnosis clearly passed off and not until then. It was thus interesting to observe that the suggestion to awaken would not take effect until the act that I had suggested had been performed.

The next experiment was a brief one merely to exhibit the process to two persons in the house. I tried to repeat the spiritistic effort in pursuance of the promise at the last one, but it resulted only in an exact repetition of the evasion mentioned above, namely, that my father couldn't leave and that he was talking with the angels. Then I suggested that five minutes after I had awakened him and when I struck the table with my pencil he would say to Mrs. B——: "You read a book." I then told him to wake up. As usual he appeared to do so, opening his eyes and sitting up. But it was evident from his sleepy manner and the inability to spontaneously converse with me as in the first attempt in the earlier experiment, that he was still under hypnosis. I made repeated efforts to awaken him completely by commanding it, but I did not appear to effect it. The moment the five minutes were past I struck the table and he immediately arose, went toward Mrs. B—— and said: "Mrs. B—— will you read that book?" I then easily awakened him completely by a single order.

The next experiment was undertaken only to show a friend an instance of hypnosis and suggestion. I first tried the production of the usual dream images based on the subject's memory, allowing him to form and state his own experiences in this state. I then told him that after awakening him and when I tapped my pencil on the desk he would clap his hands and say, Hurrah for Grant. I then continued some questions and conversation with him in the hypnotic state in order not to have the post-hypnotic suggestion too closely connected with the giving of it. After a minute or two of conversation and dreaming I told him to awaken. He opened his eyes, but was evidently half or wholly under hypnosis still. I talked with him a little about his visit to the theater in the afternoon, and also exchanged some conversa-

tion with my friend. In about two minutes I tapped my pencil on the table and immediately he clapped his hands and said: "Hurrah for Grant."

I then told him to go to sleep and I repeated the general performance of conversation in the midst of which I told him that four minutes after I awakened him he would say, "Dad bob it." I kept him in the usual hypnotic condition a few minutes with conversation and then awakened him. He seemed to be more nearly awake if not wholly so this time. I waited five minutes and he did not fulfill the suggestion. But I then tapped my pencil on the table and he at once said: "Dad bob it."

When I first made the suggestion I said five minutes, but I immediately changed it to four. This was the reason that I waited five minutes before tapping the desk with my pencil. Possibly my change of mind in the time confused him, though I was careful to repeat the suggestion of four minutes several times in order to destroy the idea of five. At any rate the suggestion did not take effect until the *point de repere* involved in tapping the desk and which had been the stimulus resorted to before had been established. The psychological features of the result are quite as interesting as the perfect fulfilment of the suggestion would have been.

The last thing done in the experiment last night (Feb. 8th) was to suggest to the subject while in hypnosis that he would dream about the old soldier and the papers. I told him also that he should tell it to me in the morning when he came to breakfast. When he came to the table at breakfast I asked him if he had dreamed during the night and he said that he had. I then asked about what he had dreamed, and the reply was the old soldier and the papers. After breakfast I had him narrate the dream which I took down in full as follows:

"I thought I was to home and standing by the stump and this man dressed in the uniform of an officer with a red coat and high hat. The queen also was there. This was the place where the papers were found, she said, and here is Mr. Jewett and a man in New York are working for him. (The

subject remarked that he could see me there, but not Mr. Jewett.) She said the papers are good and I am going to help him get the money. I thought we were way off on the water in a large steamer. I thought I got off and went up a big hill or street and went into a big brick building. She stepped up. I had the papers in my hand, and she said, let me see them. She took them over to a desk put her name on them, turned around to me and laughed and said, I guess they'll go now as my name is on them. A big man with a black moustache was cashier. He took them and said: 'Your name is good anywhere.' He said to her, 'Do you want paper or specie?' She said, 'Paper as it is easier to carry.' He put out package after package all done up. She turned to me and said: 'I guess that'll do it this time.' I offered her, I thought, some of the money. She said she had lots herself. I thanked her and thought I woke up."

After the previous experiments it is hardly worth remarking for the reader that the contents of this dream represent much of the very subject matter called out in the dream life under hypnosis. The story is nearly the same in some details with the omission of myself and Mr. Jewett from the disposal of the money. There is some fertility of imagination in supplying additional material, but in the main the cue is the natural interest in securing the supposed value of the papers.

The present experiments I have just completed (5.15 P. M., Feb. 9th, 1901.) I hypnotized my subject and after ascertaining that I could produce hallucinations, I suggested to him that four minutes after I awakened him and without any signal from me he would come to me and say "mixed pickles." I then awakened him, but it was apparent that he was still under hypnosis, as he showed a half sleepy look and manner. There was no disposition to talk except in response to question. I talked to him, however, about our little excursion down town. Promptly at the end of the four minutes, just as the clock began to strike he arose, came to me and said: "Mixed pickles." I then told him to wake up, and he did so, assuming a different expression, and I asked what he had done, and he could not tell.

Thinking that perhaps the striking of the clock might have served as an unconscious suggestion instead of my previous signals I resolved to try the experiment again. I re-hypnotized him and suggested that in nine minutes without any signal from me he would come to me and say, "mutton chops." I then awakened him and began talking to him. He appeared still to be hypnotized and I wrote a short letter and renewed my conversation about our trip down town. I remarked that a man would have a poor chance in one of those tall buildings if an earthquake attacked it. His hearty laugh and natural manner in this seemed to indicate that he was in his normal state, and I thought him so. I kept him in conversation on this and a few other matters until the time was up. I did not look at the clock, but promptly at nine minutes after the suggestion he arose, came to me, and said: "Mutton chops."

I then told him to awaken and he seemed not to do this immediately, so I asked him if he was awake and he replied that he was not entirely. He said he was dizzy and things were whirling. I spoke to him in a slightly imperative manner to wake up and he did so instantly, saying that he was fully awake. I asked him if he remembered what he had done and he did not. I asked him if he remembered what we had talked about a few moments before. He replied that he did not. I further asked if he remembered our talking about the tall buildings and the effect of an earthquake on them. He replied that he remembered we had visited some of them this morning, but he did not recall any mention of an earthquake. I repeated my query to know if he did not recall that I had only a few minutes before remarked how poor a chance a man would have in one of these tall buildings if an earthquake happened. The emphatic reply was that he did not remember anything about remarks of this kind.

The following experiments were undertaken to show a friend what could be done by hypnosis. They took place in the evening of the same day as those just previous. After hypnotizing the subject and testing him for hallucinations I suggested that in five minutes after I awakened him and without any signal from me he would say that his name was

Sam Patch. I told him to wake up, and he opened his eyes as usual after this command, but was evidently asleep. In exactly five minutes without any indication from me he leaned forward and said: "My name is Sam Patch." I told him to wake up, and he did so and as usual said that he remembered nothing of what he had done.

I re-hypnotized him and suggested that when I struck my pencil on the desk he would say to me: "I want some pumpkin pie." I then told him to awaken, and the usual appearance of this occurred, although the close observer would see that he was still hypnotized. I engaged in conversation with him and my friend and without any warning from myself to him I took out my pencil and tapped my desk, when he instantly arose and said: "I want some pumpkin pie."

I hypnotized him again and after a few moments awakened him without any suggestion of my intention, which was to suddenly ask him his name. My main purpose in trying the experiment was to see if I could awaken him before trying the question. I told him to wake up, and he did so. This time the normal state was evident in both his conversation and manner. While engaged in conversation with him and my friend I suddenly interrupted with the question, firmly asked, "What is your name?" He jumped as if frightened and then slowly said: "Sam Patch." Here the instant hypnosis was quite evident.

This evening (Feb. 10th, 1901), I hypnotized my subject in order to try the experiment of connecting the normal memory with the hypnotic suggestion. Hitherto as the report shows he had no memory of what he did in response to suggestion. When I hypnotized him I suggested that when I tapped my pencil on my desk after awakening him he would say "mush pudding" and remember what I told him. I then awakened him and engaged him in conversation for a moment and then tapped my pencil on the desk. Immediately he stirred in his chair and said "mush pudding." In a moment I asked him if he remembered what he had said and he replied in the negative. He appeared to be under hypnosis and I told him to waken up a second time and asked him

if he was ready to go to bed, as he had intimated before the experiment that he thought he would retire if I had no work with him. He said yes he was awake, and showed it in his manner. In a moment or two he remarked that he had said "mush pudding." I was not certain whether he returned into hypnosis for the moment or not. He did not at first realize the absurdity of his response to the suggestion, but did so in a moment by laughing at it.

I then spent a few minutes describing to him what I had been doing in my experiments and when I was certain that all the effects of hypnosis had been obliterated I asked him in his normal state about his visit to the "medium" Mrs. Drake in order to have him tell the incidents connected with Miss Ladd. I asked him first if a Miss Ladd was present and after an affirmative reply I asked if she was a "medium" and in this I received also an affirmative answer. I then asked if she had ever done anything remarkable in this line. The reply was: "Yes, they said there were some old records way back which she tried to find. She told them in writing (as she was a writing medium) right where they were to be found and that they were in some old abbey in London." It is apparent that the source of the dream was about the papers in an abbey, as recorded above (p. 389).

I must record also that on the last three evenings I have suggested to the subject that he would sleep well after his return home. He has complained of insomnia for the last two months. I also told him when I made the suggestion that he would write to me after two weeks and let me know how he had been sleeping.

I should also remark that in the experiments involving post-hypnotic suggestion and the possible mensuration of time that there was a clock standing on the mantle piece in the room. It was, however, a French clock whose tick is so difficult to hear that it cannot be heard ten feet away except that favorable conditions of quiet and close attention are present, and perhaps specially good hearing. I had tested the subject for auditory hyperaesthesia and found this absent. He could not hear my watch tick one foot away, but could do so at a distance of four inches. I was also careful to ob-

serve when I made the suggestions that his eyes were tightly closed and after awakening him I also noticed that he never looked at the clock. His attention was given to me or to nothing at all, and besides I so occupied him with conversation most of the time that he could not have normally heard the clock if he had tried. Consequently there was no evidence that he in any way ascertained the lapse of time by any normal methods. His only resource would have been to count the ticks of the clock under conditions of hyperaesthesia, conditions which would hardly be regarded as normal in any case. Whatever his methods of ascertaining the correct time to fulfill the suggestion, whether subliminal or supraliminal, they were not connected with visual perception and attention. I was extremely careful to observe his action in this regard and can only refer his precision to some unusual process of calculating time.

New York, Feb. 21st, 1901.

I received this evening a letter from Michael McCaffrey in which he says: "Well, Mr. Hyslop, my trip to New York has caused me to sleep well since I came home, and I shall never forget that you told me that I would sleep good after I came back." There is, of course, no evidence in this that the sleep was due to my suggestion.

CONCLUSION.

The chief object that I had in bringing my subject to the city was to test what I could accomplish in the confirmation of my theory by hypnosis. That theory was that at some time, perhaps when very young, he had seen or heard of the papers, and seen or heard of their burial, so that the dream might have been a revival of those memories. The intention was to tap his memory when he would show no resistance to interrogation on matters that the normal memory might wish to remain in secrecy. I assumed also that I might excite recollections that the normal consciousness could not reach. But while I was successful in arousing a slightly clearer memory than in the normal state in regard to a few

NORE. A letter in October of same year states that he is still sleeping well.

details, on the whole the two memories were the same. I did not succeed, however, in corroborating my theory. This must be frankly confessed at the outset. I tried this in various ways. First I tried to ascertain the facts as far as possible regarding Tom Higgey, to see if there was any ground for suspicion of foul play respecting him. The facts show just what I ascertained from other sources, and moreover seem to indicate that the story of his hanging himself with McCaffrey's handkerchief is somewhat confused. To me the record indicates that there is no satisfactory evidence for either foul play against Higgey or the discovery of the papers in his pocket, however much we may choose to think that this is still possible. The evidence does not favor it, though it may not be opposed to it.

As I saw a tendency in the subject to assume a spiritistic form in the personality of the parties concerned, I seized the opportunity to experiment in a way calculated to probe his memories to the uttermost. I suggested at suitable times the various persons deceased that might be supposed to have known the facts, and succeeded in producing, evidently, distinct hallucinations of them, so as to carry on a simulated conversation with them, as the record indicates. I hoped to excite his own memory by association in this manner to tell what it might otherwise forget or reserve. But this plan was no more successful than the other. I then tried the entire suppression of his own personality, so that, if possible I could make his memory entirely impersonal. This was the object of the experiment in suggesting that he was not Michael McCaffrey, but Sam Patch. The part of another than his own personality was well enough played, as the record will show, but it wholly failed to secure any more information than the other devices. Not one iota of evidence against the genuinely supernormal character of the dream could be obtained. Of course there is not enough evidence to show that it was supernormal, but assuming that it was not, we should have obtained, perhaps, some indications of that fact. The whole mystery, however, remains just where it was before. There is no satisfactory normal or supernormal explanation of the dream in the first instance.

right way to speak of the matter we may see the influence of automatism in the result. But this question aside as irrelevant to the present problem, we have a definite limitation of the subject's spiritistic dramatization in the inability to represent any other than remembered personalities. Consistent with this also was the fact that the name and incidents were mainly those of the subject's memory or acquaintance.

The same remark applies to the phenomena of apparent clairvoyance. The subject represented himself as seeing persons and things about his home and locality. It was to be definite hallucinations connected with seeing Mr. Howe carrying a lantern to the barn, seeing Jewett reading the paper by the table, seeing a large building reading a book, etc.—all the *vraisemblance* of clairvoyant visions, and representing that undoubtedly took place sometime with the subject, and witnessed by Michael himself, except that attributed to Prof. Jewett, which was fabricated knowledge that he is connected with an education. Mr. Howe lives at the Jewetts, who are so that we can easily see the source of the allusion to carrying a lantern. But I tested the veridical nature by various experiments, attempting clairvoyance range. The experiments with a pencil, books, and objects showed that he could not tell what objects were before his eyes. The record indicates this.

The experiments in the mensuration of time have no such importance as those by Dr. Milne Bramwell and I do not call attention to them for proving any large hypothesis. It had not been a part of the original plan to experiment in this direction and hence they were undertaken only as incidental to the main purpose. They were sufficiently numerous and successful to make them suggestive as well as corroborative of previous experiments of the same kind by others, and are certainly not to be cast aside as worthless. Had I intended to test the matter more thoroughly I should have taken the clock out of the room as a possible source of hyperaesthetic knowledge. But the small place that the

clock could have taken in the result, even under hyperaesthesia, was remarked earlier when I called attention to the character of the clock whose ticking is unusually light and can be heard often only by putting the ear up to it and under favorable quiet not more than eight or ten feet away. A still better indication of the doubt that may attach to the supposition of counting the ticks, whether hyperaesthetic or not, is the fact that I engaged the man in conversation all the while that I waited for the fulfillment of the suggestion. We should have to suppose two independent acts of attention which is hardly a doctrine of orthodox psychology and subject to as much scepticism as the supernormal mensuration of time. It is not necessary to suppose that these facts prove the exceptional character of the phenomena, but only that they are not so easily explainable by normal methods as might be supposed at first sight. The attempt to do this involves us in suppositions which also require equal proof, and hence the result is that we have to leave such incidents unexplained. Scepticism of all theories is easier than any cut and dried or *a priori* explanation.

I may venture to summarize the case in the following manner, entertaining for the moment, at least, the following conjectures which would offer a perfectly natural explanation. All suppositions center about two primary ones in these hypotheses. The two primary assumptions are:

(1) That the dream never took place and that the papers were productions of Michael McCaffrey or some one in collusion with him.

(2) That the papers were genuine, simply as documents, and that they had been buried near the stump by some member of the family and afterwards found there by Michael under such circumstances as we may choose to believe.

The secondary assumptions involved in the latter hypothesis are that the papers had been the property of some of the McCaffreys, obtained perhaps by unfair means from the pockets of Tom. Higgey and buried in a fit of penitence under circumstances which might have led to their discovery in a somnambule dream reproducing a memory of something

once seen but not recognized at the time of its recurrence to the normal consciousness.

In regard to the first supposition, namely, that the dream never took place, I think we can safely say that the evidence is overwhelmingly in favor of its occurrence and that there is really nothing of weight to controvert its actual occurrence. The evidence of all the family and their ridiculing Michael before the digging are not explicable on any other supposition except a shrewd conspiracy on their part to support his statement, and I think any one who took the pains to interrogate them would not wish to entertain the supposition that any such shrewdness existed there. Also to decide this matter it occurred to me that I might interrogate the two men who were said to have been asked to witness the digging, whether they had been told of the dream before the digging. These were Mr. Egbert Southworth and Mr. Joseph Labarge.* Both answer affirmatively, and one of them remembers the details of the dream. Both also vouch for the honesty and trustworthiness of Michael McCaffrey. I myself can sustain this verdict regarding the man's honesty. He impressed me as one of the most naive and sincere men I ever met, and the same impression prevailed with all who met him at my house. There is no reason, therefore, to suppose that the dream did not occur. It seems to me to have been an unquestioned and unquestionable fact. The whole conduct of Michael and his family is inexplicable on any other hypothesis, and I imagine that no one would be tempted to question its occurrence except as a means of escaping a belief in the supernormal and so of throwing upon

*There was a little ambiguity about Mr. Southworth's statements regarding the time when he was told of the dream. In a letter of June 16th, 1906, Mr. Southworth wrote me that Michael had told him of the dream when asking him to be present at the digging and before this event came to pass. In a letter of Prof. Jewett's to me of August 9th, 1906, in which he answers a question of mine sent to him the previous June, Prof. Jewett says that Mr. Southworth seemed to remember only that Michael McCaffrey had said something important would occur then. As a consequence, on March 27th, 1907, I wrote to Mr. Southworth again and called his attention to Prof. Jewett's impression and Mr. Southworth's reply, dated March 29th, is that "McCaffrey told him of the dream when he asked him to come and see him dig for the papers."

the believer of this the responsibility for furnishing better evidence for the claim of its occurrence.

With a view of testing the amount of evidence for the occurrence of the dream and the knowledge of it previous to the digging I made inquiry of several parties since this report was written. I wrote first to Prof. Jewett, asking what he would say to the theory that the whole affair was a fabrication by Michael McCaffrey. The following is his reply.

Fredonia, N. Y., June 12th, 1906.

My dear Hyslop:

As bearing against the claim that the whole McCaffrey case was a fabrication, perhaps the strongest fact is that a number of weeks before the digging Michael had made an appointment with two of the most reliable men in the vicinity to be present with him at that time. Upon this point there can be *no* doubt. I talked the matter all over with one of these men afterwards. This man simply forgot the appointment. I think the other one was out of the place at the time. As these men did not come Michael dug with only members of the family as witnesses.

Now these appointments may not be accepted everywhere as sufficient proof upon the point raised. They show, however, that if the case were fraudulent the papers had been put in their place quite a long time before; else the character of the ground would have shown the fraud. The stump near which the papers were found was in a field that had been plowed—that I believe had been frequently plowed—but the place where the papers were found was not out in the plowed area. It was up among the large roots where the ground would not be frequently or much disturbed.

I am writing, of course, from memory, and this digging occurred nineteen years ago some time next month. But my memory of the occasion seems to be pretty clear. I visited the place the next day and examined it very carefully. The hole had not been filled in at all after the digging. I examined the surrounding surface, the walls of the hole from top to bottom, and the earth at the bottom for some six

inches further down than Michael had dug. Every indication seemed to be consistent with Michael's story.

Sincerely yours,

F. N. JEWETT.

I wrote also to the two brothers who were said to have been witnesses of the digging. Their replies confirm the story in all its essential particulars. The younger states that he remembers being present on the occasion of the digging; that he remembers the dream; that he was seven years of age at the time, but that he does not remember the condition of the ground. The elder of the two writes at more length. I give a copy of his letter.

North Bangor, N. Y., June 19th, 1906.

Mr. James H. Hyslop,

My dear Sir:—I will do the best I can in regard to your questions. 1st, I was not present at the moment he dug the papers, but on being called by Michael I went down where he was and examined the paper that the bottle contained. 2nd, the dream as near as I can recollect was as follows:

In his dream he saw a British soldier in uniform and he told Mike to dig by the side of this pine stump and he would find something that would make him rich, and to get two persons to go and help dig, or be present with him at least. But this he failed to do. Their names were Egbert Southworth and Joseph Labarge, both citizens living here at the time. But Labarge has since removed.

I was born in 1872 and I think it was the summer preceding the presidential election of Harrison and Morton (that the dream occurred). But I am not positive. But Michael I presume can give the facts better than I.

The ground is sandy, I think a mixture of muck and white sand to a depth of ten or fifteen inches or thereabouts, and then hard pan and then sand, as near as I can remember. He used a crowbar, I think, which broke the bottle at the top.

This is about all I know in regard to finding the papers, and this from my memory as best I can recollect.

Very truly,

JAMES McCAFFREY.

The facts also make it extremely doubtful that the papers were fabrications or forgeries by Michael, or of any one in collusion with him. We were not able to find that any one else was interested in them in any way. Michael had no temptations to sell them and it seems that he would not have done so, according to the statements of Prof. Jewett. That the papers were not genuine certificates on the Bank of England does not prove that Michael was responsible for their character, tho it does prove, or at least tend to prove, that some one had forged them. It was apparent to all that the papers were very old and the bottle shows signs of great age, while the various circumstances connected with the writing, the dates of the papers, etc., make it absurd to suppose that any rational being would resort to that kind of work for establishing their value. It is quite possible that the person who buried the papers, assuming that they had been buried there, had thought them of great value, but had himself been the victim of a fraud. But it is not probable that Michael had any part in producing the papers or giving them the form which they possess.

An important incident seems to lend strong support to the claims respecting the digging and finding of the papers. I took the broken fragments of the bottle to a gentleman who is an expert in the employment of the Tiffanys in New York City on antiquities generally. I refrained from saying a word about the history of the bottle, and asked him to examine it and pass judgment upon its age, as far as such a judgment was possible without such knowledge. The gentleman at once said, on looking at it, that it was seventeenth century glass and gave as his reasons for it: (1) that it was hand-made glass and made before machinery for this purpose was in use, and explained that a mallet had been used to put it into shape, pointing out the little rough places on it in support of this; and (2) that the iridescence which showed itself slightly in the glass was an evidence of its age. He had seen similar glass in old houses in Boston where its age was known. On the character of the glass the gentleman's judgment was very positive, and on his pointing it out the iridescence was apparent to me, tho I should not have spon-

taneously detected it. But the evidence of hammering on the glass is perfectly apparent to any one.

He asked to see the papers said to have been found by Mr. McCaffrey. I showed them to him and he at once pronounced judgment, after examination by a microscope, that the piece said to have been found between the stones was made of rags and possibly dated back as early as 1750. He had seen paper like it made before the American Revolution. The paper found in the bottle he said was a different kind and was altogether later than the other piece. The paper found in the bottle was in a better state of preservation than that found between the stones.

This gentleman also recommended that I see another whose business was with old autographs and which made him more or less acquainted with old paper. I went to this gentleman and without telling him a word of the origin of the papers or of their history I showed them to him in the reverse order of that which I had followed in the case of Mr. Tiffany's agent. I showed him first the paper said to have been found in the bottle. He said it was not old. When asked to say how old he thought it he said it was about forty years. He said it was machine made paper and showed evidence of having been artificially soiled. The evidence of acid on it was apparent to a mere novice in such things. I then showed him the paper said to have been found between the stones. He said this was not more than twenty years old. He dissented strongly from the opinion that the paper could have been as old as 1750, after I told him the history of it.

It is noticeable that he gave an opinion the reverse of Tiffany's agent, who thought the paper found in the bottle was the younger of the two. But the interesting point in his opinion is that the paper which he said was not more than twenty years old had been in the possession of Prof. Jewett twenty years ago and showed perfectly evident marks then of being old, the writing on it being wholly illegible, and even the lines in some cases destroyed. The paper in the bottle, of course, had a chance for preservation which the other did not have, and so the difference assigned by the first gentle-

man might have been affected by this fact. It is possible, of course, that the two papers had their origin at different times. The man who forged them may have found that he could safely perpetrate a second forgery of the same kind some time after disposing of the first, and played a second trick upon some poor fellow who thought it had value in the first instance. But it is certain that the second man's judgment of their age is not worth much. It may have been affected by his experience with old linen papers, and it is certain that these papers found by the pine stump were not linen. The gentleman showed me a lot of his old autographs in letters all of which were on linen and unlined paper. Many of them were one hundred and twenty-five years old, some one hundred and fifty. But whatever apology exists for his error it is certain that his opinion on it is worthless, a judgment which it is unfortunate we cannot respect more, because it would coincide with the evident forgery of the certificates, tho the possible age of the bottle favors, without proving, the age of the paper.

Two things, then, I think can be taken for granted. (1) The fact that Michael had a dream about digging for papers, and (2) that the papers are genuine so far as their relation to Michael is concerned. But there still remains to explain how the papers got where they were found and what caused Michael's dream. The question of foul play, while a number of circumstances create a suspicion of it, by no means afford any proof of this. Besides whatever foul play with Tom Higgey is suspected has to be referred to the grandfather, and not to Michael's father. The grandfather had visited this country, it seems, according to the narrative. But we can find no rational links to connect him with the burying of the papers there without also connecting the father with it, and the evidence that the father knew of it is not good enough to treat the matter seriously. First we have no evidence that the grandfather got anything from the dead man's pocket, unless we suppose it was some tobacco. But so far as the reference to tobacco goes it would imply that others got some of this. We should have to suppose that the certificates were taken and the tobacco left until others

were present, all of which might be true, tho there is no evidence proving it. There is also no satisfactory grounds to believe that this Tom Higgy had anything valuable about his person. All seem to agree that he was extremely poor and disheartened. The story of his showing and quickly concealing a handkerchief has no importance. If it were quoted in favor of the genuineness of the phenomena the sceptic would very quickly discredit its nature, and it has no more value in proving Higgy's possession of the papers than the vague kind of stories that always rise and grow under similar circumstances, especially when we have ignorant people concerned with it. Whatever the possibilities in the matter the fact has no evidential importance. Then, besides the want of evidence that the grandfather found such papers, we have his separation from this country and the burying place of the papers. Apparently the son, Michael's father, knew nothing about it, and it shows no rational features to have buried the papers in this country, apparently before the McCaffreys got this land, where the family would have no interest in the accidental finding of it. The whole theory in this respect seems to break down. I do not question the *a priori* possibility of this source of the papers and their burial, but it is because we have no means of disproving the supposition beyond the power of cavil that we have to entertain its possibility. But the man who holds this opinion is as much without evidence of any value as the man who insists that the grandfather could not have done this.

On the whole, then, the facts seem not to make any positive conclusion either way about the origin of the papers a possible matter. Many circumstances point forcibly to the genuineness of the finding of the papers; that is, to the fact that Michael found them as reported, and that a premonitory dream led to their discovery. This view is consistent with any theory whatever regarding the origin of the papers and their mode of concealment in the place. On the other hand, the impossibility of proving either the innocence or the guilt of the immediate relatives in the family regarding the burial of the papers prevents us from determining any conditions that might lead us to suppose that the dream involved super-

normal knowledge. Conclusions on either side of the matter are extremely elusive and the most that we can do is to say that a verdict of non-proven has to be made in regard to any hypothesis whatever in reference to the case. The most that we can believe is that the dream took place and that the papers were found in consequence of it. But interesting as it is, we have no proof of clairvoyance or spiritistic agencies in the phenomena. The whole incident is a remarkable one. I think we can concede this regardless of the possible explanations, and if we assume no more than its remarkable elusiveness. But it seems to be remarkable for more than this feature. There is much to support the belief that it was supernormal, tho it wants the characteristics that would make it evidential. It would be stronger, of course, were it not for the circumstances that enable the sceptic to suspect actions in connection with the matter that are doubtful enough in their character to raise a suspicion regarding the whole phenomenon. It is precisely this that must make the intelligent man pause when asked to consider the supernormal in it. But the various suppositions necessary to make a complete whole of it as a fraudulent production are less supported than is necessary to make them more than *a priori* possibilities. Hence the strength of the evidence for the occurrence of the dream and the apparently supernormal knowledge conveyed by it is such as to divest an *a priori* possibility of much of its cogency. We are left, therefore, without any final conclusion as clear as may be desirable. It is simply a phenomenon which required a most complete investigation at the time of its occurrence, and when such occurs again it may be possible to investigate it more effectively.

The experiments with hypnosis tend to show the genuineness of the original phenomena, and certainly indicate the impression which the man's experience made on his mind. There was a naive revelation of facts which the man would not have told naturally, and this was indicated very clearly by his embarrassment when he came out of the induced sleep. Any one familiar with such phenomena will see in them circumstances favoring the truthfulness of the story

about the dream and the finding of the papers, even tho they do not prove the supernormal character of the information. They are strong evidence of the man's honesty, and it would only remain to show good reason to believe that the man never had any normal knowledge of the burying of the papers to make the dream a supernormal one. But satisfactory proof evades us at every point, and the whole case has to be left in the same uncertainty as many other instances, until other proof of the supernormal has been obtained, when it might seem easily explicable by hypotheses which we would not entertain on such evidence as this instance presents.

A CASE OF THE ALLEGED MOVEMENT OF PHYSICAL OBJECTS WITHOUT CONTACT.

By James H. Hyslop and Hereward Carrington.

INTRODUCTION.

The present report has its interest in the fact that it represents an investigation and negative result of claims to telekinesis before the accounts of the phenomena had got into print and before the subjects and reporters had got beyond the pale of inquiry. There is a mass of literature on similar phenomena which seem inexplicable, assuming the intelligence and honesty of the reporters, but usually the records made and published were not subject to any revision by trained observers. We recall one instance of this in a book which reported some of the incidents of the phenomena that occurred in the Phelps family. While many of the things alleged were easily explicable by the most ordinary frauds, there were certain others which did not seem to yield to this suspicion, tho they might have been explicable by illusion on the part of the observer. But as the persons who were the witnesses or alleged witnesses of these phenomena have long since been deceased, there is no opportunity even to cross-question them, and much less is there any opportunity to institute direct examination of the reported phenomena. Hence one cannot but read the records with complete helplessness when called on to give an intelligent explanation of all the alleged phenomena and at the same time supply evidence that the hypothesis is correct.

For this reason it is always important to obtain a case of alleged movement of physical objects that one can investigate while they are occurring, so that the character of the phenomena will not depend on inexperienced testimony for its acceptance. Mal-observation and illusion are such fruitful sources of error that only those who are acquainted with the possibilities of them and of the frauds that so frequently simulate the "supernatural" can be trusted to give such an

account of these phenomena as can be respected. It is true that reports of these apparently inexplicable phenomena have been made in all ages and in all conditions of civilization, and, if careful observation had made their possibility more plausible, present allegations of their existence might be received, if not with more credence, certainly with more patience. But, unfortunately for the believers of them, the constant dissipation of claims to their occurrence at the present time throws discredit on the imperfectly reported accounts of the past, and each new instance of physical phenomena alleged comes handicapped with an increasing prejudice against it. The duty to careful inquiry becomes proportionately more imperative; and it is for this reason (not necessarily because of any likely hope of finding what is alleged, but because of men's habits when once the old boundaries of belief have been transgressed, as they have been in the phenomena of telepathy and alleged genuine mediumship) that we must be doubly cautious in accepting the facts.

The duties of psychic research have often been misunderstood by its most scientific devotees. They often think that they have the privilege of unrestrained *a priori* hypotheses on the side of scepticism when they will allow none of these on the side of belief. They are very strict in their demands for evidence when they are asked to accept the hypothesis of spiritualistic believers, but they are quite careful, often, not to supply adequate evidence for their own theories. That is, they construe their task as one solely to receive and judge evidence affecting the claims of the supernormal, and do not accept a corresponding duty to receive and judge evidence regarding ordinary hypotheses which they choose to indulge instead of admitting the supernormal. Of course we have a right to decide our policy on such matters, and if we are concerned only with scientific evidence, of claims extending beyond the natural or ordinary, we may not be called to support hypotheses of a natural sort by evidence of their truth. But the moment that we set up to be scientific in our methods we assume the obligation to offer evidence for either side of a controverted theory that we discuss, or for any position which we suppose or assert. The problem is

not merely to convince ourselves of something beyond ordinary phenomena, but to scientifically sustain any contention we may choose to make. For that reason we have never deemed it sufficient to assert that any particular natural explanation of an apparent mystery was possible. That might well be admitted in any case. But the scientific question is: What evidence have we to show that the alleged possibility is a *fact*. Any one can conjecture possibilities. But fewer can support a belief in their hypotheses with evidence that they are true. The duty to supply evidence on demand is quite as imperative for the believer in natural explanations as for the believer in the supernormal. It only happens that usually the believer in the "supernatural" is not intelligent enough to assert his rights in the controversy.

In many cases, however, it is useless for them to assert their rights, because they know too little of the conditions which affect the scepticism of which they complain. When we are asked to believe in the existence of the movement of physical objects without contact, the ready believer must learn that he is asking us to accept alleged facts which directly contravene all that we normally know of physical laws. These physical laws may not be ultimate and there may be little known as to their limitations. But we cannot accept these residual facts—alleged residual facts—unless the evidence for them is proportioned to the relation which they sustain to our ordinary experience. This experience is so uniform as to constitute a strong claim to evidential value in opposition to asserted miracles. It is true that consistency is not the final test of truth, that is, conformity to experience is not so fixed and final a security against new phenomena as to preclude the discovery of them. But any allegation of that discovery must accept the challenge which normal experience presents and so must produce evidence both qualitatively and quantitatively commensurate with the magnitude of the claims made. Otherwise normal experience will represent the only rational standard of belief for the occasion, as it is for all the most natural events of life.

This, as well as general logical rules, is the justification

for placing the burden of proof on the man who asserts the existence of phenomena that contradict or appear to contradict the known laws of physical action. Every narrative of such incidents must be subjected to that analysis and criticism which our natural experience demands. If the matter were one of indiscriminating and uncritical testimony, involving nothing but the honesty of the reporter the problem would be simple enough. The sincerity and normal truthfulness of witnesses would be sufficient. But the fact is that these are very small items in the basis of conviction. The intelligent judgment of witnesses is a thousandfold more important than their honesty, and besides this intelligent judgment, which must be the product of scientific and critical habits, there must be the power and habit of discriminating between the actual facts of observation and the inferred or hypothetical facts which are so often mistaken for those that are observed. Unless this method can be adopted one's reported observations can be referred simply to the imagination.

We have made these general and truistic remarks—truistic for the scientific man—because we think the present case of alleged telekinesis affords a good illustration of all the factors which make for conviction and illusion in the general reader. In studying the report we have not been in the least influenced by the *a priori* improbability or impossibility of the phenomena, which are apparent enough to the scientific man, but by the conditions which have been so conducive to the acceptance of such stories in the past. It is quite apparent to intelligent people that an impossible strain is imposed on our credulity by many of the incidents in the account which is here published. But whatever scepticism we entertain is determined entirely by the previous experience of intelligent men in regard to the laws of physical action. In an evidential problem requiring them to believe that these laws have been set aside, they have the right to demand much better evidence than we find here that they have been so contradicted. But if asked for other evidence themselves than the *a priori* presumptions from experience that an ordinary hypothesis is the true one, they often have nothing but this *a priori* belief to cherish in their support, and they are so

often out of touch with the public mind and so unwilling to educate it in intelligent methods that they are exposed to as much criticism as if they were credulous.

In the present case what struck us, in spite of the perfectly obtrusive weaknesses of the testimony on the part of Mr. X., was the existence of qualities in the report which would have made the phenomena puzzling to a future generation, if it had nothing to rely on but the honesty and apparent intelligence of the reporter. There is a fair amount of intelligence shown by Mr. X. in his account, in spite of most definite evidence of credulity. The fundamental weakness of his account is the failure to discriminate between his theory of the phenomena and the actual facts of observation. This any reader will observe. But when we consider that his statements are supported by the testimony of other persons we have to face the very simple explanation of trickery and lying on the part of some one interested in deceiving Mr. X. Such it turned out to be; so that, while the testimony is collective, it yielded to the briefest inquiry, and what might have been an interesting story to another generation which had no means of interrogating the witnesses turns out to be the simplest kind of a fraud.

The circumstance that protects the majority of sceptics in such phenomena is their previous knowledge of physical laws and their immediate recognition of the fact that such phenomena contradict all that they have been accustomed to suppose inviolable. Their difficulty in accepting events will be proportioned to their confidence in the "laws of nature." Many people, however, have no "prejudices" against the facts on the ground of their contravening experience. They are prepared to admit anything whatever. Two influences have brought this about, perhaps three. (1) The survival of the belief in the miraculous; (2) Ignorance in regard to the relation of such alleged phenomena to established physical laws; and (3) The influence of modern physical discovery in physical forces of a supersensible sort which has removed the old landmarks of the material world and prepared many minds to admit the possibility of anything. Sceptics must reckon with this situation when 435-

proaching the disposition of the public to believe such things. The long standing criteria of belief have been modified and often the sceptic himself has not progressed sufficiently to realize this or to estimate the psychological processes which tend to weaken his old measure of human knowledge. On the special point involved in telekinesis he may know that his criterion is still intact, but this does not affect the movable standard of the majority with the effect of that flexibility of standards generally of which this majority has become conscious. The consequence is that phenomena of this sort receive credence which would not have influenced ordinary minds a generation ago, and only psychical researchers have provided for themselves a definite and empirical limitation to believable incidents of the kind.

The fact that we can suspect the existence of the "naughty boy" in such instances as are here reported is not a scientific verdict on them. That may be a *a priori* excuse for not paying any attention to allegations, but it is neither an adequate excuse for a scientific man to make nor is it a policy that can afford to neglect the scientific duty to adduce proper evidence in its support. This has been the view of the present case which has appealed to us. It was clear enough to one who is acquainted with the historical instances of the kind that mal-observation was probable on the part of the reporter. But this *a priori* judgment or suspicion is not sufficient for a body pretending to be scientific. The case is one the report of which, superficially at least, and without the knowledge of previous similar instances, would impress many a reader with its reality, especially if he did not know the criteria to use in judging it. That fact is the primary justification for investigating and publishing it. The result will show the discrepancy in a concrete form between the observations of untrained persons and those of scientifically trained men. The time will come when it will not be necessary to publish such instances in a detailed manner, but only to indicate the results of inquiry. At present, however, our scientific object can be satisfied only by the most minute and patient treatment of matter which, to the average man of the world and the scientist alike, may not seem worth while. We

have replied to it before, but have not been well. I think the phenomena occurring here should be investigated without delay. Various strange things have been happening here, for months. Light, and even very heavy articles have been moved quite a distance without contact, in various stores of this town in daylight. The last of March, I saw the headless figure of a man, in the cellar of one of those stores. The groans of the figure were very distressing. I am convinced there was no trickery. Since then, I understand from what I consider reliable authority, the same figure has been seen in daylight several times in the same cellar. I believe also, that before I saw the figure, it was seen in the cellar of the adjoining store by the merchant who occupies it. The figure, which is that of a man, is persistent in attempting to be recognized, and to have communication with me, chiefly, personally. Since that appearance, seen by me in the cellar, the same spirit has materialized in a bag, about 2 P. M., in the adjoining store, the bag tied up, in which no boy, or any human being could live. This was within a month. About a fortnight ago, I bought two empty boxes from a store close to my residence. In crossing the street to come on my land, the two young men bringing the boxes on a hand cart, noticed that their load was becoming heavier, and when they came opposite my yard, and attempted to lift one of the boxes off the cart. It was as much as they could lift. I suspected at once what the matter was. They dropped the box without carrying it as far as I desired them. I heard the same sounds to a limited extent I had heard in the cellar referred to in March. On first seeing him in March, I was convinced of the identity of the apparition. It is not necessary probably to enter upon that subject now. The cover of the box was nailed down in different places, as in the case when clerks take goods out of a box, and then nail the pieces of the cover on again. I could not get one of the young men about the box (and before the manifestation ceased there were five of them), to open it, though I fetched an axe out of my shed for that purpose. They were all frightened to do so. I tried to get a woman who was standing in her kitchen door, who resided for years in the place where this man in the box

shape has been seen several times. I do not think this is the same man I have been writing about, it may be, but I am inclined to believe that it is another person who led a bad life and ended tragically. The throwing of articles in shops, and on streets, has been of almost daily occurrence, of course I mean without any visible cause for their movements. I am seriously handicapped here by not having a man to assist me in these investigations. The citizens are either frightened to aid me, or scoff at the possibility of such manifestations. The greatest blow to sceptics everywhere, and the greatest triumph possible for those who believe and know such things are possible, and do happen, would be for me to secure a photograph of this spirit; there were marks upon his face which would cause him to be recognized by everybody who has known him, and the circumstances of his death were terrible in the extreme. But I cannot very well or with prospect of success, take the cover off a box, or upturn a hogshead, and take the photo of the materialized spirit, if, as I think, he will materialize again in one or other of these, as you know the photo will have to be taken with the utmost quickness, as this spirit seems able to materialize in the early morning of bright days. His photo could have been taken on the floor of the store when they pulled the bag off him, as he lasted long enough, gradually melting away. The great difficulty is I have never used a camera, though I have a little one. I could learn, I suppose, but I would run a great risk from my want of knowledge, and would not get a satisfactory photo., and besides, I am the one here to open the box, or tip up the hogshead, as the people here are a scared lot when it comes to action in such things. Those managing this particular manifestation, have settled it apparently, to have it next on my land, for a woman on Saturday morning saw the box move and heard knocks in it. As I keep poultry, she thought I had some hens in the box. This occurred a little after 9 A. M. On Sunday last, during a gale of wind, a hogshead, in a small yard enclosed on both sides, was driven out of the alley, on to the lane, leading out to Water Street. It turned at the sidewalk, no one near it, crossed the street in almost a straight line, passed over the curb of the opposite sidewalk,

turned a second time in the direction of my property, on Water Street, rolled along the sidewalk, about 75 feet, and then turned again off the sidewalk on to my property. The proprietor of the hogshead was writing in his office, overlooking part of the little alley in which the hogshead was. He has informed me that no person started the hogshead, and that no one guided it on the sidewalk, for he had gone out of the front door of his shop, to look after it. He went over to my land and carried it up near the line of my land on Water Street, and turned it bottom up and left it there. I think if he had left it alone it would have come down the right of way on my premises, to the front of my house outside the yard. The alley up which it came, is about 50 feet to the street, it is about 60 feet across the street to the opposite sidewalk. The three turnings of the hogshead and the course it took, could not be attributed to the wind, but denoted an intelligent operator behind the scenes. The hogshead is a very large one, belonging to a merchant in the crockery business. This movement of it took place about 4 P. M. I have gathered these particulars from the merchant owning the hogshead principally, whom I regard as a reliable man, and from other sources. A boy, on the evening of the 8th inst., moved the hogshead from the front of my premises and was rolling it in the rear of my house, designing to break it up for kindling, when I stopped him. His mother lives next to me. I told him it was not his, and he had no business to take it. I then rolled it a few feet to the immediate rear of my house, on a vacant lot. Next morning I found two articles on the hogshead, which I, from previous experience, have come to regard as a sign that the man who had materialized in the box, was about. That evening, the evening of the 9th inst., about 7:15, I met the owner of the hogshead, and told him I had preserved it from a boy and if he wanted it, he had better come and take it away. I told him he had better take it out by Stannus Street, as it would be handier for him. He went away immediately, alone, to get it. Stannus Street is a street running out of Water Street a short distance from the rear of my house. This morning I felt I had been hasty in getting the merchant to

take the hogshead back, that the articles left on it indicated probably that the spirit desired to use it for the purpose of materializing instead of the box, so I went to the owner and purchased the hogshead from him this morning, and he readily parted with it, seemed glad to get rid of it, and told me he had great difficulty in getting it off the vacant lot on to Stannus Street, it turned round and round. There was no one with him in the body. Finally it tumbled into an old cellar, which was not boarded over, one of the relics of the great fire, which destroyed the town, in Oct. 1897. A working man came along and helped him to get the hogshead out of the cellar. If the spirit is aiding me in getting photographed, the hogshead can easily be tipped over, off the materialized body, without the loss of time necessarily entailed in taking the cover off the box. If I can succeed in taking this man's photo., it will make a great sensation all over the world, for such a thing never has been accomplished, since the advent of the camera under similar circumstances. I am aware that Sir W. Crooks took Katie King by Magnesium light in his own house, but no one knew the real identity of the spirit, there was only her word for it, but this man was well known and his photo. can be readily recognized. I tried to get his photo. from a Montreal paper, shortly after his decease, but was informed by his widow and friends that no photo. of him was in existence. That fact will cut away the reckless assertions of some unbelievers, in case his photo. can now be taken. This man's photo., if taken, will be taken in broad daylight, and under circumstances, therefore, calculated to produce a good likeness of him as he looked at the time of his death. He was a man of invincible courage and of an iron will, which probably accounts for the wonderful manner in which he has been able to materialize in the light, at any rate in the case of the box, and to retain his temporary body for several seconds on the floor of the shop. As the box was not opened immediately, it cannot be determined with certainty how long his form would have lasted in the bright light of that sunny morning. There have been many manifestations of the movement of articles, even today, but I

must not trespass further on your patience. I was told yesterday by a boy whom I believe was telling the truth, that he had that morning seen in the same cellar, the headless figure I had seen in March. I think you should investigate the phenomena here with as little delay as possible. They appear to be increasing in strength, and are spread over quite an area, and seem now to be taking place not only in shops, but to a greater extent in the open air. Your scientific knowledge, your past investigations into occult matters, and your fearlessness, render you an ideal investigator. The physical manifestations in this town are consequent upon crimes committed for a period of upwards of two years past in this County of Hants, in which both the innocent and the guilty are participating. It is, in my opinion, the suddenness of the transition of these spirits, in the prime of youth and manhood, with only one exception, in the case of an old man, which gives them such control over matter. I never knew till these things occurred during the past few months, to which I have only briefly referred, that there were so many unconscious physical mediums among the young men and boys of this town.

Oct. 12th. I must bring this long letter to a close, but before doing so, I must give you my latest experience, which occurred yesterday afternoon. I had gone down to see if the hogshead which I had not moved from the merchant's premises was still there, as since the merchant had taken it from two reliable persons, I had heard of its being in other places not far from my land. It was there. There was a pounding in a shed near which it was, which occurred several times and was heard by the young man who was with me. The shed was locked, and I went all round it, and inspected it narrowly, to see if any one could have entered it, and made these sounds by trickery. There was no way of getting into the shed. Its locked door was continually under my observation. But a more extraordinary thing was to take place. Standing facing a little building entirely unoccupied, I saw apparently, the door slowly open and the figure of a man appear in the doorway. Then he went back into

the little building and the door slowly closed after him. If the door had really opened, it would have creaked, as it has not been opened for a long time. The garb of the figure was not such as any one in this town would possess, and the size and movements of the person enabled me to identify him, taking the form in connection with his clothes, as a man whom I frequently saw the last days of May, and who came to an ignominious end the first day of Aug. last, in this town. The young man was behind me and did not see the figure. Another young man came, and the two of them went and tried, at my request, the door of the old studio. It was locked. The phenomena, as you well know, is apt to be illusive, and neither I, nor any mortal here has any control over it, so I cannot guarantee results, but the manifestations are increasing in variety and power, and there are a good many witnesses to them besides myself, in this place, and it seems extremely probable that they will increase, rather than diminish, in the immediate future, and that you will be amply repaid if you visit Windsor. Certainly in the whole world, there is not at present such a field for the psychic investigator, as this town affords. The apparition I saw yesterday was not that of the man who materialized in the bag and box. I am not a spiritualist, though I have been a student of occult matters, more or less for many years. What the spiritualists call their cause I consider to be nothing but a rope of sand. They seem unable to organize, and have practically accomplished nothing to lighten the burden of the wretchedness and poverty and vice of humanity, since the raps at Rochester started modern Spiritualism. They ignore or make too little of the sad condition of those they lightly term undeveloped spirits, and with few exceptions disbelieve in, and deny the dangers which often beset investigators. However, I must not dwell upon the many objections I have to Modern Spiritualism. I merely wish to indicate to you very briefly my position on the subject. If you desire to make of me any more inquiries, I shall be pleased briefly to answer them. In any event, if you decide on coming, write to me first, so I may have time to give you some

information, as to the manner for you to commence the investigations with the best prospects for success.

Very sincerely,

Windsor, Nova Scotia.

Windsor, N. S., November 14th, 1906.

Dr. James H. Hyslop,

519 West 149th Street, New York.

Dear Sir:—I received yours of 11th yesterday, and hasten to acknowledge its receipt. I am a very busy man, but these phenomena for the past few months have taken up more of my time than I could well spare. It has been going on continuously since I wrote to you, and is assuming a more astonishing phase in the appearance of forms in the daylight, in the presence, sometimes, of several witnesses. The telephone, even the central office, has been used to communicate with me and I have been unable on three separate occasions to trace the messages to any mortal source. Nowhere in the whole history of psychic phenomena have the manifestations been more open, widespread and continuous so far, as in this place. The captain of a barge, which was lying at one of our wharfs, was witness to some strange occurrences while here during two months. It would be interesting for you to call on this Captain, who is now in your city, address, Capt. E. E. H——, 51 South Street, New York City. I gave him your address and asked him to call upon you, but I presume he has not done so. There are more physical mediums here and unconscious of it, than in any other place, I think, of its size, in the world, which probably accounts largely, with the tragedies which have happened in the county and town, within the last few years, for the present outbreak of spirit manifestations. The citizens are frightened generally and when their business is likely to be affected by any reports of such phenomena, some of them take the short cut of lying out of it, so when you come, the matter will have to be approached with care, so that you may get the best results. You must bring a good Camera with you, one to take a snap

shot with. I will write again in a few days. In the meantime you might communicate with Mr. F. E. H..... of this Town.

Yours sincerely,

.....

I wrote to Mr. H.... in accordance with the request made, and he did not reply to me. The next letter of Mr. X. gives some explanation of this failure, but the sequel of the investigation will suggest a clear explanation to the reader.

Windsor, N. S., January 1st, 1907.

Dr. James H. Hyslop,

Dear Sir:—I received yours of 27th ult., on the evening of the 29th ult., Mr. H—— received your letter, and I regret this inexcusable delay in answering it. I have urged him to reply to it more than a dozen times, but he seems to be one of those men who procrastinates about every thing except their own immediate business. I will have to go to his house and stay with him till he writes a letter to you. It is too bad that there should be such delay in your coming, for the manifestations have affected more persons in a more varied and public manner, than I have ever read of in the whole history of physical phenomena, and I have been interested in such things for many years and have read numerous books and papers on the subject. A new phase, is the dropping of money on the floor of rooms and shops. In this way two young men in a closed room, picked up yesterday morning \$1.05, only a small boy in the room besides themselves. The money dropped on the floor out of the air. One 50c piece, two quarters, and 5 cents in cents. I have been present when cents have been thrown, almost always thrown near me. A man named D. C——, of Colchester County, is now in Windsor, and is interested in these things. He is going about with me a little tomorrow, and has promised to write to you at once about his experience. I think the invisibles are contemplating levitating one or more persons, the power here is so great, and there are so many unconscious physical mediums here, that I should not be surprised if one or more per-

sons should be levitated upon one of the principal buildings. There seems no cessation of the phenomena, it is more varied and has taken the form of controlling several young men and boys in the town, so that they have frequently had those delusions, common to the subjects of the hypnotizer.

Sincerely yours,

Windsor, N. S., January 16th, 1907.

Dr. James H. Hyslop,

Dear Sir:—I have to apologize for not replying to your letter to me before. Mr. X. is anxious to send by this mail to you something from me, and there is no time to give any particulars, only to say that there are certainly strange things happening in this town, differing from the ordinary events hitherto familiar to us, and which should be investigated by a competent investigator, like yourself, to determine their nature and origin.

Yours sincerely,

H——.

This letter of Mr. H—— is interesting enough as oracular in its statements, and when we understand that he was probably propitiating Mr. X. as a business man who wanted his custom we can appreciate the desire for ambiguity. He carefully refrained from describing what he mentions.

The next letter is from one of the persons who was also implicated in the production of the phenomena and is interesting in the light of the discoveries and confessions obtained by Mr. Carrington.

Windsor, N. S., January 16th, 1907.

Dr. James H. Hyslop,

Dear Sir:—I now enclose you statements from two persons, Miss M—— T——, and W. L——, and I have also sent you by this mail a letter from Mr. H——, which I prepared, as it was no use depending on his replying to you. There has been last week such extended and varied phenomena, that I had to spend a good deal of time making notes of it.

and Saturday and last Monday, I had to employ two stenographers, and typewriters, to write a very long letter to one of the managers of a very large store here, in my endeavor to shield and dissipate the dreadful spirit conditions in this store. Every male clerk in it and the two girl clerks are under control, and one of these girls is a very fine lady, and in face of the fool ignorance of this manager, I had to write this letter, which I will read to you when you come. I have been today to get the statements of three other persons to enclose to you now, but they would not sign them, not in any way denying the manifestations they had seen, but dreading publicity, though I assured them, that there would be none, and the two I procured were given on the agreement, that they should not be shown to any one here. They are originals, please very carefully preserve them, and H——'s. You have statements enough, however. It is impossible for me to write you any detailed statement now, I am so behind in my legal work. I, however, tomorrow will probably be able to get and forward to you the account of the foreign coins and money falling in a barber shop here. Please inform me when you intend to leave New York. I have just received your wire, at 3:45, and will at once reply to it. At 4 P. M. I wired you thus: "Situation promising, am mailing letter and statements, wait till received." The situation is very promising just now for the Psychical Researcher, but it is a very bad one for several young men and boys of the town, and for some of the young women.

Sincerely yours,

P. S.—I have been fighting a hard battle here alone.

Statements.

Windsor, N. S., January 16th, 1907.

During the last few months there have been a series of occurrences in my restaurant, on Gerrish Street, in this town, for which I am unable to find any explanation. They consisted mainly in moving things from my place, and generally throwing them on the floor, and it was impossible to at-

tribute these things to trickery or sport. Sometimes articles which did not belong in my restaurant and which I had never seen before, were thrown into it. There was also a very curious and unexplainable treatment of my stove, on one occasion.

W—— L——.

The next letter is similar to the last and represents testimony collected in response to my request, tho it is not by any one that was involved either in the trickery or confessions. It is one of the two letters mentioned in that of Mr. X.

Windsor, N. S., Jan. 16th, 1907.

I am a clerk in the grocery store of my uncle on Gerrish Street in this town. I have heard in this store during a recent period, knockings in its cellar, which I could not account for, and occasionally articles in the store would fall on the floor, without any apparent cause. I have heard sounds in my home on O'Brian Street, for which I could find no explanation. These occurred when all the family had retired to rest. On a recent occasion, having been taken by Mr. X. to witness the possible occurrence of such phenomena, in the broad daylight, in the office of the Town Clerk, six electric lamps were thrown onto the floor and exploded, and one fell without exploding, making seven lamps in all thus thrown, in the presence of the Town Clerk, his Lady Clerk, Mr. X. (who took the broken lamps away and the unbroken one), ———, my brother, and myself. All these persons were in plain view of my brother and myself and none of them could have thrown these lamps, which were apparently the property of the town, without our seeing them. This startling manifestation, made my brother and myself rather nervous.

M—— T——.

Witness: Mr. X.

In the next Mr. X. continues further account of the phenomena and refers to additional corroborative statements which follow his own.

Windsor, N. S., January 17th, 1907.

Dr. James H. Hyslop,

Dear Sir:—I wrote you yesterday enclosing two statements, and also sent you under separate enclosure, a brief note from Mr. H——. While I was concluding my letter to you, I received your wire, and within a quarter of an hour afterwards, left my reply thereto, at the Western Union office. I have succeeded after some difficulty, in getting an opportunity, to speak to him alone, and in getting Richard F—— to sign the enclosed statement. The phenomena are of course, as Sir W. Crooks has, I think, said, illusive, and of course I cannot tell how these mischievous and in some cases dangerous intelligences, will act when you arrive, but from persistent and long continued and present phenomena, I should judge that they will keep up their manifestations, when you arrive, perhaps with even more power, if that were possible. As far as I can judge, they or most of them, have no ill will to me, and seem rather to prove that the curious things which have occurred here, and are still occurring, were not done by people in the body. You can get a good stenographer in the evenings and possibly after 5 P. M., and likely for a portion of a day, during your stay here. I should like you to take one of my letters to a medium in New York, and see what he or she says about the conditions here, for I have a good idea of the identity of some of those who are communicating, and the medium ought to easily get on the track of these things here. Will you kindly inform me when you will arrive here, as I will, if possible, meet you at the station. It will be best to be very quiet about your mission, and I wish to talk to you on the best way of managing things here, immediately on your arrival. The shortest route is from New York to Boston, then by steamer to Yarmouth, and by rail from thence to Windsor. These steamers, I think, are only running twice a week, on Wednesday and Saturday. You can get the information in New York, about this route and the longer sea route, to Halifax from Boston.

Sincerely yours,

Statements.

Windsor, N. S., January 17th, 1907.

I am conducting the business of a barber, and have been doing so for many years, in the town of Windsor. My present stand is on Gerrish Street. During a recent period and no later than this morning, things have taken place, in and about my shop, which I cannot understand and which were certainly not the result of trickery, or idle mischief on the part of my employees, or any customer who might be in the store when they happened. Foreign coins of small value, have been dropped on the floor, but the puzzle was where did they come from, for I am certain neither myself nor my employees had them previously. One of these men has several of these coins in his possession. Mr. X. has one, a Jamaica cent dropped near him a little time ago in Livingston's Restaurant, seized by one of the men who happened to be in there (despite Mr. X's remonstrance) and five days afterward, when Mr. X. came into my place on some business, the same coin fell near him and me, and I gave it to him. It was taken apparently out of my man's pocket, his coat being hung up. He claimed the cent, saying it was in his pocket, but Mr. X would not return it to him. This morning, about 10:30 Mr. X. came into my shop, to see me about making this statement. While he was in there, an acetylene gas burner fell on the floor, which I thought had been taken out of my gas branch, at first, but I was mistaken. I don't know where it came from and I gave it to Mr. X. One of our cents of 1906 fell and was also taken by him, and as he went out of the door, an electric lamp (I have none of them about my premises), was thrown out after him, on to the sidewalk. It did not explode. This is the third electric lamp which has been thrown by something and from somewhere. I don't know by whom, or whence. Other strange things, I and others in my shop have witnessed, at various times, but this is sufficient to show that these occurrences should be thoroughly investigated.

R—— F——.

The next is an affidavit by another witness.

Statement of Edward King of Windsor, in the County of Hants, in the Province of Nova Scotia, Dominion of Canada, Cabinet Maker, made this 28th day of Jan. A. D. 1907.

I am now employed in Windsor, aforesaid, in the Furniture Factory there, in fitting up bureaus. I have some knowledge of the strange and mysterious things occurring in this town. On Thursday afternoon last, about 12.30, I went into the Store on Water Street, to purchase some bird seed for Mr. F. H., the Boss of the shipping room in the Furniture Factory. I saw several boxes, apparently some of them containing goods, and some of them empty, falling on the floor close to me. There were only two Clerks in the store, and the bookkeeper in the elevated office, at rear end of the store. Their names were E. R., he was waiting on me, a boy named F., and the bookkeeper, W. R., and I am certain none of these persons threw these boxes. R. said for me not "to take any notice of these things, that things were fired round there all the time. Curious things like that were happening all over town, in cellars, and things had been seen of which no account could be given."

On Saturday afternoon, the 26th of January, 1907, H—— W——, who works with me in the furniture factory, and I, went down into the cellar of the shipping room of the factory, to bring up some crates to put bureaus in. When we got into the cellar, we both saw the figure of a man in the further end of the cellar, running back and forth and groaning. The figure was kind of white, and looked like an old man. We were frightened and ran back up stairs and told the boss, Mr. H——, what we had seen. He said these things had been seen down there before, right after F—— H—— was killed. It wasn't worth while to pay attention to it.

(Signed) E—— K——.

Witness:

The statement having first been read over
in my presence to E—— K——. (Signed.)

R. B. D——.

A critical examination of the report is not necessary in connection with the investigation which we also report below. But I may call attention to a few incidents which were the primary ones inviting the consideration of the case.

The first circumstance that attracts attention is the statement that a headless figure had been seen in one of the cellars associated with the phenomena. Had this been reported to Mr. X without any alleged experience of the kind by himself it would have been part and parcel of the general story from the point of view of those who were or who had to be suspected of trickery. But as Mr. X reports seeing an apparition independently of other physical manifestations, the case thus assumes the character which is often given to telekinetic phenomena. The association of an apparition with such real or alleged events gives them a different appearance, and this, too, on any theory whatever of their nature. If the apparition be only the result of suggestion and the tendency to hallucination under this influence, the occurrence of such things would throw much light on many traditional stories which can neither be believed nor repudiated. That is, it would explain a perfectly natural illusion and the persistence of stories which are neither lies nor credible as representative of reality.

The outcome of the investigation shows that we have just such illusion here. The groans of the person in the box which were taken to be those of a certain deceased person by the reporter were found to be those of the "naughty boy," and tho the reporter seems to have either suspected this explanation or to have been apprised of it by the very persons playing the trick upon him, he nevertheless rejected it in the face of his own sensation which, in the light of his persistent convictions, seem to have been remarkably interesting illusions. The only alternative to this view of them would be the deliberate desire on his part to represent the facts in this manner in order that he might evade the accusation of this illusion.

I think the reader, after these remarks, will realize how the whole narrative is infected with illusion, and the report of Mr. Carrington will confirm the suspicion.

The following account by Mr. X., as the reader will observe, was written after Mr. Carrington left Windsor, but represents a part of the account of the phenomena which he claimed to have observed. Its proper place is, therefore antecedent to Mr. Carrington's Report. Taken in connection with Mr. Carrington's report, this account is a most interesting and important psychological document. I know nothing that illustrates better the difficulties which the scientific student has to meet in narratives of the marvellous than this account. It is the habit of the intellectuals to laugh at them instead of use them to educate the community of the existence and extent of mal-observation and illusion. There is so much that is earnest in the statements of Mr. X., who is evidently an intelligent man in all other respects, tho certainly credulous and lacking in humor in this matter, that it ill becomes the educator to laugh whose business is the direction and disillusioning of his fellows. No doubt it is often hopeless to attempt the correction of some people's errors, and it is also, perhaps, often as thankless as it is hopeless. But the humorousness of the situation is so overwhelming that one's own seriousness is apt to degenerate into an unhealthy solemnity where ridicule is the only weapon of education. But despite all this I am sure that the only way to vindicate the judgment of the intellectuals is the serious exposure of errors that lead the multitudes, and that the duty of the intelligent class is to unbend more, if in this democratic age it ever expects to rule its masters.

Mr. X's Final Report.

Windsor, N. S., February 4th, 1907.

Dr. James H. Hyslop,

Dear Sir:—It is with regret that I now give you some details of the extraordinary behaviour of Mr. H. Carrington, in the supposed investigation which you dispatched him from New York to make into the strange manifestations which have been occurring here now for nearly a year and are still taking place. I only received your letter of introduction of

the 18th ult., yesterday afternoon, and I was not in when he left it with one of my boys on the evening of the 23rd inst., when he arrived in Windsor. It was enclosed in a larger envelope, unaddressed, and though I saw it, I took it for a blank envelope, my son not having mentioned that he had left it, but I was on the lookout for him and thought he would arrive that afternoon. I went to the Victoria Hotel on the chance of finding him there, as it is the principal hotel in the place, and I saw his name on the hotel register, so I lost no time in hunting him up, being much pleased with the idea that these mysterious happenings were now about to be looked into, as I supposed thoroughly, by a person who was competent for the undertaking. I talked to him for over an hour in his bed room, and gave him some of the experiences I had had in the town during the past few months, and even on that very day. He seemed quite interested. I warned him not to disclose his identity, and to avoid mentioning to any one what his business in Windsor was. I put him on his guard as to the unreliability of many persons in the town, especially on this subject, and I stated that it was my experience here, that almost every physical medium was a liar. I noticed a change in his countenance when I told him I was not a spiritualist, and I observed that, in the little chance I had subsequently to this evening to talk to him, he did not at all relish my statements of the evil effects sometimes of spirit influence, obtaining almost absolute control of the lives of people, as most unhappily realized in my own domestic relations, and in another case of a different character which I mentioned to him. He appeared to listen to the facts I gave him with interest, and I plainly understood from him, that he would spend some time here, probably a week or more, and he asked me to engage a stenographer and typewriter, to take down the extracts from my diary which I told him was full of accounts of the manifestations which had occurred in the town during the past months and recently. He said he would ask me questions while some of these accounts were being type-written, and I agreed to answer any such question. I offered him the use, both for himself and the type-writer, of my office. The next day I

saw a competent stenographer and typewriter, but she could not come that Thursday evening, expecting to be absent from town, but I arranged for her to come to my office the succeeding evening. I had also offered Mr. Carrington, for this young lady, the use of my typewriter, so I did all I could in this way to help him, in fact, I did so in every way. I informed him that she was a fast writer, and that I did not think it would be necessary to take down the matter in short hand, but it could be taken by her on the typewriter. He seemed disappointed that she could not come to my office on Thursday evening. In the light of his subsequent conduct, I think, he was even then in a hurry to get back to New York, and had made up his mind to leave Windsor as soon as possible. He told me something of obtaining even 500 sheets of matter, and at the very first, there seemed no limit as to the time of his stay, or the extent of the information he wished or which he had been instructed to obtain. You will therefore readily see that at first it never entered my brain that he would not give me any opportunity of posting him up as to the character of my presumed correct information about these things which he may have received behind my back, and that he would not give me a chance to give him further information and an opportunity of introducing him to several honest and reliable citizens who have had personal experiences of the phenomena happening here.

Now, to the account of what took place when we were together. On Thursday morning I went to the Victoria Hotel at 9:30 by appointment with him, and we visited several places. We were in the rattan factory—and made an appointment with the employees to go there at 3 P. M. In a grocery store an apple fell on the floor of the store, which the principal partner in the firm said had been in the front window. There was no one near the spot where the apple had been, so there was the movement of an article without visible contact with any mortal. This is, of course, a trifling thing, but one such occurrence properly evidenced is of importance. As to the merchant, he is a man of good standing in the community, and his word is to be depended upon.

He told us about the inexplicable movements of some empty boxes, in his back shop, which I had purchased from him a few days before. He said they were removed from their first position back to the lift. I took Mr. C. into the back shop and showed him the distance the boxes had been removed, at least ten feet. One of the boxes must have weighed twenty pounds. To say that this apple was thrown to play a trick on me, or that these boxes were thus moved in my absence, to an inconvenient place for the driver to get them to bring to me, is on a par with the abundant falsehoods which have been uttered in this town about similar and far more extraordinary things, to endeavor to make out that such manifestations were the result of a general conspiracy among our citizens, to play practical jokes on me. When the apple was thrown on the floor, no customer was in the store, only the merchant and one of his clerks, and Mr. C. and I and both of them are above suspicion of trickery and none of us were near where the grocer said the apple had been. We went into a book store for a moment; the proprietor, who is mediumistic, and one of his clerks were out. Nothing occurred. A butcher shop was visited, a boy employed in there told me that 5 P. M., was the best time to go there to see things thrown around. We went there again at five, and the butcher and his boy were out, but as they are both, I consider, mediums, and only the wife of the butcher was in the shop, it was not worth while to stay there. The visits were only for a moment in these places, except at the grocers, and these, I think were all the places we went into that morning. I told Mr. C. Wednesday evening that he had better witness the phenomena with his own eyes first, for I thought that being a presumed expert, that would be the most satisfactory course to pursue; such evidence being, with me, more conclusive than any other, and the promiscuous running about the town of Mr. C. alone, seeking for information from people who were perfect strangers to him (a course which he almost immediately entered upon), could only end, in the condition of things in this town, in his being stuffed full of falsehoods. After such an investigation as I proposed, I intimated to him, that I would give him names of reliable peo-

ple whom he could interview on their own personal experiences in these things. Thursday afternoon at 3, we went to the Rattan Factory. I omitted to mention that on Thursday morning, I also took Mr. C. over to the depot, to see a young man there, who is clerk to the truck master of the Windsor and Halifax Branch Railway. I was not able to see this young man as he was very busy. He had told me on Wednesday of some curious things which had happened in the house where he is boarding, kept by a man who is one of the most powerful mediums in the town. Of course the things he told me, were, to the persons ignorant utterly of such occurrences, unbelievable. He told me that a new trunk which he had recently bought, and which had cost him \$12.00 (he being absent for a day with his door locked) on his return, had disappeared, and he did not know what had become of it. He also told me, that he was dressing in his bedroom on one occasion recently, and laid a white shirt on his bed to put it on, and when he turned to the bed to do so, it had disappeared likewise. On Thursday morning I met him on the street, and he said Mr. ———, referring to his landlord, had made his first appearance that morning on his hands and knees, crawling downstairs head first. The vanishing of the trunk has been confirmed by another boarder. I told these peculiar occurrences to Mr. C. but he never expressed the slightest desire subsequently, to hear what this young man had to say, nor do I think he set eyes on him while he was in Windsor. This medium is distinguished outside his own house for the smashing of electric lamps in his presence. I have seen fifteen of those lamps smashed, thrown on the floor of the town clerk's office, and exploding and scattering the pieces of glass around the office. Some of them taken out of the burners in that office and in an adjoining room, and all of them presumably, the property of the town of Windsor. This happened in broad daylight, generally in the morning, in the presence of several witnesses, always the town clerk and his lady clerk, and on one occasion Miss Thompson, from whom I sent a statement to you, and her brother were also present, and the medium was in clear sight of all of us when these lamps were smashed

and could not possibly have thrown one of them without being detected. On the occasion Miss T. and her brother were present, there were six lamps thrown on the outside floor of the town clerk's office, and they exploded and broke into small pieces, scattering the glass all over that floor and another fell and did not explode. I took what remained of the stock of the lamps and the whole one away with me. These things made Miss T. and her brother nervous, but I am so accustomed to them and similar ones, that I do not mind them at all. I suggested to Mr. C. the desirability of seeing this man, with a view, in my own mind, of getting him to give a similar exhibition, if I may call it so, in that office, or elsewhere. Mr. C. was as apathetic as usual and made me no reply, and I do not think he saw the man, and if he did, if he confined himself to trying to get anything out of him, he would not have got the truth, for he is afraid of losing his situation, and would have probably uttered the stale lie, that he did these things to fool me. The only way any one can arrive at the truth about these matters in this town, outside the testimony of persons whom I know to be reliable, is to witness the phenomena for themselves, and when they do, there will be no use for any of these mediums or any one else (generally from selfish motives), to lie about them, for the investigator will himself know, by the evidence of his own senses, if he is not a fool, or himself a medium, that the things he has witnessed are genuine, and not the result of trickery. You understand that none of the mediums here are spiritualists or know anything about psychic matters. (I have just received your letter of 1st inst., and am glad Mr. C. had not handed you any report of his doings here before you had received my letter.) These mediums are what I may term unconscious mediums. They either more or less dreamily recall some of the things which happen in their presence. They are generally in a more or less trance condition, and very often do not remember anything which takes place, so if any person should inquire of these persons, concerning their experiences in this regard, those persons could truthfully answer, that they knew nothing about them, and yet this is the course, I am inclined to think, from what

I have been told, that Mr. C. pursued while he was in Windsor, behind my back.

I am writing this on the typewriter direct, without any copy, so you must excuse the construction of some of my sentences, and the reference to events somewhat outside the order in which they should be, as my memory recalls them.

Now, for what happened in the rattan factory. In company with Mr. C., after going upstairs to the second story, I saw several chairs, rocking chairs, oscillating for some time without any one being near them. He rushed around, saying something about looking for a string, which I am sure he did not find. I saw the trap door of the third story with difficulty lifted by one of the employees, after several efforts, there being some force pressing that door against him, though there was no one upstairs. I saw Mr. C. run up those stairs and push the trap door back, and I saw it fall down again after he had done so, apparently by its own volition. He was up in the third story at the time. Immediately, upon my going into the second story, I heard a voice calling me. I recognized it as the same voice which had held a conversation with me, pretty nearly in the same spot of the second story, several days before. I put it then in the witness box, and satisfied myself, by the answers I got to my questions, that it was a spirit, but a lying spirit. I called Mr. C's attention to this voice. He said, it didn't interest him, he wanted to "observe the movement of articles." I must say that from my standpoint, it is very important to discover the hidden cause behind these movements of articles. The voice complained that I had not done something that he had asked me to do on the former occasion. I replied, that it had lied to me then. The voice then swore at me, and I at once moved away from the spot, and ceased to talk to it. It is idle to talk of trickery in connection with this voice, for when I talked to it before, I satisfied myself, that its knowledge of a certain matter I questioned it about, was greater than that of any of the employees in the establishment. The voice sounded right under the floor of the second story and was several yards away from the place in that story, where it spoke to me before.

There are of course several ingenious theories set afloat by people who have never been in this factory, and who would hate to be disturbed in their belief, that the so-called dead, are in fixed places, called heaven and hell, from which they cannot get out, and there are others so frightened at what is called the supernatural, that they will adopt any theory, no matter how ridiculous, to explain such occurrences, as are, and have been taking place in this factory, and in many places in this town. The theory of pipes leading up from the ground floor to this story, is one of these explanations, which has no foundation in fact. There are steam pipes, that is all, and after all, if there were other means of secretly communicating from the lower floor to the upper ones, not one of the employees could have answered the questions I put to the voice the first time I talked with it, in the manner this voice did. On that second floor I picked up an old cent, and handed it to Mr. C. In a transient glance at it, I could not perceive any date on it, it was so smooth. On the ground floor, Clarence P., one of the employees picked up an old cent, date 1783, the year, by the way, the United States gained their Independence. On Mr. Carrington asking him for it, he gave it to him. I did not hear either of these cents fall, probably on account of the debris on the floors, but I do not for one moment believe, that P. or any one of his fellow workmen, threw it there, for if they, or any one of them had owned it, they would have kept it. A gentleman in Windsor, who is an expert in old coins, said to me, on my telling him about this cent, that he wished he had it, he also said that it was worth \$5.00. The idea that any one of these young men would throw such a rare and valuable coin on the floor, to fool me, or any one else, and subsequently readily part with the possession of it,—as P. did,—is preposterous, and on a par with other silly and lying theories afloat in this town to account for the varied and widespread phenomena constantly occurring in it, on the ground, and often I am not present when these manifestations happen,—that numerous persons are playing tricks upon me. One of the employees has informed me, that he has picked up in this factory at various

times twenty pieces of coin, many of them old, and he has promised to show them to me. I never saw any silver coins drop in this place, and I never saw one in it pick up any such coins except the ones mentioned. Who then, in it is trying to play such an extraordinary and expensive trick, and in the name of common sense, what is the object of it? No! the explanation of these apports, must be looked for beyond the employees in this factory. They probably earn only enough to live on, and it would be perfect nonsense for any one to assert, that they are flinging these coins about,—here and there, in their workshop. No! if any one of them had acquired these coins, he would either carefully hoard them or sell them, or such of them as are rare old coins, to some collector, and spend any modern ones for his own purposes.

Windsor, Tuesday, February 5th, 1907.

Sitting in a rocking chair on the ground floor of this factory on that Thursday afternoon, I saw a queer looking $\frac{1}{2}$ -bbl.* descend to the floor, from under the pipes—steam pipes—which run along next to the stairs leading up to the second story. I was sitting in front of these stairs, with an uninterrupted view of them, and of these pipes. It was impossible for any one to open the door at the head of these stairs and descend them a step or two, and reach out his hands and arms away from the stairs out towards the main floor, and put this article under the pipes, without my seeing him. My eyesight is as good as ever it was, and I have never worn glasses. This case alone is proof enough for me, that articles are moved about, and heavy ones, without the aid in any way of the employees in this building, or of any other mortal. Mr. C., was, at the time of the fall of this $\frac{1}{2}$ -bbl., upstairs. I do not know what to call this wooden thing. It is really not a $\frac{1}{2}$ -bbl., it is not the shape of one. The employees all told me that there was nothing of the kind about this shop and that they had never seen it before. Since that, one of them,—who has always been bitterly opposed to admitting that the movement of things there was the result of the action of any invisible influence, though he never gave me any explanation

* Barrel.

of it—has said to me, that the $\frac{1}{2}$ -bbl. belonged in the shop, and was a pattern. He had previously told me, with the others, that it did not belong there, so he has voluntarily contradicted himself, and his statements cannot be considered reliable. I do not see what such a looking thing could be a pattern for, in that rattan factory. A young man, in whom I can place reliance, has informed me, that he never saw this $\frac{1}{2}$ -bbl. there, and he is in there every day. Whether this $\frac{1}{2}$ -bbl.—as I will call it, for want of a correct name for it—belongs in the factory, is really not of importance, the question of interest being, did it fall, a distance of I should think ten feet at least, without the intervention of any mortal? I can state that since I saw it fall as described, I have seen it fall, in an exactly similar way from under these pipes, when I was sitting in the same position, and it was impossible, for any person in the body to cause its fall without my detecting him. I may also state, that I had a clear view of the pipes for several yards on both occasions, and there was nothing at all on them.

Mr. C. was very little with me in this factory, and whether he asked any questions of the employees, and of this particular one, I do not know, but it will be apparent to you that if he did, he could not depend on the statements made to him. While I am writing about this particular place, I may as well inform you, that, about all the employees being physical mediums, perhaps all of them, they are not competent witnesses to the things transpiring in their presence, or as to similar manifestations in the past, for the power being taken out of them, to perform them, they are necessarily muddled in their brains, and their condition resembles that of partially, or wholly hypnotized subjects. For instance, on this Thursday afternoon they took me, with perhaps one exception, to be Dr. Black, M. P., at Ottawa, for this county, whom I do not resemble in the least, and they wondered where Mr. X was, as they said he was to be there at three, and this in my presence. Of course the stale and false explanation can be given, that they were only fooling, and that this non-recollection of me, and taking me for a totally different person, was a part of the general scheme of

trickery, to deceive me with regard to the phenomena. This delusion with regard to my identity is prevalent throughout the town, and wherever the persons are mediums,—and this town is full of them—or mediumistic, men, women and boys, who have known me for years, are continually unable to recognize me, and call me by other names, the familiar and common delusion being that I am one of the medical gentlemen in the town, though I have been addressed by several other names, and when questioned at the time by persons who were in full possession of their senses, these hypnotized people would insist that I was the person they had called me.

Many years ago I discovered that I was a powerful mesmerizer, as it was termed in those days, and I came very near embarking into mesmerizing as a business, and could have retired with a competence in a few years, had I done so, but I found, in my personal experience that I was dabbling with a most dangerous thing, and that certain extraordinary things happened, which could not be attributed to my will or to any emanation from my person. I therefore abandoned mesmerism, and have not practised it since, even in private, but you will see, that my knowledge of, and experience in it, enabled me very quickly to perceive, when men and boys and young women in this town, during the past few months were under an influence largely, but not altogether, resembling the ordinary hypnotic state, and also enable me to bring them out of this state temporarily, which I have done many times. What is the use of trying, to put it mildly, to gain information from them when they are in this condition, or to ask them when they are in a normal condition, what happened when they were in their hypnotic state? I do not know whether Mr. C. made any such attempts in this factory, to elicit facts from the employees, but from trustworthy information, he certainly went alone to persons in Windsor in whose presence myself and several competent and intelligent witnesses have seen exhibited various phenomena, which can be proved by evidence outside of my own testimony altogether, and which were not the result of any trickery attempted on me, but were genuine. The evidence of such hypnotized persons in their normal condition, as to what they

did, or what transpired in their presence, while under this extraordinary influence, is utterly valueless. Any one who ever has witnessed a genuine hypnotic exhibition, is fully aware, that the hypnotized persons can be made, and do make the most ridiculous spectacles of themselves in the presence of the audience, having no other will than that of the hypnotizer, and yet when brought to themselves, they will emphatically deny, and sometimes become very angry, when told by friends or strangers what foolish things they have done. Mr. C. did not inform me of his opinion of what he saw in this factory, and he was equally non-committal about his other experiences in Windsor. In fact he must have cabled on the object of his mission, and its results to several people here, whom he never mentioned to me. This, I submit, was exceedingly unfair treatment, and not at all the way to reach satisfactory results, and was in direct opposition to the advice I at once gave him, to keep himself and his object in coming here, as much in the background as possible, until he had personally thoroughly investigated the whole field, and had witnessed with his own eyes the manifestations. I should no more think of going among perfect strangers—if I had been sent by some society to look into such matters in a similar town in the state of New York—and ignoring the person through whom the knowledge of the manifestations had come, than I would think of robbing a bank.

After our visit to this factory we went into a bookstore, and there was the only instance of trickery I observed while Mr. C. was with me. The girl clerk, standing near the door of the shop, two other girls—her visitors, near her and we standing about the middle of the shop, threw one after another, three small articles a very short distance from her. Not suspecting she would do such a thing, and having witnessed a lot of manifestations in this place when the proprietor himself was present—he was out on this occasion—I thought at first this was a genuine occurrence. The girl immediately acknowledged that she threw these things, and subsequently apologized to me for doing so. I think she is mediumistic, and I am yet to find a physical medium who will

not occasionally play tricks. The proprietor of this store is mediumistic, and his two clerks are mediums, and it may be necessary to have them all in there—if no mediumistic customer is in the shop at the time—in order to insure manifestations. That condition of things did not exist in this store in the two brief visits we paid to it. To give you an idea of some things which have occurred in it, on one occasion several souvenir post cards and some valuable books were splashed with fresh ink, while I was in the shop. They were not close together—I mean the cards and the books—and there was no possibility of their being thus injured accidentally by this girl. One of the medium male clerks was present, and no one else was in the store. As the cards were spoiled, the girl gave them to me.

Last Thursday I was in this shop between 11 and 12 noon. One of the leading doctors came in, and shortly afterwards a large stamp for making parcels was thrown near me. This was not remarkable, only the doctor said to me, that as he was holding some commercial note paper in his hands, this stamp—he was several feet from me—flew out at the end of the paper, and that the paper was nearly clutched out of his hands. There was no clerk near him, and none of them would dare act to him so. It probably explains why this thing should happen while the doctor was in this shop, to say that the doctor boards in the house from which the young man's trunk and shirt vanished, and did not return. I said something to the doctor about his boarding place, and he said that he wouldn't undertake to tell what went on there, but he said the victuals sometimes were taken from his plate at meals. The doctor's word can be relied on. I judge by this girl's manner that Mr. C. may have asked her some questions, and she, if he did so, would not be likely to tell him anything, which she would think would injure her employer's business, and that is another and great obstacle here, in getting at the facts. People's business is the first consideration to them, and there is no disposition on the part of merchants generally to talk to any one about strange things which have taken place in their stores, especially to strangers, and particularly, as you will readily perceive, to a

already referred, except to such persons as I could point out as reliable. The fact of his being from New York, and his object in coming here was made known by himself before he had been here a day, and that Thursday afternoon, from what I have been told, subsequent to his departure, he communicated the same intelligence to several persons in this town. He could not have pursued a more unwise course, nor one more likely to lead him utterly astray as to the facts.

I had acquainted him with a very singular occurrence which took place at the room of a student of King's College, the afternoon of the day of his arrival. I had gone up to the college to see a student, to write for me an account of a hockey match to take place that evening in the rink, for the Halifax Chronicle, for which I am the correspondent here. He took me up into his room in the third story of the college. He told me about a wedding that was to be celebrated in the College Chapel that afternoon, and I took notes of the facts within his knowledge of the celebration of this marriage. While he was doing so, several articles fell to the floor. There was a chair leg, a package of papers unfastened, directed to the Kings College Record, containing parliamentary papers from Ottawa, a Greek lexicon, and a large match safe. Mr. H——, the student, told me that the Greek lexicon did not belong in his room, but was another student's, in the room below, on the second story and looking into it on the title page, I saw the name of E. A. B——, the student Mr. H—— referred to. I picked these things up several times, but they were thrown on the floor each time. I took away the package of Parliamentary papers, and it is now in my possession. There was no one in the room but this student and myself and he was sitting in the room close to me, giving me the desired information and could not have thrown any of these articles without my observing it. He is a gentleman, and would not resort to such fooling. We were not talking about such manifestations, but both our minds were directed to the business on hand. I asked him while these things were being thrown about, "what he thought of such matters?" He replied, that he "didn't believe in them." That was all the conversation we had then on the subject.

there was a tendency in some circles to hold me accountable for these outbreaks, and I would not be willing to be blamed, if any of the students were obliged to leave their studies, in consequence of these controls exhausting their physical and mental powers. I may say that the first time that the lexicon was thrown into this room, it came up the stairs and then had to turn straight round at right angle, to enter Mr. M——'s apartment. After Mr. C. came out of F——'s barber shop, on the afternoon of this Thursday, I met Mr. M—— and Mr. O——, who witnessed the taking away of the lexicon from Mr. M——, and I invited them up into my law office which was near, to tell Mr. C. about this book matter. They went into my office and confirmed what I had told Mr. C., Wednesday evening, about Mr. M—— and the book. Mr. C. was showing them the cents he had obtained in the factory, when Mr. M—— was suddenly controlled, some little parcel about his person fell on the floor. I immediately laid hold of him and took him out of my office. He rallied rapidly and asked me to get his gold eyeglasses. I went back into my office and Mr. C. handed them to me. I don't know whether they fell on the floor or not. I gave them to Mr. M—— in the hall. He didn't want to go back into my office, and I certainly did not want him there, I pity him, poor fellow! He said to me in the hall: "I am afraid of you, Mr. X." I told him to keep away from me. It is a fact, that people subject to such influences are apt to be controlled in my presence.

Any idea of trickery in connection with these young student's of King's College is not to be entertained for a moment. I have seen four of them controlled in a similar way. Two of them coming into my office and informing me since Mr. C's. departure, that when near my office they heard my voice calling them, when I did not know they were in town. The college is a mile out of town. One of these students has been three times in my office under a similar delusion, once, before Mr. C's arrival here, and twice since; another has been in twice, once the day of Mr. C's coming, and once since, and a third student turned up with one of the other three last Monday, for the first time, all of them on each occasion—ex-

cept in the case of M—— —insisting that I had called them on the street, and all of them being controlled when in my office, more or less. I have warned every one of them to keep away from me, and to pay no attention to any voice which they think is mine calling them on the street near my office, but with two of them at least, my admonitions seemingly so far, have had no effect. Mr. C. remarked to me after meeting Mr. M—— and Mr. O——, that it would not be necessary now to visit the college.

I take this remark now, as an indication of his concealed design to hurry out of Windsor as soon as possible, for certainly it would be valuable evidence for him to have seen the snatching of a book or some other article out of some mediumistic student's hands, which seems to be one of the forms of manifestations in the student's rooms at the college. I had spoken to him about going to the Windsor foundry, in which for a long period, loud knockings had been heard. He never alluded to the foundry after I spoke to him about it:

After he left the bookstore he went, so he said, to the W—— stores. It was impossible for me to accompany him there, as I had written to one of the managers of that store on the 12th and 14th days of January ult., a long letter in which I pointed out the disgraceful state of affairs, both in the main grocery store, and the millinery department attached to it, and had plainly intimated that the discharge of some of the clerks was essential to put a stop to the wild and ridiculous actions of most of the clerks, in fact all of them were badly affected, for while some of these clerks were retained, there was no chance of the rest of them being freed from the abnormal influence which at times seized them. I have seen all the male clerks and one of the girl clerks in these shops in a hypnotized state at the same time, and the remaining lady clerks at last succumbed to the same influence, so there was not a clerk in either store whom I had not seen in a state in which they neither knew the ridiculous actions they were doing, nor could they remember what they had done or said in that unbalanced mental condition, when they became normal. It was to such persons, as I am in-

formed, as the men and the two girl clerks of the W— stores that, Mr. C.—I am credibly informed—went to inquire about the phenomena which I had in a general way, told him had occurred in these stores.

I had spoken to the resident manager several times, particularly the action of one of the girls, in mesmerizing the other. I told him I had warned her to desist from such practices. At last when this young lady was still subjected to this influence, and she herself finally became subject to it, and knowing there was a tremendous spirit power at work in both stores, making very dangerous conditions for the last and most innocent victim of the influences at work, I spoke twice to another gentleman, whose authority they dread. (He is connected with the stores in some way, and is in the main store, passing through his office several times a day, and has, outside the general management of the plaster business, which the firm residing and hailing from your city, conduct here, and this firm also conducts the business of the W— Stores) and had threatened some of the clerks if they did not stop, he would discharge them. Things were better for a while, and then became worse than ever, so, as I heard this gentleman was going to leave on a visit for an indefinite period, I employed two typewriters, and wrote him a very long letter, going into a good many details to kill out the false statements that his clerks were not under any influence, but just carrying on to fool me, I gave him the names of at least six good witnesses who could prove to him, that the conduct of his clerks could not be attributed to any such cause, and that they had observed very strange behavior on the part especially of all the male clerks in his store. This manager was very indignant at my letter, but he frightened, as nearly as I can tell, all his clerks with a threat of a general discharge, if they did not behave themselves, though I had warned him in my letter that such threats could not avail, as they were in an hypnotized state, when they behave as I informed him they did, and were liable to be in the same condition again, and the most radical measures were necessary to root out the evil.

I mentioned this letter to Mr. C., and told him I would

read it to him. I never had an opportunity of doing so; instead, I am forced to believe that he talked freely to some of these clerks,—a course which he never pursued with me—and lent a greedy ear to their utterances, and with an infinite ability for credulity in some direction, swallowed their statements whole. One of the girl clerks, the one who had not acted rightly, as already referred to, towards her lady-like companion, told me the Monday after the *hegira* of Mr. C., that he had been in their department conversing with herself and the young lady who is there also. She called Mr. C. "Prof." One of our prominent citizens has informed me, that one of the principal male clerks in the W— store told him, that he had a conversation with Mr. C., and he, Mr. C., said that I had written beautiful letters, but as soon as he, Mr. C., saw me, he changed his mind. So, according to Mr. C., the sight of me, in some mysterious manner, affected a change in his former opinions, which opinions presumably he had formed from my beautiful letters. It is true I could not wine or dine him, and the great fire of Oct. 1897, crippled me financially, and I do not wear a beaver, or dress *a-la-mode*, and that I am a very busy man, having through a certain kind of Spiritualism to keep bachelor's hall, alone, and get my own meals, and that besides my business as judge of probate, I am in practice in all the other courts, and that I have through my interest in it, given a great deal of time and attention to the extraordinary phenomena here, but I should think all these things, would be a recommendation to one coming from a democratic country, which is full of hard-working, self-made men, but it seems I did not make a favorable impression on this young man from New York and his brief acquaintance with me served to lessen in some inexplicable way, the importance, perhaps even the fact of the phenomena I had written to you about.

I told him, the last afternoon during which he honored this old town with his presence, with a view to give him some knowledge of my status as a lawyer, that I had been judge for the Probate for the County of Hants for upward of a quarter of a century, and in that long period, not a judgment of mine had ever been set aside, on appeal, but all of them

had been sustained. I had a suspicion when I told him this that he had been prejudiced against the facts I had stated to him, by possibly the clerks in the W— Stores and perhaps by persons whose fear was, that if he reported the facts, their places of business would get the bad reputation of being haunted, and they would consequently lose custom, and it would therefore be advisable to din into his credulous ears, the oft repeated tale that all strange manifestations in the W— Stores, and elsewhere in this town, were the results of tricks played on me by the clerks in these places.

I enclose a statement in writing signed by a young man in this town, with relation to the manifestations occurring in the W— main store, between 12 and 1 o'clock of that Thursday, when Mr. C. was in Windsor, and when later in the day, between 5 and 6, in the afternoon, he was in both of the Wentworth Stores, and was stuffed by the clerks, and perhaps others connected with the establishment. I call your particular attention to what R— said to E— K—, as confirming to a great extent, the fact that for several months previous to the 12th of January last—since which time I have not been in these stores—there had occurred a variety of manifestations, not to be explained by any interference, or trickery, on the part of the persons in the form, about the place. R— is the oldest clerk—I mean has been in the store the longest time of any of the clerks and he is the principal clerk. I did not know this young man K— had been in there, until he made this statement to me. He is an entirely disinterested and truthful witness. R— off guard, not suspecting that I would ever hear of what he said to K—, tells the truth. The clerks on guard and being questioned by a man from New York, who foolishly acquaints them with the cause of his visit to Windsor, tell the stranger quite different stories from the facts stated by R— to K—. Another man, a married man, a cool and trustworthy witness, has informed me that on the Saturday following this Thursday, *i. e.*, on the 26th of January, he was passing on the sidewalk in front of the W— main store, about 1 P. M., and he saw four of the male clerks in the main window—T— being one of them, with his hand high above

on the point of leaving Windsor? In answer to my question where he had been that morning, he replied: "In that grocery and the rattan factory." About three I went into Mr. Murphy's grocery. Mr. Murphy informed me that Mr. C. had not been in there that day. I went to the rattan factory, and every one of the employees told me that he had not been in there. I got another person to inquire subsequently of these employees and they told him that Mr. C. had only been in the factory on Thursday when he was there with me. I went into the hotel after being in these places, and told Mr. C. that Mr. Murphy denied that he had been in his grocery that day, and the employees in the factory denied that he had been in there. He made no answer whatever.

A gentleman in the hotel has told me that that Friday afternoon, knowing I was interested in the matters which he knew Mr. C. was down there about, asked him about me. He said he had "never heard of me." This gentleman is thoroughly reliable. What an extraordinary statement for Mr. C. to make. Thursday afternoon he told a young man in his shop, who asked him what he thought of me, that he "did not believe in this one man business," whatever he meant by that. He also told him that he had been to Pittsburg on a similar mission, and he further informed him that he, Mr. C., was a trance medium. If that last statement is correct, it explains, to a large extent, the extraordinary conduct of Mr. C. towards me while he was in Windsor. A medium of any kind, or at least a trance medium or a physical medium, from their being mediums, are totally unfitted to investigate such phenomena as have been and are now constantly taking place in this town, for they are sure to become more or less muddled about the brain, and to receive erroneous impressions, and, probably, as this young man did, to conceive a prejudice against me and at the best, to receive a very twisted and dreary impression of what they have seen, and if much under control, to fail to remember as this young man did, the person to whom he had been sent in this town. and who was more with him when he was here than any other person in Windsor. I, when I go to the rattan factory, or other

places in the town, where these manifestations are continually taking place, strive to have someone with me in these places, who is able to keep the control of his senses, for the mediums in them are so generally controlled that they do not know what is going on, and will subsequently deny, when in their normal state, that any manifestations occurred. I do not for a moment suppose that you knew Mr. C. was a trance medium, nor do I think that you could have known of his peculiarities, to put it mildly. There is no doubt that he said he was a trance medium. I cannot presume that he was telling an untruth in saying so. I went and informed the typewriter that she would not be wanted that evening. I am not in the habit of breaking such engagements, and I did not like this action on the part of Mr. C. As he wished to avoid me, I did not again call at the hotel until Saturday morning when the proprietor informed me that Mr. C. had left the afternoon of the day before for Halifax, and subsequently, that morning, I received the following letter out of the postoffice from him:

Victoria Hotel,
T. Doran, Proprietor.

Windsor, N. S., Jan. 25th, 1907.

Dear Mr. X.:—I am sorry, I have been called back to New York and left without saying "good-bye," and, perhaps, a trifle prematurely. I was thoroughly satisfied as to the nature of the phenomena observed, however, and we shall doubtless take pleasure in sending you a copy of the report of the occurrences, when it appears. With best wishes, believe me,

Sincerely yours,

HEREWARD CARRINGTON.

P. S.—Many thanks for your kind co-operation and help in behalf of Dr. Hyslop and myself."

You will see that this letter does not convey any definite idea of the kind of report he was about to submit to you, and any report of his, even if finding the manifestations genuine, would be based on very insufficient and partial data. I re-

peat what I wrote to you—his investigation was a farce. There was literally no investigation into the great body of facts, and continuing phenomena, which it was his duty, as I believe, under your instructions, to gather and witness. He certainly, if he was called back to New York, which seems strange, took his time in getting there. He left Windsor on the afternoon of the 25th, and from your letter I gather that he arrived back in New York on the afternoon of the 31st of January. He mentioned to me when I first saw him a pamphlet which he had got somewhere, called the *Amherst Mystery*, about the queer things happening about a girl called Hester Cox, written by one Hubbell, many years ago. Mr. C. mentioned that he would stop at Amherst on his way home, and make some inquiries about this Amherst affair. It amounted to nothing, compared with the varied and extraordinary and wide-spread phenomena which have for months occurred here and are still continuing; but Mr. C. took his flight from this fruitful field, and apparently went to Amherst to endeavor to resurrect from the dead past, and it might be said from another generation, the facts about this girl, if he could find any one who remembered them. No proceeding could be more foolish or show, if he thus hurriedly left Windsor, in order to visit Amherst on this account, how thoroughly unsuitable Mr. C. is to investigate these mysterious things. The persons who sent you statements he never saw at all. He never, therefore, saw Mr. H—, Mr. L—, Mr. F—, or Miss T—. I wished him to investigate for himself first, and then I would have sent him to these persons. His hurried leaving Windsor, concealing the fact of his going from me till he had gone, in fact when I received his letter he was in Halifax, prevented me from giving him these names, which I would have done if I had known that he was departing thus suddenly. I have perhaps wasted ammunition on Mr. C., but I wanted you to understand fully the condition of things here, and Mr. C's. conduct enabled me to enter into it fully. I hope you will come yourself as soon as you can conveniently. I have written you a very long letter, but our mutual interest in the subjects dealt with must plead my excuse. I hope to hear from

I must really attend to my business now, though I have perhaps not given you the most interesting of the descriptions of the coins. I thought till last evening that this young man had only recently been getting the coins, but he tells me that they began to come to him about two years ago. I also thought he got them all in the rattan factory, but he has got them in several other places. He informs me that a double Eagle U. S., date 1849, about the time Mr. C. was here, was thrown on the cement floor of the engine room of the factory. This was evidently thrown in that place, so that he would be sure to notice it and obtain it, for thrown on that cement floor, the gold coin rattled. If it had fallen outside, on the matter collected on the floor of the factory, he might not have noticed it, and some other employee would have picked it up and appropriated it. It was undoubtedly intended for him, as well as the other coins. The two silver coins described herein were thrown on Fort Hill, an old fort here, built by the English, to repel the assaults of the French and Indians, and he was alone at the time. He has promised to show me this coin, and I have no doubt that he came into possession of these coins exactly as he describes. I know of no coin collector in this town. Two large copper pieces are stamped with the names of apparently former possessors. I may say that while he was in my office, we heard raps, and when we went out of it, raps sounded in various places in the hall, though there was no one upstairs, and all the doors used in the daytime were locked. He accompanied me to near my house and heard raps sounding three at a time several times, as he walked up Stannus Street. I told Mr. C. about a young man having coins received by him thus strangely. As usual, he made no answer, and never subsequently expressed the slightest desire to question the receiver of them on the subject. There is not a day passes, but I have experience in psychic phenomena, and this very morning I was in a shop, and the head clerk, who is an enthusiast in hockey playing, was practising on the main floor with the junior clerk and their attention was taken up by their play. I was standing close to the head clerk. There was no one else in the shop except the firm's driver, and he

was in another part of the store. He is an Irishman, a Roman Catholic, and a medium, and is frightened at what he has previously witnessed in this store. At twenty-five minutes to nine, a working man's mitten fell out of the air in front of the head clerk. I picked it up, and he said that he had never seen it before. In less than a minute afterwards, the mate of this mitten fell on the floor out of the air, about six feet from this young man to his left. Both times these mits fell just as with both hands on Mr. H——, he was about to lift the puck. I saw the mittens in the air about four feet up, as they descended. It is idle for any one to talk of trickery, under the circumstances. Within three minutes in all, these mittens, a small roll of zinc, with a string around it, and a small tree wedge of iron fell to the floor, while the two clerks were playing their game, and the driver was where he could not possibly have thrown anything without being observed. I had known that occasionally there were things thus moved in the store, but within the last fortnight, these occurrences have greatly increased there, accompanied also at times with an audible voice from the cellar. I have reason to believe that Stanford White has been manifesting here, if so, he told me that Mrs. Thaw's evidence is true, and that Thaw would not be convicted. I really must stop. I very much regret the illness of your housekeeper, and trust it did not terminate fatally, and that ere long you will be able to come to Windsor.

Again, sincerely yours,

P. S.—Of course all names in this and signed to statements previously sent, are confidential.

**REPORT OF A PERSONAL INVESTIGATION INTO
THESE PHENOMENA.****By Hereward Carrington.**

At the request of Dr. Hyslop, I undertook the personal investigation of the poltergeist phenomena occurring in the town of Windsor, Nova Scotia. The accounts of the phenomena, which I had had the opportunity to read before my trip, were of such a nature as to render a prompt and careful investigation imperative. The apparent care and caution of the reports, together with the fact that absolute candor and fairness had been preserved: above all the fact that an intelligent person had observed the phenomena for so long a period, only to be more and more convinced;—all this greatly impressed me, and convinced us of the necessity of making a careful and impartial investigation at once. The report struck me as one of the most remarkable that I had ever seen, and as presenting some of the best evidence that I had read for telekinetic phenomena, connected with poltergeist disturbances. I fully understood the nature of the phenomena to be investigated, and the importance of the facts, if established. I also felt keenly the importance of keeping my mind impartial, open and receptive, feeling that a grave responsibility rested upon me, and that the proving of the case or the disproving of it involved gravely important questions, scientifically, and that the investigation was not to be undertaken in any spirit of levity or in any other spirit than that of strict, scientific caution.

I arrived in Windsor, on the afternoon of Wednesday, January 23rd, 1907, having left New York at noon on the 20th. After engaging my room in the hotel, I called on Mr. X., carrying with me the letter of introduction that Dr. Hyslop had given me. I found him out, but left it at the house, together with the request that he call on me at the hotel at his convenience. That evening Mr. X. called, and we retired to my room in order to talk, undisturbed. We had a long talk about the phenomena that had been occurring in the town, and Mr. X. was evidently most anxious

distinct symptoms of hallucinatory tendency. Mr. X. assured me that I was to place no confidence whatever in anything that was told me by any of the mediums, since they were in a condition of semi-trance the whole time, and in any case "all physical mediums are liars," and no confidence whatever was to be placed in their statements one way or the other. I agreed in this to some extent, though I rather thought that Mr. X. insisted unduly upon this point. He stated that it was possible that many of the mediums might try and assure me that the phenomena were merely tricks, but advised me to pay no attention to their statements, partly for the reason that they were unconscious part of the time of what occurred, and partly because the proprietors of some of the stores feared that their business might be injured or ruined if it became generally known that phenomena of the sort recorded occurred in their stores. I thought this quite possible and rational. Granting that the phenomena occurred, as stated, it was more than probable that such *would* be their attitude in the matter, and I fully sympathized with it. I also agreed that no final conclusions were to be drawn from the statements of any of the mediums, but that all conclusions must be based upon actual observation and personal experience.

Mr. X. and I discussed the best way for me to witness some of the phenomena without my attracting undue attention. We came to the conclusion that the best way out of the difficulty would be for me—at first, at least—to go to the various stores and places where the phenomena were said to occur in his presence, and as his friend—he referring to me whenever necessary, as a friend of his who was interested in these phenomena—and in that manner it was probable that I could see more of the phenomena than if I went alone. Of course I did not think or assume for a moment that this would preclude any investigations that I might care to make on my own account, nor did I think or assume that Mr. X. thought that his suggestion precluded this either. I was to get all the information I could while in his company, and then conduct my inquiries and investigations on my own account as I thought best. That was the thought I had in

mind, at least, and the idea that Dr. Hyslop had in asking me to undertake the investigation. I make these few remarks in view of what followed, and in order to make my position clear.

At 9.30 o'clock the next morning Mr. X. called for me, and we started off on our "tour of inspection." We visited several stores, but the medium seemed to be out, in every case. A general knowledge of the phenomena that were occurring seemed to be about the town, and no special attempt made to conceal the fact that they were occurring. When coming out of one of the shops in which phenomena were reported to have occurred—a butcher's shop—a small boy drove up in a sleigh, and stopped at the door. He was pointed out to me as "the medium" in this case. He stated, in answer to questions, that no phenomena had occurred in the shop that morning, but that 5 o'clock was the best time to observe what did occur. He seemed quite positive about the time of day that phenomena were likely to occur, as though they were more or less under control,—which might argue either way. I had noticed that hardly without exception all the mediums were young men and women between the ages of ten and twenty, with the exception of a few cases, in which the mediums were older. In the greater number of cases, the mediums seemed to be a young boy about eight or nine years of age. They all seemed to be in good health and normal in every way.

After this we went to Mr. X.'s office, and he showed me a number of apports that he had collected at various times. They consisted mostly of matches, Canadian cents, a small stone, rice grains, and the remains of a number of electric light bulbs that had been broken in his presence, he stated—they bursting into a thousand pieces. Mr. X. pointed out to me that, in such cases, fraud would hardly have been employed, since these bulbs are expensive, and hence it was very unlikely that they would have been smashed purposely. I agreed with this, and indeed that fact made quite an impression on my mind at the time. I asked for one or two of these apports to take back with me, and they were promised to me. Of course these apports had no interest in and of

themselves, since the interest, for the scientific world, lies in the discovery of the force that moves the objects and not in the objects themselves. They are merely the objects upon which the force acts. As such, they have no interest whatever, except insofar as they prove the objectivity of the occurrence. The *force that acts* is what science is (or should be) interested in, and in that only.

After leaving Mr. X.'s office, we visited a grocery store on the main street, in which many remarkable phenomena were said to have occurred. The proprietor of this store—who is a very quiet man, subdued and rather secretive—a hard man to get at—stated that two large packing cases had been moved in his store during the night, from their positions in the center of the back room to the rear—a distance of about eight or ten feet. The packing cases weighed about fifteen and twenty pounds respectively. I asked the proprietor, "M," whether he was certain that these cases had been in the center of the back room when he went home the night before. He stated that he was positive such was the case. They were, however, in the rear part of the room in the morning as we now saw them. I asked "M." whether he was the last person to leave at night. He replied "Yes, the last at night, and the first here in the morning." He also stated in answer to questions, that no one had a key to the store except himself. As we were looking at the cases, I happened to look around and saw on the floor an egg which had every appearance of being newly broken. I pointed it out to "M." and Mr. X., neither of whom had noticed it before. "M." stated that it had doubtless been thrown since we had entered that room! Things were beginning to get "warm." I walked across the room and saw a box half full of broken eggs, which "M." stated had been broken "in just the same way." This seemed to bear marks of the genuine, for it is hardly to be supposed that a grocery man would break eggs of his own just for the fun involved in the breaking, or the spirit of fun in tricking some outsider!

We turned and walked back into the front room of the store—the store proper. Mr. X. and I were walking side by side, and the proprietor, "M." was walking behind us, and

distant some five or six feet. While we were thus walking, there occurred the first phenomena it was my good fortune to witness in that haunted town.

We had about reached the center of the store, walking as before stated, when there fell at my feet a large, yellow apple. It had flown past my head, and fell to the floor of the shop, rolling away from me towards the door. I calculated from the direction in which the apple was rolling that it must have come from a certain direction, over my shoulder, and which I could calculate from the direction of the roll of the apple. I turned instantly, to find the proprietor, "M." standing in precisely the place I should have expected to find him, but leaning against the counter with his hands in his pockets, and looking, for some reason, very red in the face. He looked at the apple on the floor in a stolid kind of way, but made no attempt to move until Mr. X. asked "Where did that come from, "M.?" "From the window, I guess, ——" replied "M.," advancing and picking up the apple. He advanced with it to the window, as though to place it with the rest of the apples in it, when he found that the apple that had dropped to the floor was unlike any that were in the window, —they being all small red apples, and this one a large, yellow apple, as stated. The proprietor replied, in answer to my question, that apples of that sort were very common in that part of the country, but that he did not remember having any apples of that particular sort in the store at the time. He was very reticent about the phenomena, and was a very hard man to fathom—to get at what he thought of the phenomena that were occurring about him. The incident was certainly interesting, and the feeling that I experienced when the apple fell at my feet I shall long remember! It was the first real phenomenon of the kind I had ever seen, though I had often enough endeavored to see or obtain them. Still, I realized that the phenomenon, while interesting, had no evidential value as it stood. The fact that it might easily have been thrown by the proprietor, and the blank look of astonishment afterwards feigned, was obvious—however unlikely we might think such an interpretation of the facts to be. The direction in which the apple had rolled clearly indicated

that it came from the direction in which he stood, and there was no *physical* objection to the theory that he had done so. Until such phenomena had been rendered *physically* impossible, it was certainly premature to pin any faith in the facts, so long as mere moral presumption stood in the way of believing that they were actually so produced. The phenomenon, while interesting, was not convincing.

We stood talking about the phenomenon for some time, and discussing matters generally, hoping that something more of a similar nature would occur again. But nothing happened. Mr. X. made the remark to me that "that was a little thing, but it will serve to show how utterly impossible it is for such phenomena to be produced by fraud." His mind certainly contrasted strongly with my own on such matters, for I did not consider the phenomenon beyond the bounds of trickery at all; in fact the evidence rather pointed to that interpretation of the fact; but, if the phenomenon were genuine, I considered it of such vast importance that the trip to Nova Scotia would be vindicated and justified by that one fact alone!

After leaving this store, we went to the rattan factory—a wooden structure of three stories, the second and third floors being used for store rooms, while all the actual manufacturing was conducted on the first floor. There were several young men employed in this factory, seven, I think. I never remember seeing them all at one time, and was informed that one of them was away, "home, sick." Generally, only two or three were visible at one time, though, in the majority of cases, the objects moved were in places where it would have been impossible for the men to have been, without detection; and, in fact, it was easily seen that they were not there. However, I anticipate.

Mr. X. and I entered the factory. Nothing occurred for the first few minutes, and I had a chance to chat to the young men employed about the place. They seemed to be in a semi-dazed state, though whether this condition was anything abnormal or was merely country stupidity—accentuated, perhaps by contrast with the acuteness of the New

York boy—I was unable to say. They discussed the phenomena that had been occurring in the factory with the utmost freedom, and apparently wished to furnish all the information possible. The first impression I received was decidedly favorable, since they all appeared to be transparently honest, and to take a genuine interest in the phenomena, as well as rather fearing them.

I went upstairs to the second floor of the factory, and looked about me. It was evidently used as a store room for the chairs, etc., that were made downstairs, these being piled up in heaps. While I was upstairs I heard three loud, metallic knocks on the other side of the factory. I went over in that direction, and found a number of steam-pipes against the wall of the building. As these ran through the floor down to the ground floor, where the young men employed in the factory were, the phenomena were certainly inconclusive, as, if struck from below, the sound would travel up the pipes. Certainly, I could not assert that the sounds *were* produced in this manner, as the sounds, if produced in a genuine, supernormal manner, might have been struck on the pipes; but, as I said, the phenomena were inconclusive, at the very least. While close to the pipes, and listening intently, I heard three more blows struck upon them, and this time there was no mistaking their origin. They were doubtless upon the pipes, and were struck with some metal tool or instrument. A moment later, I heard someone move downstairs, directly below the spot to which the pipes led, and, a moment later, I heard the steps of someone walking away. At this moment Mr. X. came up to the spot where I was standing, and we went together to the third floor of the factory. I noticed that the young man who accompanied us through the factory always remained behind us a few seconds before following us upstairs. The fact may have had no especial significance, but was worth noting, I thought.

When we were on the third story of the factory, we heard three very loud bangs or knocks upon the wall of the factory, which was built of wood. The knocks were undoubtedly objective, but had no evidential value, for the reason that

they were produced on the wall of the building near some spot where the young men were located, and we had no means of seeing what they were doing. Again we heard the knocks—still more loudly given—against the side or wall of the factory.

As we three (Mr. X., the young man who was showing us through the factory, and myself), were descending to the second floor, we heard a muffled voice calling out "halloo" from somewhere on the second floor. The voice struck me as decidedly suspicious, as it had a very earthly sound, as though it were shouted through a tube of some sort; and what doubled my suspicions was the fact that the man who accompanied us laughed and remarked "gee whiz" to himself, under his breath. However, this may have been amazement at the sportiveness of the spirits, and I accordingly determined not to let this fact interfere with my judgment of the phenomena, on the whole.

When we reached the ground floor, and were standing talking, we heard a loud bang, and, on looking round, I saw, on the floor, a large piece of iron, weighing, I should say, five pounds. It was in the center of the floor of the factory, and about eight or nine feet from anyone. The piece of iron was smooth, and might very well have been used as a tool of some sort. It was stated to me that it did not belong to the factory, and that no one of them had ever seen it before. Unfortunately, from the position I occupied at the time, I could not see one of the men, who sat sheltered behind a big pile of chairs and other furniture in the middle of the floor. I subjoin a diagram in order to make the positions clear. X X is the pile of furniture in the center of the floor. The piece of iron was found at B. Mr. X. was standing at C; I at D, both of us facing the man at E, with whom we were talking, and consequently both of us had our backs to the spot where the phenomenon occurred.

There was, however, a man seated at A. It will be observed that it was impossible for either of us to see him from our positions. The following diagram will make the matter clear:

and the chairs being about three feet. The phenomenon appeared to me to be quite inconclusive, though it did not in any way indicate fraud.

The men stared at the chairs that had fallen down in rather a dazed way, and picked them up, standing the pile on end again. I asked them whether any chairs had ever been broken in this manner, and they replied that on only one occasion had a chair ever been broken, and then only in a very minor way. The arm of the chair had received certain injuries. I saw this chair. It appeared to me that, if the furniture had received severe injuries on a number of occasions, it would go to prove that the phenomena were not produced by the employees in any voluntary way. As, however, the furniture had not received any such injuries—except on the one occasion in question, which might have been an accident—it left the matter open, to be determined by other considerations. We then left the factory, promising to return at 3 o'clock, when, it was stated, the phenomena were the most violent.

I find it hard to indicate clearly the state of my mind at this time. I was certainly on the fence with regard to the interpretation of the phenomena, and did not know what to believe. Certain facts seemed to indicate fraud, but, again, certain other facts seemed to point in the opposite direction—one of the strongest of these being the apparent honesty of the men engaged in the establishment. To the reader of this report, it may appear more or less obvious that fraud was practised throughout, but when one witnesses the phenomena themselves, and when phenomena of the sort are occurring around one on every hand, the mind gets into a more or less dazed condition, which it is impossible to avoid. A sense of the mysterious and the awesome enters into one, and partially paralyzes the powers of observation. Added to this, was the fact that I desired, above all things, to keep my mind open to any interpretation of the phenomena, and especially wished to avoid forming any too rapid conclusion as to the nature of the phenomena witnessed. Impartial investigation needs, above all else, a clear and open mind, and that I determined to preserve at all costs.

At 3 o'clock in the afternoon we returned to the factory. Immediately we entered the door, a piece of iron—a large spike—fell to the floor in front of us. No one appeared to be near this piece of iron, though there were several men standing about within three or four feet of the spot where it fell, and we had not, so far, had the opportunity to “get the lay of things,” and take in the relative positions of the men on the floor. Certainly, the phenomenon was startling, occurring as it did, and gave me opportunity to actually *see* the object fall—so seldom witnessed at first hand in poltergeist cases—since I saw the object actually fall to the floor of the building. It did not appear to move slowly through the air, however, but naturally, as though falling in the regular manner. This occurred when we were on the doorstep, and about to enter the building.

We entered. Hardly had we done so, however, when a barrel rolled toward us, impelled by some unseen agency, from a direction somewhere in our rear. I could not exactly tell whence the barrel came, but the general direction indicated that it had come from a spot where two men were standing. Soon after this two or three coins fell from the air directly at our feet. Sometimes we could see and hear the coins falling, at other times, we could not, but would find the coins upon the floor of the factory. These coins varied in size and character. Some of the money was current coinage—Canadian quarters, dimes, etc.—and at other times there were old or out of the way coins. I brought back four of these coins with me. They are: (1) A George III half-penny, date 1783. The coin is very battered looking, thickly coated with copper rust, and looks as though it had been eaten into by acid at one time or another. (2) A copper coin exactly the same size as the last, but so old and worn that it has been found impossible to find any date or mark on the coin even by the aid of powerful magnifying glasses. It is thinner than the first coin, and is undoubtedly covered with copper rust of a genuine character. Were it not for this fact, we might be justified in asserting that the “coin” was nothing more than a piece of copper, cut out by a machine, and covered with dirt. However, the coin has no value, in all

probability, even if genuine, owing to its condition. (3) A United States cent piece, from which the head had been cut. I knew that this was frequently done—in order to make scarf pins of the Indian's head—the remainder of the cent being, of course, valueless after this has been done. It was while examining this cent that the credulity of Mr. X. was first forcibly brought home to me,—he making the remark that it was in all probability intended to be symbolic of F—— H——, the murdered man from whose body the head had been removed! I must confess that my respect for Mr. X.'s judgment vanished from that moment. (4) A coin, the size of an American cent, upon which was written "Good for one tune." It was a "plug" issued by companies who open penny-in-the-slot-machine halls, and is used instead of circulating actual money. It is worth nothing at all, since it is only good for that purpose, and is equivalent to 1 cent, at most. All the actual money that dropped was claimed and pocketed by the men at work in the factory—who might, perhaps, be entitled to it on any theory of the phenomena.

I now come to the most interesting part of these phenomenal happenings. I ascended to the second floor of the building, Mr. X. slightly behind me, the man who was showing us the building behind him. I had a clear view of the whole floor, and could see that no one was on that floor. As I was looking about, Mr. X. grasped my arm, and whispered "There, you want to see objects moving without contact; see those chairs?"—indicating a pile of rattan rocking chairs that stood in front of us. I looked at them, and sure enough there were the chairs rocking away as though some spirit were indeed occupying them, and was engaged in rocking himself comfortably to sleep! No human being was near the chairs, and I actually saw them *start* in their movement, and the movements of the chairs increase in violence while I was looking at them. I shall never forget the feeling that went through me at that moment! "Eureka," I exclaimed to myself, "at last I have seen a poltergeist in active operation! My trip to Nova Scotia has not been for naught, even though I see nothing else while I am here. I have seen objects move without human contact—and, better

still, I have seen them *start* that movement while my eyes were upon them! What satisfaction!" While thinking in this manner, I was advancing towards the chairs in question, and was regarding them critically, but (I confess) delightedly. I got onto my hands and knees, and examined the chairs from all directions and points of view, but I could not get to the back of the chairs, since others were piled up behind them solidly. I crawled in beneath a number of chairs, in order to get a view of the back of the rockers that were behaving in this remarkable manner. Ah! What was that? A *string* was attached to one of the chairs, and, carried over several other chairs, disappeared through a hole in the floor! Away went my visions of genuine poltergeist phenomena,—of personal evidence of telekinesis,—fraud stood confessed, detected! A whole ingenious system of trickery was evidently in operation that it now became my duty to unearth and detect.

During this time other phenomena had occurred in other quarters. A large iron nail had been thrown, and as I came from beneath the pile of chairs, fell to the floor of the factory. I could not see whence it had come, and, as there were now two or three men on the floor of the factory with us, no value could be attributed to this occurrence. Mr. X., I found, was sitting on a chair in the middle of the room, and was conversing, freely, with a spirit voice! This "voice" was distinct and decidedly human, though muffled and "far away" sounding, and it was hard to tell the exact location of the voice. It replied to Mr. X., answering his questions, etc. At the moment I approached Mr. X., I heard the sound of smothered laughter (*i. e.*, the "spirit voice" was laughing) at which several of the men laughed also. For a few moments, I could not determine the source of the voice; then, passing behind a pile of furniture, I saw a rubber speaking tube passing over, then under, a pile of furniture, and through a hole in the floor to the room below. I listened to the "voice" passing up this pipe for some moments, then returned, to find Mr. X. still conversing. Later, I discovered that the mouth-piece of this speaking tube had been wrapped up in two gunny sacks in order to

muffle the sound of the voice, and make it sound distant, and far away. Again, trickery of a systematic character was patent, and had been detected in active operation.

Shortly after this raps and thumps were heard, but these were certainly inconclusive for the reason that they might have been caused by the men on the ground floor,—by knocking on the steam pipes, sides of the building, etc. As nothing more seemed to be forthcoming, we went down to the main floor, where the rest of the men were at work.

Mr. X. had previously told me that several of the men were, from time to time, "controlled" and at such times mistook him for some one else. I had at least supposed that this part of the testimony was valid, especially as Mr. X. had told me that he had, at one time, mesmerized a great number of persons, and so, it was to be supposed, knew when a person was in a genuine and when in a feigned trance or abnormal condition—or at least be enabled to see the obvious distinctions. In this, however, I was again to be disappointed. While we were on the ground floor, one of the men pretended to be "controlled," and mistake the identity of Mr. X., addressing him as Mr. ———. He was corrected, but persisted in stating that he was right, and that Mr. ———, and not Mr. X., was present. The fraud was obvious. The fellow went through his part with a broad grin on his face, and the men around him were also laughing, and taking the whole thing as a huge joke.

After watching this foolery for some time I walked away in disgust, and walked towards another part of the factory. Hardly had I turned my back when a pile of chairs fell to the floor with a crash, but this time I turned quickly enough to see the hand of one of the young men retreating quickly to his side, after pushing down the pile of chairs. I pretended not to notice this, however, and did not let my eye rest on this man for any length of time, turning at once to the chairs, as though they were the objects of interest. While examining these, I kept my eye on the other men, and saw one of them push a row of chairs that were suspended from a beam in the ceiling. The result was to set this row of chairs into motion—they swinging to and fro

like so many pendulums. I continued examining the chair, however, as though I had not noticed this action, and probably a quarter of a minute elapsed before several of the men exclaimed that the row of chairs hanging from the ceiling was in motion. They had, in the interval, drawn a little away from the chairs, so that they were now probably six or eight feet from them. I expressed due astonishment at the "phenomenon," and assumed an air of the utmost credulity. This was fortunate, since they relaxed their precautions to a great extent, and, thence forward, I was enabled to see nearly every movement made by them, and the *modus operandi* of every phenomenon produced. On several occasions I saw them throw coins and tools and other small articles about the factory. In the case of the coins, the method pursued was this. One of the men would attract the attention while the other would flip the coin into the air. By the time the coin reached the floor, the hands of the person throwing the coin would be securely tucked in his pockets or held in plain view, and his back turned to the spot where the coin fell. The whole thing was very cleverly arranged, and I do not wonder that the fraud had not been detected before by one who was unused to the modes of trickery employed, and the psychology of deception.

I could not account for some of the apports, however, for a long time—many of the objects seeming to fall in parts of the factory where no person was standing, and at times when I had not observed any movement on the part of any of the persons present. By an accident, I happened to discover the means by which these phenomena were brought to pass. Letting my eye sweep the room, in a quick glance, I saw a head quickly bobbing down behind a wooden partition built out along one wall side of the factory. This partition was open at one end, and had a small trap-door cut in one side about a foot square, and it was through this hole that the objects had been thrown. I had seen the head through this hole, and just disappearing below it. It was obvious that many objects could be thrown, under these circumstances, when no one of those standing about moved in the slightest degree, and in parts of the factory where no

one was standing. I did not let anyone see by my actions, however, that I had seen anything out of the ordinary, nor that I suspected the presence of the man behind the wooden partition. I determined to test the matter in another way. Walking in a leisurely manner toward the back of the factory, as if to see whether any new phenomena had occurred in that direction, I walked back along the other wall of the factory, and in such a manner that I could see behind the wooden partition. Behind it, kneeling on the floor, I saw a young man, and beside him a number of pieces of iron, slats of wood and other articles, intended, doubtless, to constitute "apports" at some later time. I continued my walk, still pretending that I had discovered nothing, but determined to keep the corner of my eye on that opening, no matter what phenomena were occurring elsewhere. As I rejoined the rest of the group, standing about the window, a coin instantly fell at my feet. I had not observed anyone throw it on this occasion, but I had often before, and I frequently did afterwards, so I attributed no importance to the phenomenon, for the reason that I was not watching the men as closely as I was intent on keeping my eye on the trap-door opening, for, if I could discover any object actually thrown through this hole in the wall, it would confirm my previous suspicions, and explain many of the phenomena that could not be explained on any other theory. A moment later, I saw the end of a long piece of wood carefully and noiselessly thrust through the opening, and a moment later it went spinning along the floor with a tremendous noise and scuffle. Fraud again stood confessed, detected, and enabled me to explain all the phenomena that had hitherto puzzled me as to their explanation. The men at once ran over to the object and expressed their astonishment at the "marvel." I noticed that they enlarged upon everything that transpired, and tried to make it appear more marvellous than it really was. They all doubtless knew the tricks that one of their number was playing, and all the evidence went to show that they were "with him" in the production of the phenomena; yet, to look at them and to listen to their talk, no one would have the slightest suspicion but that they

were genuinely amazed, nor would he suspect that such simple country fellows could act out their parts so well. It certainly surprised me, and forced me into the conclusion that, if men of that character care to lie, they can do so in a manner that will never be suspected, and that no faith at all is to be placed in the old notion that "the simple country man or woman is to be trusted, for the reason that they are incapable of making-up or consistently acting out the part they have made up their minds to play." My experience seems to completely refute that idea.

Immediately after the phenomenon of the piece of wood, above mentioned, I saw a pile of chairs move along the floor, as though of their own accord. I went up to the chairs, as though to examine them, and observed a long piece of string, connecting them and passing through the entire pile to the other side of the factory, where it had doubtless rested in the hand of one of the men connected with the factory. At all events, there was the string, which, in itself, constituted a positive proof of fraud. At a later period, I saw this string pulled taut just before the pile of chairs moved.

Just about this time, I noticed that one of the men slipped out of the back door, without telling us where he was going, nor the reason for his withdrawal. About a minute later, there came a loud knock on the floor overhead, instantly followed by the sound of chairs falling onto the floor. "There," said Mr. X., "there, you hear loud and definite noises upstairs, yet there is no one there. How do you account for that?" I replied by stating that I should like to go up alone and investigate, which I did. I knew that Mr. X. had seen that man go out of the rear door as well as I had, but evidently did not connect the two events, and paid no attention to that fact—not considering it worth his notice, apparently. This struck me as a very pretty case of mal-observation, in which persons may be in other parts of the house at the time that certain phenomena are occurring—yet the witnesses neglect to take that fact into consideration when drawing up the report of the events. I was getting to have more and more sympathy for Mr. Podmore's treatment of these poltergeist cases, and to appreciate more than ever,

how all-important the recognition of such defects is in the recording of such cases. The fact that one man had disappeared, silently, a few moments before the phenomena took place on the floor above us was, to me, a most suspicious factor, and I desired to see whether it was possible to reach the floor over our heads by other means than by the stairway, which had been, throughout, in our view. That was the reason I desired to go alone.

As I began to ascend the stairs, the door at the rear of the factory opened and our missing man reappeared. He looked rather red in the face, and was smiling broadly. Mr. X., meanwhile, arose from his chair, and went to the rear part of the factory for some purpose. As I ascended the stairs the heavy door between the second and third stories banged against the wall of the factory several times—apparently of its own accord. This was one of those large doors that lie flat, parallel with the floor, hinged at the side, and supported by counter weights, hanging at the end of ropes that pass over pulleys;—the idea being that the door, while opening upward, would lie flat until pushed against the wall of the factory by the hand, where it would then remain, supported by the counter-weights.

This door was banging against the side wall of the factory in an unaccountable way. As I ascended the stairs, I noticed that one of the counter-weights had been removed, and that, instead of the rope having any weight at all attached to it, it merely passed through a hole in the floor, to the ground floor, below. It was evident, therefore, that the door could be moved, banged against the wall, etc., by pulling the rope from some spot on the ground floor directly beneath the rope. This would pull the rope taut and, if the pull were continued, would pull the door against the wall of the factory with a bang. All that I had to find out, therefore, was whether this rope was pulled from below or not. As I could not be above and below at the same moment, this was, however, a matter of greater difficulty than might at first sight be imagined.

On arriving at the third floor, then, I pulled this door down behind me, leaving me alone on that floor. The two

ropes, supporting the door, were now stretched at an angle of about 45° from the edge of the door to the pulleys on the wall. One of these ropes was taut, having the counter-weight attached to the other end, but the second rope was slightly sagging, since the counter-weight had been removed. I lent over, and pushed this rope in, so as to make it take a decided curve or loop. My thought was this. If the door moves of itself, the door will move *first*, and will bang against the side of the house without this rope being pulled taut. If, on the other hand, the door is banged against the side of the house by means of the rope which pulled it in that direction,—which rope, as I had found, passed through a hole in the wall to the ground floor,—then there would be proof that the door was moved by means of the rope, and that that was the force that moved the door. It would prove, *i. e.*, that the door did not move through other means than this one—the pulling of the rope. I accordingly watched the rope intently, and in a few moments, I saw the rope pulled taut with a jerk before the door moved at all. It was obvious, therefore, that the door had been pulled against the side of the building by means of the rope; and since this rope passed to within reach of the hands of those on the ground floor, it did not require much stretch of the imagination to picture the means by which the door had been moved.

When I again descended to the ground floor, I found that a piece of iron had fallen in my absence. Mr. X. asked one of the men whether he could pick it up and he replied “certainly.” “Try it,” said Mr. X., upon which the fellow stooped down and pretended to be unable to lift up the piece of iron—which weighed, probably, three or four pounds. The fraud was obvious. He was smiling broadly when pretending his inability to pick up the piece of iron, as were all the other men in the circle looking at him. Mr. X. had talked freely about his former ability to “mesmerize” people and they had heard him make this assertion on more than one occasion. It is more than probable that this little piece of acting was merely to flatter Mr. X.’s vanity, and to convey to him the impression that he had not yet lost his “power.”

During the time that I had been in the factory, a chair

had fallen over several times, and I knew that no hair nor thread was attached to it because I had, on one occasion, picked the chair up and set it on its feet again, apparently out of courtesy, but really to ascertain whether or not any such thread was attached to it. I therefore knew that, unless some telekinetic force was operative, someone must have kicked or pushed the chair over—though I was unable to see anyone do so for a long time. I had suddenly turned on several occasions, immediately after the chair had fallen to the floor, but did not detect anyone pushing it over. There was one man in the neighborhood, distant about six or seven feet, but he had his back to the chair, and there were no indications that he had kicked it over. There was one occasion on which I had practically detected him in fraud, it is true. I turned my back on him, purposely, but *listened* intently. I knew that he must take at least one step to reach the chair, in order to kick it over, and I determined to wait for that sound. In a few moments I heard a sharp quick step in his direction, and a second later there was the sound of the chair falling onto the floor. I turned quickly, but this man was again busy at the bench. Although the circumstances were extremely suspicious, therefore, I had not actually detected the men in fraud, and I would not let my discovery warp my judgment until I had.

A little later I *saw* him push the chair over, however. Coins and other articles were falling about—several of which I saw thrown—and a large barrel fell off a shelf,—(which I did not see thrown, but it was of no evidential value for the reason that several men were standing about, and neither Mr. X. nor myself were in the neighborhood). The chair, before referred to, had fallen over once or twice, and one of the men had volunteered the remark that “that chair never stands up anyway; it’s always falling over.” There were so many things happening all the time that it was really impossible to pay strict attention to all parts of the factory equally, and hence I was not enabled to watch the chair and the man behind it as I should have liked. However, later on, I managed to see him in the act of kicking over the chair. A coin had fallen at my feet, and I stooped down to pick it up. I

was, in this position, enabled to see between my two legs, and to observe what was happening in the rear. While in this position, I saw the man behind me suddenly take a quick step, kick over the chair, and instantly return to his bench. The whole action was very quickly and very dexterously done, and took but a second to perform. This was almost the last phenomenon that I had not actually *seen* produced at one time or another, and so felt confident in asserting that *all* the phenomena that occurred in our presence had been fraud and nothing but fraud. There remained to be explained the phenomena that had occurred on the second floor when no one was supposedly there—on the occasion that I had seen the man make his exit through the back door. It remained to be seen whether or not there was any other way onto the roof—other than the stairway proper. I went up to the third story, accordingly, and looked out of the window in the rear of the factory. I saw that there was a sort of shed built out from the rear of the factory, and reaching to within a couple of feet of the window of the second story of the building, so that it would be possible for anyone to get onto the roof of this shed by means of a step ladder or other means and enter the window of the second story through the window. Once in the second story, it would have been an easy matter to reach the third story undetected, by means of the stairway.

I was now entirely satisfied that all the phenomena that I had witnessed at the factory that day were fraudulent, and the strings, threads, speaking-tubes, etc., showed that the trickery had been systematically planned and carried out for a long period of time, and that there was every reason to believe that nothing but trickery had been practiced from first to last. For a long time it had gone undetected, it is true, and it had taken me a whole morning and a part of the afternoon to get into the "swing of things," so to speak, though I am thoroughly familiar with all the various methods of trickery that are employed in such cases, as a rule, and was constantly on the watch to detect it, if any existed. Several times, during the investigation, I was very strongly impressed with the close similarity of this case to that re-

corded by Mr. Myers in *Proceedings S. P. R.*, Vol. VII., pp. 384-93, in which chips of wood, tools, and other small articles were thrown about a factory by some unseen power. Both sets of phenomena occurred in a sort of work-shop; in both cases very much the same *sort* of phenomena occurred, and in many ways the phenomena bear striking resemblances. But I shall not insist that the case quoted by Mr. Myers is therefore due to fraud, nor even that we should look upon that case with greater suspicion than formerly. I merely wish to point out the fact that the two cases are in many respects very similar. And during the course of the phenomena I was constantly reminded of that fact.

I found that I veered considerably towards Mr. Podmore's method of thinking of, and dealing with, these phenomena during this period of first-hand investigation. Here was a case admirably reported by an intelligent man—the phenomena occurring in several quarters of the town simultaneously, and actually continuing in the presence of an S. P. R. member! (An almost unprecedented case!) The phenomena were of the usual type, and the case was, in many respects, far superior to many other poltergeist cases that have been recorded in the history of psychical research. Since this case had so far proved to be fraud and nothing but fraud, disclosing trickery of a systematic type, it certainly became highly probable that all the other phenomena that had occurred in that town were also fraudulently produced; and the case as a whole also helped to cast a strong shadow of suspicion on all the other poltergeist cases of a similar type, for the reason that this one—so much better attested and recorded than they—had turned out to be (so far at least) fraud and nothing but fraud.

I had resolved, however, that the discovery of fraud in the factory should not prejudice me against the rest of the phenomena that had been recorded as occurring in the town. It was quite possible, I argued, that some of the phenomena that had occurred might have been genuine, though those that had occurred at the factory were obvious frauds. I was perfectly open to be convinced, that is, if any new phenomena occurred that seemed to have any basis in fact. I agreed

to visit other places in the company of Mr. X., and see if any new phenomena were forthcoming. We accordingly left the factory, and proceeded down the road. I did not say anything to Mr. X. about the conclusion to which I had come relative to the factory phenomena, for the reason that I feared he would refuse to accompany me further if I stated my mind at that time; and, further, I was perfectly open to admit that new phenomena of a genuine sort might be forthcoming, and I wished to see these phenomena before coming to a decided opinion as to the nature of the whole of the phenomena recorded.

At the corner of the street we met two boys, who were introduced to me as Dan O—— and B. M——. I had heard of them before from Mr. X., remarkable phenomena occurring, it was claimed, in their presence* They spoke openly of the phenomena, did not attempt to deny any of the stories that were told about them, but, on the contrary, rather added to them. I noticed that they smiled whenever they spoke of the phenomena, however, and frequently smiled at me in a knowing way, when Mr. X. was not looking, as though I was to be taken into their confidence! If one can express a wink in a smile, they assuredly did so! From a study of their manner at the time I came to the conclusion that they regarded the whole thing as a joke, and that they were in some way playing tricks upon Mr. X.—as schoolboys have been known to do before, I believe! However, I desired to see the phenomena for myself, if possible, and, upon Mr. X. inviting them up to his office, they accepted his invitation, and we four went up the stairs—I at least somewhat eagerly.

The two boys sat on chairs opposite one another, and distant about four feet. Mr. X. and myself sat on chairs side by side, so that we four made the corners of a square. Mr. X. sat close to M—— and I next to Dan O——. We sat talking for some minutes, when Mr. X. rose, walked across the floor, and returned to my side, standing by me while I examined an "apport" he had brought me to see. In this way his back was turned towards M——, while he was facing me. I took particular pains not to look at M—— but at Mr.

* These are the two from whose hands the dictionary had been snatched, at King's College (see p. 469).

X., while he was talking to me, but I could, at the same time, keep the corner of my eye on M——, and see every movement that he made. I saw him rock backward in his chair, his right hand being in his coat pocket. At a moment when I was apparently absorbed in conversation with Mr. X., I saw his right hand shoot out suddenly, and, at the same instant, he set up a most unearthly yell! Our eyes were at once turned in his direction, naturally, and we found that he had risen to his feet, and had started to prance about the room, kicking over articles of furniture, grinding his teeth, and acting as one "possessed." Now I knew what was the matter. Here was one of the cases of "possession" that Mr. X. had mentioned to me, as occurring in these students. I had earnestly desired to witness a case of this "possession," and my wish had been gratified! But I had not neglected to notice that, at the instant this young man was "possessed," and one second after his arm had shot out in the manner described, there had fallen at the opposite side of the room a small package—an "apport" which had fallen to the floor at the instant he was supposedly "controlled." I had suspected as much. The fact that he had slipped his hand in his pocket and leaned back in his chair so as to be hidden from me where I sat; the fact that his arm had shot out at the moment he was controlled, led me to form the instantaneous conviction that he had at that instant thrown the article across the room, and had screamed at the same moment in order to distract our attention from this movement on his part. Every act in the well-planned drama had previously been studied out, and acted with remarkable cunning and ingenuity. And now he was "possessed," and it remained to be seen how much of the genuine there was about this "possession."

In the few moments that had elapsed while I was examining the "apport," (which proved to be a paper bundle about two inches square, tied with a string), Mr. X. had managed to capture M—— and was now holding him with his two hands on his forehead, over which he was making mesmeric passes! I have previously spoken of the fact that Mr. X. rather prided himself on his ability to mesmerize certain

persons, and that this fact was very generally known throughout the community. As he made these passes, then, the boy pretended to become subdued and passive, ceasing the frantic gestures in which he had formerly indulged. I studied the lower part of his face, while these passes were being made, and noticed that he was smiling to himself, and every now and then would look out from under his eye-lids and exchange smiles and glances with young O——, who stood near. There was not the slightest doubt in my mind, from my observations, that the whole process was one of trickery, and that nothing but fraud was present in this so-called case of "possession."

A little later these two young men left the office, and I did not see them again. M—— made the remark to Mr. X., as he went out of the office—"I'm afraid of you, Mr. X."—evidently in joke. A little later loud knocks were heard on the wall of the office, the wall dividing it from the next office. In that room there were several young men and women at work, and as they knew of Mr. X.'s interests and weaknesses, obviously no value can be attached to knocks obtained under such circumstances.

Soon after this I left Mr. X.'s office and went down the street to get shaved, and incidentally to interview the barber in whose shop extraordinary occurrences were said to have taken place. While being shaved, I asked the barber what truth there was in the various stories that were being circulated about the town—objects being moved without contact, etc., etc. He laughed heartily upon my asking the question. The proprietor of the shop stated that his assistant was more or less of a sleight-of-hand man, and would frequently flip coins and other small objects into the air, when Mr. X. was not looking, and, by the time they had reached the floor, everyone would be busily occupied. This agreed with my own observations in the factory. They stated that there was no truth whatever in any of the stories that were being circulated about the town, and that no phenomena of a genuine nature had occurred so far as they knew—certainly none in their store, where all the phenomena had been fraudulently produced. They stated that they would

have no objection at all to stating that the phenomena were genuine if they were so; in fact they would be more than anxious to see such phenomena themselves; but that all the phenomena produced in their store were fraudulent, they knew, and they thought that all the phenomena that had occurred elsewhere in the town were produced in the same manner also. They further stated that they had, on several occasions, stated to Mr. X. that the phenomena had been produced by fraud, but that he had refused to believe them, stating that it would have been impossible for them to produce the phenomena under the conditions present; that he had watched them all the time, and they had not moved, etc., etc. The assistant, whom I also interviewed, stated exactly the same thing in other words, and fully corroborated the statements of his employer. Needless to say no phenomena occurred while I was in the shop.

I now returned to Mr. X.'s office, and we went together to a small stationery store, where, it was asserted phenomena of a remarkable nature had occurred. When we entered, there were present three young women—one of them employed in the shop, and the other two friends of hers. The three were standing together, talking, behind the counter. The medium, who, in this case, was supposedly a small boy about eight years of age, was absent, but we were told that he would soon be back, and we decided to wait. While doing so, a small paper-weight fell to the floor behind the counter, and a few moments later, an ink-stand or some similar object also fell. In reply to inquiries, the young woman asserted that she had not thrown them. A few moments later, her two friends went out, and she walked towards us, still behind the counter. She then stated that she had thrown the objects, and that the movements we had just observed were due to fraud. She stated that, so far as she knew, *all* the phenomena that had ever been observed in that store were also due to fraud, and that none of a genuine nature had ever occurred. This Mr. X. refused to believe! In spite of the fact that this young woman stated that she had actually thrown the objects, Mr. X. refused to believe that she had done so until she had positively assured him

that such was the case, and had practically demonstrated to him the possibility of producing them in that manner! He had asserted that they could not have been produced by fraud; that he was watching her all the time, etc., etc. Of course, against such extreme and absurd credulity it is impossible to launch the shafts of scepticism! If a person *will not* believe that fraud has been practised, when the possibility of it has been made apparent, and when we have the statements of the persons producing it that it *was* so produced, what are we to do?

I called this young woman across the room on the pretext of asking her a question about the magazines in the window, and, when we were alone, I asked her what truth there was in the various stories that were current, as I had previously asked the barber. She replied that it was all fraud, so far as she knew; that the whole town was "in to trick" Mr. X., since he was a public mark, in a way, and that certainly all the phenomena that had occurred in that store in the past has been produced by fraudulent means. "It is a shame," she said, "the way they fool poor old ———. Everyone makes fun of him, and it must have been the means of his losing much business, too." She stated that she thought there had been about enough trickery, and that she, at least, would practise it no more. This confirmed the statement of the barber, and was to receive still further support, as we shall see.

Just as we finished speaking, the door opened, and the medium entered. He was a small boy, about eight years of age, who smiled broadly when he saw Mr. X. We talked to him for a few moments, and, while Mr. X. was in another part of the store, I asked the boy to tell me truthfully whether or not the phenomena had been produced fraudulently by him. I stated that I did not care whether the phenomena were genuine or false; that I should never see him after that day; that he need not be afraid of telling me the truth, etc. He thereupon stated frankly that he had produced all the phenomena himself, by fraud. He offered to show me how he did the tricks later on. At this point Mr. X. returned. He asked the boy whether or not he had

performed any tricks on previous occasions. The boy was evidently frightened at the manner in which this question was asked, and stated in reply that he had not; that the phenomena were genuine, etc. It must be remembered that he had just that minute stated to me that he *had* so produced them, and this gave me a very good idea of the value of the testimony that Mr. X. was likely to secure in this case. Evidently, all the mediums were so deeply involved in their deceit that it was now impossible for them to withdraw with grace. They were in the mire so deeply that there was no longer any escape for them. Mr. X. was evidently entirely satisfied in the boy's statement that he had not produced the phenomena by fraud, and did not question him further.

Soon after this, Mr. X. returned to his office, and I told him that I was going to conduct some further investigations on my own account. We accordingly separated; he to go to his office, and I to the grocery store which we had first entered, and in which the boxes were stated to have been moved; in which the apple fell in my presence, etc. I found the proprietor a very intelligent man; and I thought it best to state to him, frankly, the object of my mission, and to obtain from him the exact details of the cases he mentioned, if genuine, or to obtain his confession, if fraudulent. I must confess that I was, at that time, inclined to doubt whether any phenomena had been genuine at all, but I wished to obtain all the testimony possible on all points before coming to a final conclusion. For that reason, I visited the store in question, and obtained the interview with the proprietor.

I asked him about the apple incident. He smiled, and stated that "of course" he had thrown it. The story of the boxes having been moved in the night had been made up "out of whole cloth." The eggs had been broken in shipment, and had been collected in one box, previous to their being thrown away. He stated to me the fact that Mr. X. "would believe anything;" that often his assistant had thrown articles when Mr. X. was actually looking at him, yet he had been undetected! He stated that, on one occasion, his assistant was standing behind the counter to the right of the shop, and distant from Mr. X. about twelve feet. From this

angle he had thrown two apples so as to fall just in front of Mr. X.—who asserted, nevertheless, that they had fallen from the air *directly over his head*, and had not been thrown from any angle at all. This is most instructive. The same thing had occurred on another occasion with a book that had been thrown—Mr. X. asserted that it had fallen at his feet “out of the air,” directly over his head. He also volunteered the remark that Mr. X. had frequently been told that the phenomena were all fraudulently produced—even by those that had produced them, but that he had refused to believe it. He stated that the whole town was “in to fool ——” and that they had had lots of fun doing so! It must be remembered that it was a small country town, in winter, and, doubtless, time sometimes fell heavily upon their hands. No genuine phenomena had occurred in his store, he assured me, though he would not hesitate to tell me if they had done so.

I remarked that I should think it would involve a lot of time and trouble to keep up such a systematic campaign of fraud, so consistently carried out. I stated that I should think that it would involve time, trouble and even expense—since in one case, at least, it was reported that electric light bulbs had been broken, and these cost money when purchased anew. He replied that it required the expenditure of very little time and trouble, for the reason that Mr. X. only came into the store for a few minutes at a time, every day or so, and it required very little effort to throw an apple or an orange or some similar small article; and, if they were busy, nothing of the sort would occur! It only took a moment, and would involve no expense. As to the electric light bulbs, these had never been broken in his store, but always in the presence of a policeman by the name of C—. These electric light bulbs had been in his house for some time, and were bulbs that had been “burnt out” and consequently ruined and useless. A number of these had been put aside for some time, and, when Mr. X. was about to pay his visit, C— would drop one or two of these bulbs into his pocket, and throw them down at some opportune moment,—they bursting into a thousand pieces. This interpretation of the

facts was certainly rational, and most probable. I tried to interview this man three times before I finally left the town, but was unable to find him on any occasion. Taking the facts of the case into consideration, however, it need hardly be claimed that this omission is serious, since the explanation offered is quite capable of covering all the facts, and, in view of the systematic fraud that I had discovered in every direction, I felt fully justified in thinking that they had actually been produced in that manner.

I asked this man about the voice that had been heard in the hogshead. He replied that that "was easily explained." It happened in this manner. It was one windy, cold day. The sidewalks and streets were covered with ice, and a high wind was blowing. Two young men were playing together in the alley, at the back of the store, which alley runs at right angles to the main road. One of these men pushed the hogshead at the other, who avoided it, with the result that it went sailing down the slippery alley-way, carried by the wind, and across the street, continuing on its way until it was stopped by a telegraph pole, on the opposite side of the road. Just as it was skimming across the street, Mr. X happened to be passing by, and his eye fell upon the barrel, moving at a rapid pace across the street without visible means of contact! The young men, meanwhile, fearing that the hogshead might strike a horse or some passer-by, had run indoors, and were hence invisible to anyone looking up the alley. Mr. X. had instantly come to the conclusion that here was a most remarkable phenomenon, since on looking up the alley way, he had found no one. He instantly came to the conclusion that spirits had moved the hogshead! The two young men came out of the store, and he questioned them about it. Naturally they stated that they knew nothing of the matter—lying to him as they have frequently done since. In order to carry on the deception further, they arranged for a small boy to creep into the hogshead when Mr. X was not looking, and groan, and state that he was ———, (a man who had committed a recent murder, and of whom I have previously spoken). I asked 'M.' why it was that Mr. X. had not looked inside the hogshead at the time, and he re-

plied that he was too much afraid to do so! The other men pretended to be afraid, also in order to keep up the deception. This idea—that Mr. X was too frightened to investigate the inside of the hogshead himself—I would not have credited had it not been that I had had very similar examples of his credulity and fear in my own presence. Thus, when the raps occurred on the walls of his office (see above, p. 507), Mr. X. was too frightened to go into an empty room or office next to his, in search of the possible cause of the sounds. In the factory, I had frequently noticed that he was afraid to go up to the second or third floors alone, but would only go in the presence of one or two other persons. The men in the factory also told me that this was the case. (See below.) And, such being the case, I think we need have no difficulty in conceiving the explanation of all the extraordinary phenomena connected with this barrel mystery. Since we know that Mr. X. was too frightened to look inside; since we know the cause of the initial movement of the barrel; since the inability to lift the barrel was probably pretended, merely, in the same manner that the inability to lift the piece of iron was pretended (p. 501); and since we know that the witnesses in the case lie frequently, and think nothing of it, I think we need have no hesitation in attributing the incident to clumsy trickery, aided, perhaps, by almost inconceivable credulity.

After leaving this store, I went up to one of the stores in the town where, it was asserted, many strange things had occurred. I interviewed all the clerks there, every one of whom confessed that trickery had been practiced, and that nothing but trickery had ever been practiced in that store. They laughed heartily, when I told them of my mission, and asserted that I must have been "pretty credulous" to accept the statements of Mr. X., "being the sort of man he was." I replied that I had no notion of the character of the man reporting the facts, before investigating the case—having to judge solely by the report, which was very well written. They confirmed the statements I had received in every other quarter, agreeing in all details. They stated that, in their own case, they had "cut up" so much, when Mr. X.

had entered the store, that the proprietor had threatened them all with a summary discharge unless the trickery was instantly stopped. Needless to say, no phenomena were observed after that date! Mr. X. had made himself so obnoxious, as well as conspicuous, it appears, that the managers of the store had forbidden him entrance, and indeed Mr. X. stated to me that I should have to do my own investigating in that store, as he could not accompany me thither. He did not like even to pass the store. At all events, the phenomena promptly ceased after the threat of dismissal, and have never returned.

When I left this store, I walked across to the rattan factory. I was anxious to obtain the confessions of these men, as well as all the others I had interviewed. I found that they also took the whole matter as a joke, and never treated the phenomena as other than the result of trickery for an instant. I told them plainly that I had discovered the strings, the wires, the speaking-tube, etc., and stated that I merely wanted their confessions that all the phenomena had been produced by trickery—or the reverse statement, if such were the truth. When I told them that I had discovered the speaking tube, *e. g.*, they said: "Oh, you saw the speaking tube, did you?" I then obtained from them a complete confession that all the phenomena I had observed, and all the others that had ever happened in that factory, had been fraudulently produced, stating that the whole town was "in the game," and in other ways confirming the statements I had received from others. "I'll tell you how this whole thing commenced," said one of the men to me. "We knew Mr. X's. interest in these things, and one day, as he passed the door, one of the men opened it and called out — — (his name) as loud as he could. — — jumped so high (indicating a height of about four feet from the ground) and came in, asking if any of us had called out. Of course we replied that we had not, and he came to the conclusion that F — — H — — (the murderer) had called to him! This gave us an idea, and we followed that up, until we had this whole system rigged up that you see. I guess you saw how everything was worked, pretty well."

I replied that there was one point I should like explained to me. Where did they get the old coins that had been thrown on the floor, and why did they throw them away, since they might have some money value? They replied that one of the men had had the coins in his possession for a number of years, and that, even if they had any value, they were of no use to him, since no one in that community cared for them, and he did not know the address of any firm to whom he might send them, in order to sell the coins. Since they were useless he thought 'they might just as well be thrown away as kept.' I think this solves the difficulties of the coins—since all American or Canadian money that had fallen to the floor had been pocketed by the men, here as elsewhere.

Summing up, now, the evidence that I had been able to gather in this case, it appears to me perfectly obvious that fraud and nothing but fraud is the good and sufficient explanation of all the phenomena that occurred in connection with the case. Not only did I get the confessions of every one of the persons who had been instrumental in the production of the phenomena, but I had actually detected trickery in three cases, and found that all the indications pointed to it as the explanation of the fourth case, which was the only other case in which I had witnessed any phenomena, and here I obtained a subsequent confession. In no case had the phenomena been, apparently, beyond the bounds of trickery to produce. Every person connected with the phenomena in any way had immediately stated, upon being asked, that nothing but fraud had been employed, and evidently looked upon the case as one long, huge joke. Taken in connection with the indications of mal-observation, credulity and implicit faith in the trustworthiness of the "mediums" and the clear indications of fear of the phenomena, I think we need not stretch our imagination very far when we come to the conclusion that fraud is the explanation of every one of the phenomena that have been recorded in connection with this case. As a final word, I wish to impress upon my readers the fact that I did not form my conclusions on any statements that had been made to me, either for or against

the genuineness of the phenomena, but kept my mind open till the very end. I let all personal and other considerations pass, and based my conclusions upon what I had actually *seen* with my own eyes. While I consider that the confessions I gathered are very valuable as confirmatory evidence, I did not base my conclusions upon those in any sense of the word, but solely upon the trickery that I had seen and actually detected myself. Since the mediums in this case had proved themselves such liars—to use a forcible but expressive and true term—I knew that no faith was to be placed in their confessions one way or the other, and was quite willing to base my conclusions on what I observed alone. When, however, I saw the phenomena being fraudulently produced, what conclusion are we to come to but that the so-called phenomena were due to trickery and to naught else? My conclusion is, therefore, that fraud and trickery is the complete explanation of all the phenomena witnessed or recorded in this case, which I was requested by Dr. Hyslop to investigate.

Reply to Mr. X's Criticism.

I shall try to make my reply as brief as possible. Mr. X. evidently took great umbrage at my leaving Windsor on such short notice, and at the fact that I conducted a number of inquiries in person and without his knowledge. I also regret that my leave-taking was not more ceremonious and courteous, but that was a matter that could not be helped, and is inseparable from certain occasions—especially where the trains run only twice a day! As to the question of personal and private investigation: I never suspected for a moment that Mr. X. would object to such a course on my part, nor did Dr. Hyslop intend that I should be in any way bound to confine my investigations solely to what occurred in the presence of Mr. X.; and I myself felt that any such investigation would be a farce—especially after I had seen Mr. X., and had an opportunity to observe his extreme credulity. There was no reason whatever why I should so have confined myself, and I am sure Mr. X. would have raised no

objections on that score if he had found that my report had been favorable instead of the reverse. As I said, any such inhibited investigation would have been little short of farcical—especially in view of the conditions that I found prevailing at the time.

Mr. X. has the advantage over me in this controversy, since his name is kept private. However, I shall not attempt to answer any of the personal abuse in this place, merely confining myself to the evidence in the case, since I do not feel that any such extended defense is called for. My book should indicate clearly the sympathy I have for physical, and especially telekinetic, phenomena, when these have any claim whatever to serious consideration. But when these "phenomena" have been detected in the very act of being fraudulently produced; when the method of their production has been actually *seen*; when every one of those who produced the phenomena confessed to the fact that they had produced the phenomena by fraudulent means; above all, when personal knowledge of the man reporting the phenomena gave the impression that his statements could not in any way be trusted, for the reason that he was so credulous that his observations and reports were worth absolutely nothing,—what are we to conclude but that systematic fraud, on the one hand, and extreme credulity, on the other, are, combined, sufficient to explain all the "phenomena" that occurred in this town—provided that no facts occurred that could not be explained in this manner? And no such evidence was forthcoming* It was only natural that I should not want to remain a number of days in a place where nothing further of interest was to be evoked, and only natural that I should not want to expend a great amount of time and money in stenographically recording accounts of a number of such fraudulent "phenomena" as I had witnessed. That I was sympathetic enough at the beginning is shown from Mr. X's. own account, quite apart from any statements of mine in that direction. However, I shall waste no more time and

* I subsequently had the two coins I found on the floor valued: they were stated to be of practically no value at all—owing to their condition.

space in discussing this aspect of the problem, but will get down to facts.

It is unnecessary for me to dwell at any length upon the phenomena observed in the rattan factory, and in the grocery and other stores where phenomena were observed, for reasons my report should render obvious. Fraud was detected—positively detected in active operation—in two cases, and rendered highly probable in the other cases, from the inconclusive nature of the phenomena, and the attendant circumstances. When we add to this fact that the confessions were obtained in every case—confessions which agreed absolutely as to the nature and initiation of the phenomena; what are we to conclude but that fraud and only fraud was operative in these cases?

Mr. X. places himself in a ridiculous position, it seems to me, when he starts with the assumption that "all physical mediums are liars," and constantly assured me of that fact (stating to me that "I could put no faith whatever in what was told" me) and yet, in his reports, frequently speaks of these very same mediums as "persons in whom I have complete confidence" and bases his belief upon the written statements of these very persons! If they are so absolutely untrustworthy; if they are in a state of semi-trance, as Mr. X. asserts they are, what reliance can be placed in their statements either to me or himself? and what is the use of obtaining their signatures to documents detailing the occurrences? Certainly Mr. X. did not believe them to have any value, tho he took great pains to obtain them! But I myself have found that they would deliberately falsify the accounts in order to carry out a previously concocted story. They were, in the first place, *acting* a lie throughout, in pretending that the phenomena were genuine when I had found that they were, in reality, nothing but fraud,—having detected the fraud, in the process of its production. In the next place, I had heard at least one "medium" confess to me, one minute, that the phenomena produced were fraudulent, and to Mr. X., the next, that they were genuine, in my presence, and knowing that I overheard what he said! Again, after my visiting the factory and one or two of the stores, the

very persons I interviewed denied to Mr. X. that I had been there at all—why, I cannot conceive, unless it be that they desired to continue playing tricks upon him, after my leaving the town. Of course I never stated to anyone that I “never knew” Mr. X.—that is a pure piece of fiction (by one of those “reliable” persons!); I never said anything whatever about any “one-man business,” which is nonsense, so far as I can see; I have never been in Pittsburg in my life, and have no intentions of going, so could not possibly have said that I had been there on any mission whatever; while, as to my being a trance medium—well, well! It was worth the trip to Nova Scotia to learn *that*, at any rate!

But I do not think it necessary for me to answer or even to consider Mr. X's. criticisms and strictures in any detail. I let my own report speak for itself. But as a final word; I wish to impress upon my readers the fact that I did not base my conclusions on any statements that were made to me, either for or against the genuineness of the phenomena, by the “mediums” or by anyone else, but wholly on what I myself saw with my own eyes, and detected at the time. The subsequent confessions I regarded as purely confirmatory, and of no real evidential value in themselves. But when we see the tricks actually being performed—catch the mediums ‘red-handed,’ in the act of committing the fraud; and subsequently find that they are totally untrustworthy persons, not hesitating at any act of fraud or deceit, there seems to me but one—obvious—conclusion to be drawn—*viz.*, that the manifestations reported were totally valueless as evidence of anything but the grossest kind of trickery, knavery and deceit.

HEREWARD CARRINGTON.

BOOK REVIEW.

Metapsychical Phenomena. By J. MAXWELL, Doctor of Medicine, Deputy Attorney General at the Court of Appeal, Bordeaux, France. With a Preface by Charles Richet, Member of the Academy of Medicine, and Professor of the Faculty of Medicine, Paris, and an Introduction by Sir Oliver Lodge. Translated by L. I. Finch. New York: G. P. Putnam's Sons, 1905.

This work is a record and discussion of certain phenomena which have usually been called the "physical phenomena of spiritualism." The name has evidently been adopted to avoid conceptions and associations which it is desirable in the investigating stage of such things to escape. They too often beg questions and presumably a descriptive account can be suggested best by such terms as form the title to this book. But the work, apart from the matter which can be treated as an Appendix, excludes psychological phenomena and confines its data to physical events of an apparently supernormal character. Apparently the primary reason for this limitation of the work is the desire to discuss facts which do not *prima facie* suggest a spiritistic interpretation.

The first chapter is devoted to Method and discusses the conditions affecting the production of "metapsychical phenomena." The second chapter deals with "Raps," the third with Parakinesis and Telekinesis, the fourth with Luminous phenomena, the fifth with Psycho-Sensory and Intellectual phenomena, including sensory automatism, crystal gazing, dreams and telepathy, t  laesthesia, motor automatism and various allied phenomena. The remainder of the work is a sort of Appendix containing accounts of psychical phenomena.

In its general nature the book is unquestionably the most thorough account of the kind of phenomena involved that has been published in recent years. This is not saying that it is conclusive for any special view of them, as the author himself makes no claim to this effect. He has no definite theory to explain the facts which he thinks genuine, tho he expresses a tendency to certain preferences which indicate a leaning toward subconscious influences. The attitude of mind is thoroughly sceptical and agnostic, and especially toward the spiritistic hypothesis. One of the most interesting and important facts in estimating the author's relation to the facts is his frank admission that the conditions under which the phenomena were produced were not such "test" conditions as the sceptic may require. He has to rely on his general judgment made up by the quantity of his various experiments and facts, and not by any conclusive individual test. This admission adds confidence to his opinion when the claim of demonstration would weaken it. Another admission gives him the same credit. He grants the possibility of his having been hallucinated in some of his most important observations. The fact is that he may not have been

so affected, but it is something to recognize frankly the possible objection which the disbeliever would urge and by which he would be governed when asked to admit facts which at least, seem to contradict all physical laws hitherto accepted.

The primary reason, however, for the present review of the work is the desire to call attention to certain features of psychical research which it seems to the reviewer are most important at this stage of the investigation. There are two or three statements of Dr. Maxwell which seem for various reasons to reverse scientific method in the examination of such phenomena and which it is well to have discussed.

The statement which it is most important to remark is the following. "If," says the author, "I have taken greater interest in material than in intellectual phenomena, it is because they struck me as being more simple and easier to observe." This is followed by the admission that many experimenters are not agreed with him on this matter and that members of the English Society have come to more positive opinions than he. This position of Dr. Maxwell is fundamental to the problem and implies that we should first investigate the physical phenomena. This view, as he states it himself, is based on the alleged simplicity of the facts. This assumed characteristic would lead to the simpler nature of the explanation of them. But it is precisely at this point that I think the issue can be taken.

Of course something can be said regarding the conception of "simplicity" in the case. If we mean that the physical phenomena are less complicated in their nature we might concede the fact, since the description of them does not imply anything regarding their causes or adjuncts. But as we can hardly consider them at all without asking what their relation is to the physical laws with which we are familiar they will appear to be quite as complicated as any other. No doubt the psychical phenomena are associated with a larger number of conditions affecting their character or occurrence, but *per se* they are quite as "simple" as the physical. Hence apparently the conception of simplicity in the author's statement is determined by the supposed easier observation. But the assumed ease of observation has nothing to do with the simplicity of the phenomena, tho it might have something to do with the assurance we could obtain regarding their occurrence as unusual facts.

There are two fundamental difficulties with physical phenomena. The first concerns their apparent character and the second concerns their explanation. They claim to have an occurrence independent of ordinary causes and so are phenomena supposed to take place without physical contact of any human person and without any known physical cause. Apparently it is easy enough to determine when such alleged facts happen. But when we consider the method by which we determine the real and exact character of any phenomenon it will appear that, after all, it

is not so easy to assure ourselves of independent physical phenomena. The method by which we assure ourselves of this independence is what may be called the Method of Isolation or Difference. This means that, if we wish to assure ourselves that a phenomenon does not have a given cause, we must see that it is properly isolated from the ordinary and possible cause. For instance, if we are to be sure that the fall of temperature in a thermometer is not due to radiation from the wall on which it hangs we must separate the fall in time and space from the equivocal conditions under which it may have previously occurred. If we have to choose between sun heat and radiation from the heat in the house to account for the fact we need to isolate the fall from the possible influence of the radiation mentioned. It is the same with all phenomena whatsoever.

Now in the psychological phenomena which constitute the peculiar problem of psychical research it is easier to determine their supernormal character than it is to determine the supernormal nature of the physical. Of course this does not mean that we can determine the exact nature of all the instances that at least superficially claim to be supernormal, but we can with comparative ease determine those which constitute the type. This method of settling the matter is simply one of isolating the phenomena from their most natural causes. This can be done by selecting those instances which represent information acquired by other than sensory processes and that also represent such a removal in time and space from the conditions of imparting it that there can be no doubt about their character. Thus, suppose I have an experiment with an individual in which I am not personally known and in which some incidents of my childhood are told me that were not known to any living person but myself, and that happened thousands of miles away from the place of the experiment. My explanation of such a phenomenon would be very different from the explanation which would be possible if the same facts had occurred next door to me and the subject experimented with had been a contemporary with my life. It might be a fact, that the things told me were no more known to the psychic than in the supposed case, but the circumstances make it clear that all sorts of possibilities would exist in the one case that did not exist in the other. Assuming that fraud and guessing have been thrown out of court, the imagined case involves such an isolation of the phenomenon from the most ordinary explanations that it will be comparatively easy to suppose the supernormal. The causal nexus is not what the ordinary assumptions require and the proximity of those ordinary causes is so excluded that the determination of the character of the facts is easy.

But this is not the case with the physical phenomena in most cases. The proximity of the psychic to the event, both in time and space, exposes their alleged supernormal character to all sorts of doubts, a fact admitted by Dr. Maxwell, at least tacitly,

in the concession that the conditions of his reported facts were not test conditions and that he might have been hallucinated. The phenomena of conscious fraud and possibly of unconscious deception, are so familiar in connection with illusions on the part of the observer that, no matter what the real character of the facts, the claim that they are genuinely independent of ordinary explanation is easily exposed to objections which a greater distance in space would exclude. Suppose, for instance, that raps occurred fifty feet from the psychic and could be unmistakably located rightly as sounds, and that ordinary explanations are excluded by virtue of that distance, we should be much more puzzled to account for the facts than if the location of the raps was two feet distant. The doubt about independence would be much greater in the latter than the former case.

All this is probably truistic, but the criticism is here put forward as a check to the assumption that the physical phenomena are more easily observed than the psychical, especially as a most important feature of the observation must be the associated conditions under which they are presumably phenomena of an extraordinary kind. It is also particularly important to remark that the records of physical phenomena do not show any sufficient evidence of their occurrence in the degree of isolation necessary. Nearly all, if not absolutely all, reported cases represent them as occurring within close range, temporally and spatially, of the psychic supposed to be a condition of their occurrence.

I do not question the importance of investigating real or alleged physical phenomena. It is quite as much our task to estimate their claims to a supernatural character as those of a psychical nature. But I do not think they represent as easy a type for observation as do the psychical. Besides I do not agree with the disposition of many to ascribe the causes to what is called "psychic force," the "subliminal," etc. I should much prefer, as I do, to say that we have no explanation of any rational sort. Explanation assumes a relation to the *known*. "Psychic force" is not anything that is known. At most it can mean nothing more than the facts needing an explanation. It is little better with appeals to the "subliminal."

True explanation, as remarked, involves an appeal to a cause whose nature is well enough known to make the appeal to it intelligible when a new phenomenon occurs. The resemblance between the new phenomenon and those which are actually explained by the assumed cause must be such as to make the appeal natural and more or less self-evident. For instance, if I see a sun-spot it is much easier for me to suppose that it is due to a rift in the photosphere of that body than to suppose it due to a dragon. I have no doubt that a dragon, if it existed, might account for the facts, but we are familiar with the effect of rifts in the clouds on the earth, and so the appeal to "sun-spot" involves the same idea applied to the sun, and becomes intelligible, but more than intelligible, namely, probable, and the assumption

of a dragon would not appear reasonable until its existence under other conditions has been proved. Now "psychic force" is not known to exist in any other relation than the supposed one, and hence can mean nothing more than the facts which are supposed to be explained by it. Of course, it is more respectable to assume this than personality of deceased persons, since science supposes—as a matter of fact without any good reason—that it has explained a phenomenon when it has found its law. I do not mean in this to imply that we have any reason in physical phenomena *per se* to suppose that they can be caused by spirits. On the face of it the hypothesis, if not absurd, is without adequate evidence. What I contend for in such cases is agnosticism. We are not obliged to explain facts. We can investigate them, and when we have ascertained more about them we may venture on explanatory hypotheses.

It may be true that there is a "psychic force" whatever this may mean, and it may be true that physical phenomena can be caused by "subliminal" activities or by "exteriorization" of the soul or subconscious "forces." But such an idea is a pure fabrication and is not easily, if at all, adaptable to a materialistic theory. We have no other phenomena which can be reduced to such a conception. If we could accept the existence of a soul we might resort to such an hypothesis. But until the existence of a soul can be established—and it can be established only by proving survival after death—we have no reason for supposing such dormant or latent functions to account for clairvoyance and physical phenomena. While there is no superficial reason for supposing that spirits cause such phenomena it may be that we cannot find an intelligible cause until we prove the existence of spirits. This view once accepted might lead naturally to suppositions associated with the existence of a soul and functions exercisable under abnormal conditions that might explain the facts without the interposition of spirits, but not without assuming their existence. If a soul exists it is very probable that there are dormant functions which, under favorable conditions, might anticipate an independent existence for their exercise. But however this may be it does not seem that we can obtain any rational explanation of physical phenomena until the psychological problem has been solved. Hence I should place the physical phenomena and their cause subordinate to the psychological.

If then I have any criticism of Dr. Maxwell's work it is just in this respect, namely, that he places the physical phenomena before the psychical in the process of investigation and explanation. I would not minimize the importance of close attention to them, nor would I neglect them to confine inquiry to the psychical, the intellectual in the parlance of Dr. Maxwell. All that I would ask is that we realize the necessity of suspending our explanatory hypotheses until we found some clue or evidence for hypotheses that are scientifically intelligible.

JAMES H. HYSLOP.

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

PRELIMINARY REPORT ON THE TRANCE
PHENOMENA OF MRS. SMEAD.

By James H. Hyslop, Ph. D., LL. D., etc.

Introduction.

I propose here to give a brief account of some recent experiments in what I call the "Smead Case," which has developed into a matter of some interest to psychology and science generally. I came across it somewhat accidentally six years ago. I conceal the real names of the persons concerned under the pseudonym of Smead, as it will be obvious to all that it is at present prudent to withhold the names of an orthodox clergyman and his wife from publicity, and this for several reasons. In the first place they do not care to have any notoriety incident to this type of phenomena and desire only that they shall serve a scientific interest. In the second place, they wish to escape the annoyance incident to the personal importunities of that intolerable class which thinks that psychics exist only for its own selfish curiosity and personal satisfaction, to say nothing of the criminalities of newspaper reporters and editors. The time will come perhaps when no one need hesitate in the publication of his name in connection with experiences of the kind which will be the subject of this brief report, but until such persons are free from the injustice which the public is so willing to inflict, it will be necessary to practice some reservations in matters of this kind.

It was Mr. Smead who wrote me in 1900 of some incidents whose investigation in this city he wanted made and he

casually remarked that there was some interesting matter resembling the phenomena reported by Prof. Flournoy in his "From India to the Planet Mars." I at once seized the opportunities to make inquiries and soon unearthed a most interesting mass of psychological phenomena claiming to have the same character and meaning as those of Mrs. Piper.

The first type of these phenomena purported to be communications from deceased persons regarding the planet Mars. It is not the place here to outline them, as they will be the subject of later publication and discussion. They bear no indications of their truth in their character, and they are wholly lacking in the evidential quality which such claims must present. They are chiefly interesting to the psychologist and to those who may know that similar phenomena and claims once existed in the early history of the case of Mrs. Piper. The Martian episodes were followed by a personality which presented much better credentials superficially than anything previous in the history of the case for the theory that seemed plausible. But a little examination only showed that the alleged spirit, who called himself Harrison Clarke, could not prove his identity. This personality gave a detailed and sufficiently specific account of his earthly life, precisely as the alleged Dr. Phinuit Sciville had done in the Piper case. But like Phinuit also this Harrison Clarke could not prove his identity and left the hypothesis of secondary personality and unconscious fabrication stronger than ever.

When this Harrison Clarke was forced to give up the work which he was doing because he could not satisfy the demands of science that a spirit must prove his identity, the phenomena resumed their former character. There was no scientific evidence in the story of Harrison Clarke that he was what he claimed to be and he had to be treated in the same way that Dr. Phinuit was treated by Dr. Hodgson in the Piper case. This personality, Harrison Clarke, could neither prove his identity nor permit any one to communicate who might prove it. The consequence was that he had to be exorcised, so to speak, and the older order of things re-established, which meant that others who seemed to supply better evidence of the supernormal should be permitted to

continue the pre-existing regime. The outcome of this was a larger mass of facts that exhibited the right external characteristics, such as Harrison Clarke would not do, tho they were exposed to the objection that they represented facts which were known by Mrs. Smead. But they possessed in many respects a suggestive possibility that made further investigation imperative.

The consequence was that I brought Mrs. Smead to New York a few months afterward and had some experiments with reference to experiments conducted simultaneously by Dr. Hodgson with Mrs. Piper in Boston. Very little was effected by this. There were some correct statements made by the trance personalities in Mrs. Piper's case that indicated supernormal information, but no intercommunication was effected. As to the supernormal obtained through Mrs. Smead during this series of experiments, I obtained some facts which might have been treated as evidence under almost any other circumstances. But even if as a fact they were supernormal, which I am inclined to think that they were, the possibility of casual leakage of information in my house required me to wholly discount its evidential character. There was one fact, however, which cannot be discredited in this manner. In one of the experiments with Mrs. Piper, my father purporting to communicate gave me a pass sentence in a language which Mrs. Piper does not know and admonished me not to admit his presence anywhere unless I received that pass sentence. Dr. Hodgson was the only other person in the world who knew that sentence. In one of these experiments here in New York I received through Mrs. Smead a part of this sentence but not all of it. The language is one which Mrs. Smead does not know. This fact convinced me that there were possibilities in the case worth cultivating.

The result was the continuation of experiments under such circumstances as were possible at the time. These were such, however, that I could not properly test the case by the admission of strangers to sittings and by myself assuming the responsibility for Mrs. Smead's ignorance of the identity of persons so admitted. Hence the experiments in

the intermediate years were conducted almost entirely by Mr. Smead and the results have just as much value as the public might attach to his and Mrs. Smead's testimony and no more. While I learned to respect this testimony for the care and interest shown in stating exactly what the facts were, I recognized that scientific scepticism would not admit their importance and desired to have some experiments where I should be forced to accept the responsibility for their character. I was too well known by the Smeads to make any experiments of my own sufficiently crucial to meet the demands of scepticism and the opportunity did not open readily for the kind of experiments needed.

The death of Dr. Hodgson brought certain experiences to Mrs. Smead before she knew of his death and they offered some encouragement to further experiment. So I arranged to have a series of them under test conditions. These were to be that they should be conducted in New York under my direct surveillance and supervision and with the admission of entire strangers.

Mrs. Smead arrived in New York in accordance with a previous arrangement, on October 10th, 1906. Experiments began the next day. I had arranged to have present persons who were entire strangers to Mrs. Smead and also to all the members of my family. Not even my Secretary knew any of the sitters except the two who were her personal friends. The name of my Secretary was, of course, known to Mrs. Smead, having met her in my house where all the office work is done at present. But Mrs. Smead knew practically nothing else about her, save what the notes indicate and this never seems to have affected the contents of the messages. But other sitters were absolutely unknown to Mrs. Smead and to all others in my house. I myself met each sitter at the door and admitted them without mention of names. I received but two letters from sitters during the experiments and these I received personally and immediately locked them up in my iron box, to which I only had the key. I received four telegrams and only one of these had the real name of the sitter on it. But as I received all these telegrams personally from the messenger and immediately locked them up in my

iron box there is no reason for supposing personal knowledge by Mrs. Smead. I mentioned no names but Smith when I introduced sitters to Mrs. Smead. In fact in most cases I did not even introduce the sitter at all, having admitted him or her to the room after Mrs. Smead had gone into the trance. Before Mrs. Smead came out of the trance in each case I covered up the last sheet of the automatic writing, not allowing her to see any of it, and at once locked the sheets up in my iron box, so that at no time did Mrs. Smead obtain any normal knowledge of what she had written at a sitting.

Some years ago I had careful tests made for anaesthesia by two qualified persons, my family physician and Dr. Boris Sidis. The tests were severe and satisfactory. But I did not repeat any tests for anaesthesia on this occasion, being content to let the case rest upon the character of the "communications" and their relation to Mrs. Smead's normal knowledge. While at my house and during the experiments Mrs. Smead received no mail except letters from her husband, Mr. Smead, and a few of these I saw.

It savors of suspicion to write thus of the precautions, but in fact my knowledge and acquaintance with Mrs. Smead led me not to entertain any suspicions of detective methods in acquiring information: nor is there the slightest reason to suspect any efforts to deceive any one. But it is due to scientific scepticism to show that this possibility has been excluded as a means of proving partly our own alertness to this necessity and partly the difficulty of entertaining such an hypothesis in the case. These were the only reasons personally for applying so rigid a test. There were no reasons from Mrs. Smead's life and antecedents for exposing her to this scrutiny, but she, as well as I, wished to have these precautions applied as the means of removing all suspicion of her integrity and as a means of throwing that upon myself.

We must remember two important facts in the case which remove some of the simplest sources of suspicion. They are:

(1) Mrs. Smead has never been a public or professional psychic. She is the wife of a respectable clergyman and has never practiced automatic writing except in her own home

or with one or two of her relatives. No professional interest has ever been indulged in the work.

(2) Mrs. Smead receives no pecuniary reward for her sittings. She has never profited a cent for her work. On the contrary, it has cost her much time and inconvenience, and her husband as much time and work to make and keep the record. Mrs. Smead refuses absolutely to receive any pay for the experiments and wishes to use this gift in the service of the truth involved in the results. In the experiments recently performed I merely paid her travelling and living expenses, and she would not have permitted me to do this, if she had been able herself to do so.

Of course, I am quite aware that professional and mercenary motives are not the only ones which might lead to the commission of fraud such as is so frequently practiced by public mediums and adventurers. Hence we have not excluded the possibility of dubious methods when we have removed the mercenary motive. But the most important suspicions are removed by our being able to say that neither professional nor mercenary interests had ever been served by her work. While this may make it necessary in the present stage of the investigations to take those precautions which exclude the possibility of fraud, if only for impressing a class of people who will not think as intelligently as they might, we have to be on the alert for very different difficulties in all such cases. These are associated with subconscious mental processes and the unconscious use of casually or otherwise acquired information which may simulate the supernormal without being chargeable to conscious dishonesty. Of this Mrs. Smead has been aware, and has been as desirous as any one could be that this source of doubt should be excluded as well as any of the simpler resources of scepticism.

But if we exclude the simpler forms of fraud we have a situation in which the critic must advance evidence for any other type that he chooses to suppose. The precautions taken exclude the ordinary methods of getting information and if the facts suggest supernormal sources we may test any hypothesis which they intimate in the appropriate way. That is all that I shall claim for the experiments which I

here publish and discuss. The report of the earlier experiments is too long to be even summarized here, and while it undoubtedly contains some facts of a supernormal character, they are evidentially so few in number, compared with the mass of non-evidential, that it would not serve a useful purpose in the present stage of public interest to publish them, or even to summarize them. Hence I am publishing the present series as containing results which have better credentials for their exemption from the ordinary objections than previous experiments which depend so much upon the testimony of Mr. and Mrs. Smead for whatever character they have. Besides I am not insisting that any special theory shall be proved by them. They are rather evidence of the need for further experiment than proofs of any large theory. All that I pretend to have established is the presumption that we are dealing with exactly the same kind of phenomena as have been under observation in the case of Mrs. Piper. That is the primary excuse for the publication of this series of experiments, and they ought to be suggestive enough to invite the proper scientific interest. I am willing to suggest an hypothesis to account for the phenomena, but only as itself first suggested by the mass of evidence accumulated in the Piper case and simply confirmed in its character by the results of experiment with Mrs. Smead.

If I may indulge for the moment certain suppositions of fraud I think they would have to be limited to two. (1) We may suppose that Mrs. Smead obtained previous knowledge of the sitters and their lives, with appropriate incidents for representing the existence of communicating spirits. (2) We may suppose that she received hints and suggestions from sitters and so built up the material which appears as messages from the deceased. We can hardly propose a third supposition represented in secondary personality, since the facts are not memories of Mrs. Smead's normal experience, unless we assume previously acquired knowledge by normal means. The presence or exclusion of this alternative will be determined by the view we hold regarding the first supposition.

In regard to the second supposition, namely, that of hints

and suggestions, it is answered by reference to the records. The records were so carefully made and kept that we have in them all that occurred on the occasion. The reader can judge for himself how many suggestions were made or not made by the sitter.

In regard to the first supposition, namely, that of previously acquired knowledge of the sitters. I can only say that it is the duty of him who assumes this to make it intelligible under the circumstances and to give adequate evidence for his hypothesis. As I have pointed out above, Mrs. Smead was not only under my own surveillance in my own house, but had no means whatever of knowing whom I had invited to take sittings. In six of the cases there was not even any correspondence which could have been obtained by her. In such cases as were affected by correspondence the letters were received by me personally and locked in an iron box of which I alone had the key. In none of these letters was anything more than the name of the writer that was relevant to sittings and in some cases the real name was not signed, nor was there anything in most cases even referring to sittings. But granting that access to the letters was possible, which was really not the fact, they would not account for the kind of information communicated. This would have had to be obtained previously to the arrangements for the sittings and in some cases I did not myself know three days ahead whom I should have and in some cases arranged for the sittings personally. No hypothesis of previously acquired knowledge can be advanced without assuming my own complicity in the results, and I have no means of refuting that assumption.

In my own conviction there are two suppositions that may be discussed. The first is chance coincidence and guessing, whether subliminal or supraliminal, on the part of Mrs. Smead, and the second is that of supernormal knowledge which we may describe as we please. In narrating the facts of the record I shall leave the choice of an hypothesis to the reader. I do not think that either hypothesis has any importance, especially that we have a trance condition to consider, and tho we may well imagine guessing to be a capacity

of subconscious mental processes as well as the conscious—and I admit its possibility—the whole force of the assumption of guessing comes from its relation to normal consciousness as we know the habit in guessing mediums. It is a form of conscious deception. Unconscious guessing is a new form of the phenomenon, or at least a separate problem, and in comparison with conscious guessing a wholly innocent thing. But as we cannot suppose unconscious guessing to be capable of effecting any better success than conscious guessing, or that it employs any other mental methods, we can safely measure its importance in the case by the nature of the facts. If guessing of any kind can explain them it matters not whether we call it conscious or unconscious, but in this case we shall have to reckon with unconscious rather than conscious guessing, if we assume the trance condition, which I do after adequate investigation of the case. Of this point again. But as the facts show that guessing is out of the question as an hypothesis to explain all the phenomena, we have to deal with some form of intelligence suggesting the supernormal, whatever the source of it.

The existence of the trance was established several years ago by tests which I have already mentioned. On this occasion I did not repeat these tests for anaesthesia, not caring whether Mrs. Smead was in a trance or not, as my primary object was to shut out previous knowledge of the sitters. There is no reason for investigating the trance except to settle the claim that it exists. If a medium claims that she goes into a trance it is important to determine that fact. Otherwise it makes no difference in such experiments whether psychics are in a trance or not, provided we take adequate means for excluding previous knowledge of the sitter. I of course have evidence of the trance at the recent experiments, but it is not the sort that represents the ordinary psychical tests, and so I shall lay no stress upon its existence in the case, especially as I do not care whether it exists or not.

I have dwelt on these aspects of the matter, including that of fraud in any of its forms, not because I regard it as a matter of importance in this case, but only out of deference

to a persistent habit on the part of certain minds which cannot appreciate any other point of view, even after telepathy has been established and after the admission that other forms of the supernormal have been proved. It seems necessary to spend time on this aspect of the problem just to show that it has been carefully considered, and were it not for this fact I should have dismissed it with a formal statement. Mrs. Smead's habits of life and her place in the community are all against her use of suspicious methods, and the absolute privacy of her work deprive critics of the right to raise the ordinary objections. They must make themselves responsible for the particular difficulty which they entertain regarding such cases. The only obligation which rests upon us is to show the circumstances under which the phenomena occur and then let the critic explain the facts in any way he pleases, provided he supplies the evidence that his hypothesis is true.

I am not concerned at present with any special hypothesis involving the supernormal and its complete explanation, but only with the exclusion of the most simple natural theories in such cases. In certain specific instances of the record I should admit the applicability of ordinary explanations. But unless the same hypothesis will apply to the whole they will not be the subject of serious consideration in any but the particular incidents to which they may be supposed applicable. It is all very well to show our acuteness by pressing ordinary objections, but in doing so we must see that we are not ignoring facts to which such criticisms do not apply. It is the total result that we have to explain by some one hypothesis with such subsidiary explanations as naturally articulate with it and are suggested by the circumstances, or by what we know in normal and abnormal psychology. It is the crucial facts that must determine our theory, and whatever discount we make for vulnerable incidents we cannot escape the obligation to gauge the problem by the strongest incidents in the record and their collective character. I shall not myself shirk the duty to make due allowance for all facts which are amenable to explanation by ordinary agencies, and shall not resort even to telepathy until the facts require something which goes at least as far as that supposi-

tion. We have first to exhaust fraud, suggestion, and secondary personality or subconscious mental action of the psychic before admitting anything whatever of a supernormal nature. This is a truism, but I mention the fact simply to emphasize the circumstance that I regard these hypotheses as much stronger than telepathy, or if not stronger, as entitled to the first place in the consideration of any problem like this. Telepathy I do not regard as a serious rival of the only other supernormal theory possible in such cases. It will do for those who are trying to appear scientific in the presence of those who can keep straight faces in such a situation, but it has, in my mind, no real competitive power in the field with suggestion, guessing, detective fraud, and secondary personality. I shall feel it easier to consider the rationality and applicability of these familiar explanations than to accept that of telepathy in the case.

The sittings, the reader will observe, are quite unequal. Some are entire failures and some are notable successes. This fact can be remarked in its place. It is an incident, however, which is worth mentioning in this connection as indicative under the circumstances of a genuine psychological interest in the phenomena, whatever their explanation. There are all grades of excellence from the non-evidential to the completely evidential incidents, including those which strongly suggest or exhibit the influence of the medium's mind upon the "messages" and those which are on the borderline of proof. In other words, the record shows that variation which we should most naturally expect on the assumption of its real psychological importance in so complicated a problem. The fact can be remarked in its proper place when we come to deal with individual instances of the sittings.

Development and Controls.

The early history of the case showed no persistent control until the appearance of Harrison Clarke. The earlier communicators exercised their own "control," so to speak. They were first deceased children of Mr. and Mrs. Smead. A friend by the name of Maude L. Janes appeared once or

twice to communicate, and then a deceased brother of Mr. Smead, who seemed afterward to be a frequent control. It was he, with two of the children of Mr. and Mrs. Smead, that were responsible for the Martian episodes in the case. It was their control that was interrupted by the sudden and unexplained appearance of Harrison Clarke. Up to the time of Harrison Clarke's appearance Mrs. Smead had done her automatic writing with the planchette. She had begun this in childhood, under the suggestion of her father, who was interested for awhile in these phenomena, and tho she did not continue experimenting with it for many years, when her interest and that of Mr. Smead arose later, the planchette was the method employed, and apparently she could not successfully write with a pencil. But the appearance of Harrison Clarke was marked by the ready use of the pencil soon after he assumed control. He excluded the presence or influence of all other communicators, and tho he showed a remarkable facility in the writing, using normal, inverted, and mirror writing with equal capacity, he was not able to prove his identity. Nor would he allow others to do this through him, as in the Piper case is done by the trance personalities there. The consequence was that Harrison Clarke had to be asked to abdicate, which he did with some reluctance, after stating that he had been sent there for the purpose of effecting certain results which he did not explicitly explain. But as soon as he disappeared, in accordance with his own statements about the writing, the planchette had to be resumed, as Mrs. Smead apparently could not write with the pencil at all under any other control. It was apparent that his function was to develop automatic writing with the pencil and to eliminate the planchette. But for a long time after his disappearance the planchette was the only means of securing automatic writing.

Harrison Clarke's place was taken largely by Mr. Smead's brother, who was the most frequent communicator, perhaps, after the disappearance of the former. But he did not usurp exclusive control. The communicators varied and were very numerous, consisting almost entirely of deceased friends of Mr. and Mrs. Smead, and thus depriving the results of evi-

dential value. There was no really single control for several years. By this, of course, I mean the dominating influence of one personality either directly affecting the communications or indirectly influencing them. This continued until April, 1902, when an important change took place in the phenomena.

In April, 1902, the chief trance personality in the Piper case, Imperator, had signified to Dr. Hodgson, through the automatic writing of Mrs. Piper, that he would investigate the case of Mrs. Smead. I carefully concealed this fact from the Smeads. Soon afterwards there began to be indications of a change of control. This was simultaneous with the desire of Mrs. Smead that, if she was to continue in this work, it should be done consistently with her religious view of the matter. There was an interval at this point which was quite barren in results of any supernormal kind, either in reality or appearance, but it was apparent from the detailed record that some kind of a mental change was going on. Finally the name of "Luther," later said to be "Martin Luther," was printed in capitals, as proper names are often treated, nearly always if asked for, in the Piper case. I found that in 1896 or 1897 the name of Luther was associated with the Imperator group of trance personalities in the Piper record of those years, a fact which was as unknown to me as to Mr. and Mrs. Smead, the records indicating it having never been published. Soon afterwards Mrs. Smead saw a vision of the cross, which is the sign of Imperator in the Piper case. This fact, of course, was known to Mrs. Smead, as it had been a subject of conversation between her and Mr. Smead, who had read my Report on Mrs. Piper, published in 1901. The vision of the cross occurred several times and was finally written by the planchette in the same way that it is written by Mrs. Piper. A little later the name of "Luther" was repeated and in connection with it that of St. Augustine, and finally that of Gustavus Adolphus. Mrs. Smead could not recall any knowledge of Gustavus Adolphus and did not know what the name meant until it was explained to her by Mr. Smead. It is quite probable, however, that she at one time knew what his place and associations in history were.

The next day apparently an allusion was made to Stainton Moses, the English clergyman who had been a "medium" and who had died in 1892, and his name has figured in the experiments with Mrs. Piper since that time on various occasions. In the midst of these, and in the experiments with Mrs. Smead, the name of "Chesterfield" was given, with some allusion to his manorial property or home in England, but no reference was made to his being the well known Lord Chesterfield, and there are no characteristics in the personality of this alleged communicator that would identify him with that celebrated man. In response to a question of Mr. Smead, "Chesterfield" claimed, or apparently claimed, to be *Prudens*, one of the trance personalities in the Piper case. Two weeks later an apparent attempt at the initials of Emperor's signature were given. They are initials of words that signify his function in this work, he being the chief of the controls in the Piper case. They have adopted the letters "U D" to symbolize the word "understand" as an abbreviation of it, in the automatic writing. On one occasion in the Smead case, a little later than the above incident, the symbol "U D" was used in the proper manner. I was present at the experiment when this occurred for the first time, and it had all the fitness of being adjusted to the understanding of the only person that might be expected to interpret it without explanation.

In the meantime, several prayers occurred which were identical in character with the Emperor prayers in the Piper case, but without showing an exact production of them. The thought and language were the same, extending to the use of "thee" and "thou" as in the Piper case, but deviating in certain special words from the practice there. The manner of arranging for sittings and the use of the term Sabbath became the same as recorded in that Report. Mrs. Smead had carefully abstained from reading it, at least in her normal consciousness, and the volume had been tied up tightly in paper and remained on the shelf for more than six months and during this whole development of the apparent Emperor control. But Mrs. Smead had heard the Emperor prayers read and the whole subject of my Report had been

talked over between her and Mr. Smead, who had read my Report carefully.

This simulation of the trance phenomena in the Piper case was so striking and it so apparently repeated some of the incidents in the history of that case, that I resolved to put the matter to a conclusive test. I therefore arranged for three experiments with Mrs. Smead, *without telling her or Mr. Smead what my object was*. Simultaneously I arranged with Dr. Hodgson for him to have one sitting with Mrs. Piper simultaneously with one I was to hold with Mrs. Smead. My plan was to put the apparent claim to the presence of the Imperator group to a test by interchanging messages with Dr. Hodgson, a feat which should apparently be perfectly possible on the assumption that they were spirits in both cases. My first sitting was on Monday morning. Dr. Hodgson's with Mrs. Piper was to be on Wednesday morning, coincident with mine on the same day.

When I began the experiment on Monday morning with Mrs. Smead, she soon went into a deep trance. "Chesterfield," who had apparently now become the regular control, as the representative presumably of the Imperator group, was on hand, and I explained to him what I wanted, namely, the taking of a message to another "light," but not mentioning Mrs. Piper by name. I named the third day, Wednesday, as the date when I wanted the message taken. I did not intimate that I wanted any brought to me in return. In response to my request, "Chesterfield" at once replied, through the automatic writing, that Martin Luther would take it for me. When Wednesday came, after the usual preliminaries with "Chesterfield," Luther reported ready for his mission, and I sent a message to Dr. Hodgson, but without naming him, saying simply that I wanted it delivered to the "other light," the term used by the trance personalities in the Piper case for "mediums." In a few minutes, my father purported to return from Dr. Hodgson, naming him, with a message, and I sent another through him to Dr. Hodgson. Then Mr. Myers purported to be present ready for a message on the same mission, and I sent one to Dr. Hodgson through him. He soon returned with a communi-

cation again from Dr. Hodgson, but as Mrs. Smead was coming out of the trance it was not delivered, and after the experiment she lay down on the sofa and had a short sleep. In it she dreamed of the presence of Mr. Myers. The next day at the experiment, Mr. Myers purported to be present and apparently tried to deliver his message. But the experiment was a failure, the writing being so difficult and confused that nothing intelligible was written. The experiment on Tuesday had also been a similar failure. We must remember, however, in all this that Mrs. Smead's normal consciousness had not been informed of what I had planned or was doing, but the adjustment of the automatic writing to my design was perfect. Now for the sequel.

When Dr. Hodgson was interrogated for what had transpired at his end of the line it was found *that he had received no messages from me, had sent none to me, and that the trance personalities in the Piper case had been in complete ignorance of what I was doing, so far as the record shows.* It would thus appear that we have as complete proof as might be desired that the whole Emperor impersonation in the Smead case was a product of secondary personality. It is true that we had not had sufficient real evidence of their actual presence and that the little that had occurred should not suggest more than the duty of investigation. But this result of the experiment, tho there was no direct claim that the Emperor group were active in the work of three days, shows what the resources of secondary personality may be, regardless of the question whether the Emperor trance personality was simulated or not. The intensity of Mrs. Smead's interest in the religious aspect of the problem for her and in the Emperor group of trance personalities with their apparently religious view of the work had probably had the effect of setting her subconscious mentality into action and of stimulating it to the production of the whole affair, and it seemed equal to the complicated process of adjusting the action to the situation which I had concealed from her normal consciousness. At least this is the most natural interpretation of the facts which showed so conspicuous a failure to realize the evidence of supernatural action. When informed later of the result, Mrs.

Smead was so disappointed with it that she at first resolved never to have anything to do with further experiments of any kind, but was finally induced to continue them for the sake of ascertaining what such phenomena might mean. But there was no further attempt to simulate the Imperator influence, if we assume that it was such a simulation that was intended in the first place.

But "Chesterfield" continued to act as control, and he maintained the same characteristics and style which had appeared in this apparent representation of Imperator, so that it is just as possible that we should never have imagined that it was even an unconsciously intended representation of Imperator. "Chesterfield" still continues to be the body-guard of Mrs. Smead, and sustains the same characteristics which describe the trance personalities in the Piper case, tho no evidence of his real identity has been submitted. He is not prominent in all experiments, but appears at opportune occasions to show his general relation to the case. He does not seem to directly intermediate in the communications, but to serve as a general safeguard against promiscuous interference with the case. The appearance is that of a watch against indiscriminate communicators who may not understand the process of using the "light" without injury to it.

During this period my father purported to be an important factor in the development of the case from the "other side." He has persisted in experimenting with the case until he seems at times to act as a control. But this is apparent mainly when I am present or a request is made that he be present to assist a friend whom I may have sent for a sitting. The dominant influence is "Chesterfield," tho he does not direct and control communications affecting problems of identity.

This is the condition of things at the present time. In the early history of the case there was no such systematic appearance of regulation and intelligent care of the conditions affecting communications. But for some reason the whole psychological machinery at present is identical with that of the Piper case, and the detailed records, especially the original automatic writing, will show evidence of this fact. This

is not the place to indicate the *minutiae* of this circumstance, but I think readers of this and the Piper records will remark definite indications of what I say in the "changes of control" marked in the detailed accounts. The careful management of such phenomena was not noticeable in the earlier sittings, and only when my father purported to make persistent efforts to develop the case and explicit statements were made that the "Greater Light," Emperor presumably, was an advisor in the direction of the experiments, did evidence of a new method of conducting the sittings on the "other side" make its appearance, and the further simulation of the Piper phenomena become manifest. Tho we have to assume that this also is a feature of secondary personality, and from the apparent resources of the case in this phenomenon the conjecture becomes a most plausible one, yet there is a verisimilitude about it that is not so easily attributed to fabrication of any kind. The correct statements made by the same communicators through two other reliable mediums about the difficulties attending communication in the Smead case, are suggestive of some other source than secondary personality for this peculiar psychological character of the controlling process under this new regime, so to speak. They have known absolutely nothing about the Smead case, so that the statements about it by these two other psychics seem to represent correct supernormal information. But not to press evidence which is not adequate to prove the matter, the phenomena certainly indicate superficially a genuine process of development toward a rational system of management, and we need not decide a controversy about its real character, so long as other phenomena indicate the existence of supernormal information.

I have spoken of the controls as if assured that they are what they claim to be, but I do not mean to beg any questions by this. There is no satisfactory evidence, for instance, that "Chesterfield" is a spirit, and from what has been said of the apparent presence of the Emperor group's influence, the evidence is much less for their reality in this case. But we shall gain nothing by circumlocutions which conceal the actual appearance of things, and hence we shall form much

clearer ideas of the phenomena if we speak of them in their own terms. Even if the "spirits" are not real, even if the ostensible claims are not what they purport to be, it is highly important to realize just how apparent the reality is. Of course, it is possible that the claim to the presence of some representative of a spirit world is defensible, or may be at some future time when we know more about this subject, but all this does not justify believing it without adequate evidence. The Piper case, both in respect of the quality and quantity of the evidence, has set the standard for estimating the claims of the supernormal in the direction of spirits, and hence we cannot accept the claims made in such cases as this without some measure of assurance that the limits of secondary personality have been transcended. But this duty does not interfere with the right to describe the phenomena in their own terms, especially when we require as much to represent and appreciate their approximation to really independent intelligence as we do to suspend our judgment.

Some object that this policy creates a tendency to accept the claim when it should be resented. The complaint is that we cannot resist the psychological influence of speaking of their reality and so come to believe it without sufficient evidence. This, however, is the fault of the person who does not control his own thinking. Besides it is quite as possible that the habit of using circumlocutions to avoid the representation and apparent reality of spirit presence may follow the same psychological law away from the actual facts. The prejudices are not all on the side of belief. They are precisely the same prejudices on the side of doubt. Truth is no more presumptively on the side of scepticism than on that of belief, so that circumlocution is as dangerous in one place as another. The primary duty is intelligence.

Summary of the Record.

This record consists of two types of phenomena. The first is represented by the sittings which are experiments and the second by experiences which occurred spontaneously at other times in the intervals. The first type was obtained through automatic writing, the second through visions or

apparitions and impressions. They articulate more or less together, and when they do not seem to articulate they are at least a part of the psychological conditions affecting the results in the experiments. The record places them in their chronological order. Very few of the spontaneous incidents will require mention in the summary, as they do not always involve a systematic connection in meaning with the experimental data. An epitomized account of the sittings is all that is necessary for the general reader who may find the detailed record too tedious and confusing. I give the summary in the order of the experiments.

I would, however, advise the critically inclined reader to study carefully the detailed record. He will often find little incidents and points mentioned in the notes that may have more interest and significance than the apparently more striking phenomena which I mention in the summary. There is no space in this account for the general reader to take note of all the significant incidents in the communications. The critical student will find them imbedded in the detailed record and such notes of them made as will render them intelligible.

I held a few of the first sittings as a means of adjusting Mrs. Smead to experiments in new surroundings. Mrs. Smead had arrived the night before the first of these, which was held in the forenoon of October 11th. Nothing of importance occurred. Allusion to the effect of travel was made which I took as a hint to let Mrs. Smead rest for another day or two.

The next sitting was held on the 15th. My wife, who died in 1900 and who has been a frequent communicator, apparently, through Mrs. Smead and other psychics, purported to communicate on this day. Almost the first thing that she announced was the early death of her father, who had been in ill health for some years. This fact was wholly unknown to the Smeads. I myself knew nothing about the critical condition of my father-in-law at the time of the sitting. He had incurable difficulties for years, but was able to continue business, and I did not know at this time that he was especially ill or that he was, in fact, on his death bed, which events proved it to be. The message which I have men-

tioned was received, apparently from my wife, at about 11 A. M. The next morning I received a letter from Mrs. H., wife of my father-in-law, written at noon and telling of his condition, which was clearly dangerous. The letter was locked up in my iron box and no one told of the information.

My wife made a reference to music and then indicated that we used to sing hymns together, as if she were trying to prove her identity to me, in a situation of some interest to both of us. Mrs. Smead knew that my wife was a musician, but she knew nothing whatever of the fact that we used to sing hymns together on Sunday afternoons. We might treat the hit, however, as a subliminal guess. An allusion was made to what she thought she ought to have done before she died and which was made clearer in April of 1907, when I heard from my father-in-law himself through the same source. I conjectured at this time what was meant, but the language was so general that no one else would suspect its meaning.

In connection with the prediction of my father-in-law's death, several pertinent allusions were made which strengthened the evidence of supernormal information. The communicator referred to his worrying about his home affairs and said that he should not have any cares at this time. The pertinence of this cannot be appreciated without a knowledge of matters which are too personal and private to mention.

I tried a second sitting in the evening of the same date, but nothing evidential came of it. On the next morning Mrs. Smead reported a vision in the night, which was a fair description of my wife when I met her on her return from Germany, before we were married, and which also contained a very clear description of her home when I visited it a few weeks later. The detailed record will give the particulars (p. 602).

The next sitting, which was on the 16th, my wife alluded, clearly enough, in my understanding, to a project which I was seriously contemplating, but which is, perhaps, too personal to detail here, especially as the manner of alluding to it would not appear evidential to an outsider. It was mentioned, however, in the previous spring by Dr. Hodgson

through Mrs. Piper spontaneously in a very clearly evidential manner and of course was absolutely unknown to Mrs. Piper. Only two other living persons knew of it. The circumstance of its mention through Mrs. Piper made it clear to me what was meant in this instance, which I could not make evidential partly because it was too general in the form of allusion and partly because it might have been inferrible from normal guessing on the part of Mrs. Smead. The circumstances rendered it improbable, but I cannot attach importance to this.

On October 17th my wife, among other things less significant, mentioned our bringing things home from Switzerland, which was true. But as it is possible for Mrs. Smead to have conjectured this from the few trinkets lying about the house, I cannot attach as much weight to it as I might otherwise have done, tho I do not myself know a single Swiss article exposed to view in the house, all of them, so far as I know, being locked up out of sight and inaccessible.

In the sitting of October 22nd my wife again alluded to her father and asked me if I thought he was coming soon. On my affirmative reply, for I now knew his illness, she went on to say that she and her mother were watching him carefully and said that he would come to me as soon as he passed out and admit his mistake in not believing in the communications.

In order to show the pertinence of all this and also to strengthen its character, perhaps I should introduce some other results obtained through three other mediums and also some occurring in connection with myself and members of my family.

On November 27th, 1906, I held a sitting which was one of a series with a private person, wife of a physician in a large city a hundred miles from where my father-in-law lived. She had never heard of him, and her husband had been brought into communication with me in the summer by the discovery of his wife's mediumistic powers. At this sitting which was the last of the series, I deliberately asked the communicator, who purported to be my father, how my wife's father was, and the answer, in automatic writing, was

that he was not well and was old and feeble and would not last long. In a tone of voice expressing surprise I asked further what the matter was and received the reply: "He has rheumatism, his lungs are diseased, and all the vital organs affected." I then asked if he had been ill recently and received the reply, "Yes, about six weeks ago he was dangerously ill," and after a prediction of six months for his life it was spontaneously stated that his mother Gretchen would be glad to see him. All this, I repeat, came in automatic writing.

The facts are these. He had been seized with the critical attack just six weeks before, and no one thought he would survive at the time. The physicians expected him to live at least six months. He was suffering at the time of these communications with cardiac asthma, oedema of the lungs, and the intestinal canal refused to do its work, while he had for years suffered from rheumatic gout. His mother's name was Margaret, of which the German diminutive is Gretchen. I had never known her name and learned from him on my way home when I called to see him.

When I returned to New York I found that my Secretary had put on record the fact that my servant with her companion had, the night previous, seen me walk up the steps into the house carrying my bag. Both signed the record to this effect. This report was made because, in the morning, finding the storm doors open, which I am always in the habit of closing, the servant asked if I had returned, and on finding that I had not, felt frightened and told her story. It was about 10 P. M. they saw me. It was just about this time that I was entering the residence of my father-in-law in Philadelphia.

On the night before his death this same servant was awakened between midnight and 1 A. M., having looked at the time, hearing my father-in-law coming up stairs and calling my little boy by name. This was put on record in the morning before we received any word of his death. He died at 9.30 A. M. and I received a telegram at 12.30 P. M. telling me of the fact. I was at lunch when the telegram came. I mentioned the nature of the telegram at the lunch table im-

mediately, and we came upstairs in a few moments. As soon as my Secretary stepped into the room where our work is done she started back frightened and said she saw a man (apparition) there. I asked her to describe him and I took notes of her statements, and recognizing a description of my father-in-law, I told her to go into the parlor and look at his photograph on the wall, which she did, recognizing the *fac simile* of the apparition. She had said in her account, however, that he was frightened.

I ascertained from the nurse in Philadelphia that about 1 P. M. the night before he died he was delirious and frequently called for my little boy by name, of whom he was very fond. I ascertained also from his niece that about half an hour before the crisis he was conscious of dying and showed signs of fright. As my Secretary had seen his picture before and knew of his death a few moments before, I can attach no evidential value to the apparition and its description. Only the reference to his fright seems to have coincidental pertinence beyond normal knowledge.

I withheld all information of the death from Mr. and Mrs. Smead, who lived in the wilds of another state, more than five hundred miles distant, and where no information of even public matters in Philadelphia can be easily secured. Casual information about my father-in-law was practically impossible without access to Philadelphia papers, and this the Smeads do not have. On the 2nd of January, a little more than two weeks after my father-in-law's death, at a sitting which was held by Mr. Smead in pursuance of the regular arrangement, my wife purported to communicate and asked when I was coming. On January 5th I had a sitting with a medium whom I have called Mrs. Smith in the *Journal*, and my father-in-law purported to communicate, giving a number of things in proof of his identity, among them an allusion to my having told him that, if he would not believe in a future life in this one, he would have to believe it after death, and spontaneously mentioned that he had met his mother. On January 7th Mr. Smead had another sitting, still not knowing the facts, and my father-in-law purported to communicate, giving his name as "Geo. W. H." refusing to give more of it,

and alluded again spontaneously to his having met his mother. He also alluded to a negro servant and correctly described her dress. This fact even I knew nothing about and had to verify by inquiry of the surviving widow. I wrote to ask Mr. Smead if he and Mrs. Smead understood the meaning of the sitting, appearing myself not to understand it. He replied that it was "all Dutch" to them, and expressing surprise that I did not understand it, as the automatic writing had referred him to me when he wanted to know who was meant by the incomplete name.

Soon afterward I had a sitting with Mrs. Quentin (pseudonym), a lady of excellent social standing and so non-professional as not to admit any one to experiment but myself, and my father-in-law purported to be present again and stated that he had met his mother, his sister, and my wife, giving the latter's name in the course of the writing. Mrs. Quentin did not write the relation of the communicator to me correctly, having said in the automatic writing in response to my question on this point that he was a cousin. But she got the impression that it was my father-in-law. No other evidential incidents came at this experiment.

The consequence of these collective hints was that I arranged for three sittings with Mrs. Smead in April last, beginning the 9th. It is noticeable that no other communicator purported to be present or to communicate than my father-in-law, except my father, who was a control in the experiments. At the first sitting he mentioned in proof of identity some experiences "over on that other land," indicating that it was probably Europe, whither he had gone once when my wife was studying music in Germany. The fact, however, was or had been known to Mrs. Smead and has no evidential significance. But it was more pertinent to have him mention his regret that he had not aided the work of the Institute financially, a work that he had opposed with all his might when living. This attitude of his mind was not known to Mrs. Smead. In the reference to the European trip he made mention of some incidents which are very probable, but which I have not been able to verify, and if true they were certainly not known to Mrs. Smead. Toward the end of the

sitting his name was given as "Hall, George W.," which was correct, and the remark made that "he has a small George." He had no son by this name, but my son by that name was a great favorite, as indicated in the incident about his calling the name in the delirium of death. Mrs. Smead, of course, knew my little boy, and Mr. Hall's surname, but probably did not know the Christian parts of it. I am confident that she did not know what the "W" stood for which came out at the next sitting.

At this second sitting the evidence of the supernormal was much better. He referred to his business as that of woolen goods and made an attempt at the name of the company. He also alluded to the fact that he travelled "on the cars," a statement which I take to refer to his having been the travelling agent for the house, which he had been at one time. He had retired from this business some thirty or more years ago, and it had not been known by Mrs. Smead what his business had been.

But one of the most important incidents which he thus told referred to our conversations on this subject. I quote this in detail.

"Mary came to see me trying. She said, tell you we believe now all right.

(Do you remember what I said about that?)

At your house?

(Yes.)

You said I would have to believe here and I had better before I came.

(Yes, that's right.)

If I had known what you do I would have long ago.

(Did we talk about this subject elsewhere?)

When I was there with you?

(Yes, in some other place than my house.)

You talked with me in my house and at the lakes. James, we talked much about it, this subject of living continually.

(Yes we did. Do you remember the last summer where we talked about it on the mountain side?)

Oh yes, I was agoing to say it was under the trees. We walked where no one could hear us. I said I wished that I could have proof of my Mary's living, I would then believe."

It is true that we had frequent conversations on this subject, both in my own home and his, and also at the Adirondack lakes. He always shook his head at my belief and I several times told him that he would have to believe it after death, and I especially told him this on the mountain-side at the time mentioned. We were standing under two maple trees off alone, and he had said that could he have proof that his daughter survived he would be satisfied.

In the last of the three sittings several evidential allusions were made, some of them too personal to mention. But there were allusions to some pictures and his house that were pertinent, tho probably not so important as they seem to me, owing to their apparent indefiniteness to all but myself.

But perhaps the best incident occurred in the first sitting. Before his death, as indicated above, my wife purporting to communicate through Mrs. Smead, had said that he did not believe and that as soon as he passed out he would come and admit his mistake. The reader will recall the apparition the morning of his death, tho it was not evidential. But at this first of the three sittings the following occurred, begun spontaneously as the reader will remark.

"I was glad to be free. You understand me James.

(Yes, I understand.)

Yes, I did come to you so that I could tell you. I wanted to tell you I was living still.

(Do you remember how soon you came?)

Came where?

(Came to me.)

As soon as I left the earth Mary brought me to you, but I could not talk. It was because I was weak when I tried to come back.

(Did any one see you?)

Where do you mean?

(When you came to my home.)

You know the lady saw me and I tried to make you see me.

(Yes, that's right.)

When I go back I will tell Mary about it."

This incident tells its own story as a corroboration of the apparition. The fact that Mrs. Smead knew my Secretary

was somewhat psychic hardly suffices to make this a guess, tho one has to face that objection. But the allusion to his coming to tell me and the later frank admission of mistake in his belief is a natural sequel, and the two features of this message together have some value as evidence of the supernatural. With the group of personal incidents which cannot be mentioned and which are the best evidence, they collectively give much weight to the favorable comparison of the phenomena with the best in the Piper case. A point not to be disregarded is the representation of events on the "other side" which, tho they are not in any respect evidential, are the most natural in the world on the assumption that we are dealing with something more than the relation between living minds.

There were two or three occasions when my father-in-law apparently tried to communicate through Mrs. Smead after the date of January 7th and before I visited the Smeads in April. There are incidents of value in them, but the reader will have to go to the detailed record for them. The Smeads had not yet conjectured his death.

I had spent several sittings for testing whether it would be safe to try strangers. To make this assurance better I arranged for a lady to have a few sittings. She had met Mrs. Smead at my table, so that her name was known. But nothing was known of her history, save that she had lost her husband, and it may be possible that Mrs. B. had indicated in conversation what she had called her husband, namely, Captain, as she always does. But knowing that she was expected to have sittings she had been entirely reticent about all other matters. The reader may be assured that the incidents in the record were not known by Mrs. Smead, tho I shall not urge this conviction beyond the rights of scepticism, and tho I can say I myself knew none of them in spite of a somewhat intimate acquaintance with Mrs. B. and her history.

I was sent from the room early in the sitting and Mrs. B. remained alone. Her deceased husband purported soon to communicate, tho he did not give his name or any initials

until the close, and then not with certainty. She was at first addressed as Lizzie. Tho her name is Elizabeth she was never called Lizzie by her husband. But nearly all the pet names by which he called her were given in this sitting. They were "Precious," "Darling," "Love" and "Pet." They would not ordinarily have any significance, but the circumstance that they have never been used previously in any case by Mrs. Smead in her trance possibly makes their fitness have some importance in this instance.

The next sitting by Mrs. B. was several days later. My wife had expected to communicate on this occasion and came at the opening for a few minutes, then left. Mrs. B.'s husband again purported to communicate and reproached his wife for making mistakes because she did not think, she in fact, being very impulsive, and addressed her as "my girlie," which he had been accustomed to do in life. The first sentence alluded to the fact that it was their wedding anniversary, which it was, a fact known only to Mrs. B. Later he referred to her fits of depression, which were not known to Mrs. Smead. In speaking of a personal matter he also gave a name Charley H., which was correct and unknown to Mrs. Smead and all others in this vicinity. He then intimated that Mrs. B. had given his son his ring and studs. She had given him the ring and watch, but not the studs. He followed this statement up with an allusion to what they did on their wedding day. I quote it.

"We went alone that day and on the cayes [southern for 'cars' and often spelled 'cyahs'], you know. Your mother did not want to part with her daughter, but we were so happy.

(Who else was at our wedding?)

[Confusion and scrawls in which apparent attempts at the letter 'o' are evident.] ouch. [A common expression among the negroes, but was a specially common one with an old negro servant of the family. He prepared the wedding luncheon.]

He says, Law Missie. [Mrs. B. broke down crying.] Don't cry."

The points made in this passage explain themselves. A few moments afterward the communicator called the sitter his sweetheart, which he had been accustomed to do in life, a

fact without significance except that it has never before been used in this case of Mrs. Smead. He signed his name "Cap-ten" at the end. A characteristic expression also came out in an allusion to saving "against a rainy day," a remark often made by him to her in life.

In the next sitting some days later the matter is too personal to discuss, but contains some very pertinent statements. One of them alludes to her riding, which had been a habit of hers many years ago.

At the last sitting several days later the same communicator stated that they had a colored man to drive them to the cars and that the cook was afraid she would not see Mrs. B. again. Both of these incidents were true. He closed the sitting by signing himself Papa, which was the name by which he always signed his letters.

The incidents are good evidence of the supernormal, tho the fact that Mrs. B. was in the house during the day while the sittings were held would detract from their importance in the eyes of most critics, and had I been dealing with a professional psychic the objection would have much more weight. But I was myself an observer of the situation and Mrs. Smead had no ordinary opportunities to talk with Mrs. B., and the latter was herself sceptical of the phenomena and anxious to withhold information from Mrs. Smead. The incidents that came are of a kind not easily obtained.

I had had some sittings reported by friends of a lady whom I have called Mrs. Quentin in the articles of the *Journal* for February, March, and April, and also some personal sittings with her. The results were such as to induce me to try her for a sitter. I therefore arranged for her to take a few sittings. She was able to take two. The results have their interest.

The first sitting, which was on October 24th, shows very little that might be interpreted as supernormal or evidential of it. Apparently she was represented as communicating with a deceased husband when, in fact, her husband is still living. She was introduced or brought into the room after Mrs. Smead went into the trance, so that there was no normal knowledge of her appearance, name, or identity. But

we may assume that her voice would betray her sex. Hence it is possible that Mrs. Smead's trance personality would conjecture her object. But while Mrs. Quentin finds the confusion so great as not to be sure what the results indicate, she does distinguish two different communicators and if any incidents definitely bearing on personal identity had been given she might have distinguished them clearly. Only two allusions suggest supernormal tendencies. The letter "E" given at one shot is Mrs. Quentin's initial, and the word "violet" possibly indicates the fact that Mrs. Quentin had put a bunch of violets on the coffin of the lady whom she thought to be communicating.

The second sitting which took place on October 31st was much better and contains some incidents that are supernormal and much that is suggestive of spiritistic sources tho not evidential of them. The incident which seems to carry us beyond the resources of secondary personality is the one which refers to the sitters deceased child and his "rattle ball." The child had had a toy which was a combination of rattle ball and a musical instrument. The allusion to my father's name as the same as the name of the child has its psychological interest, tho the circumstances prevent our making it evidential. The reference to the sitter's grandmother shows a correct conception of the situation, as this grandmother had figured in the experiments of Mrs. Quentin.

To those who are already familiar with these phenomena there were clear hints of the supernormal in these two sittings, but they would not go far in proving any theory of them.

The next two sittings to be noticed were again given to a lady who had had some experiences in automatic writing since the death of her husband, and it was my desire to see if this fact led to any better results than in those who exhibit no psychic tendencies. As before, the lady whom I shall call Mrs. X., was introduced into the room after Mrs. Smead had gone into the trance. I was as usual asked to leave the room.

The first part of the first sitting, November 1st, shows the natural mental attitude of lovers and one allusion which lies on the borderline of the supernormal. It is the reference to

Mrs. X. looking up and smiling when he used to put his arms around her and to her not doing so when he does it now! The incident represents a feature of these phenomena in other cases where communicators say that they do certain little acts which are not felt or known by the living. There was an allusion to the fact that Mrs. X. had "some light herself," which meant that she was psychic, a circumstance absolutely unknown to Mrs. Smead, but is so commonplace a statement by mediums generally that no value can be given it beyond a coincidence. The mention, however, that he had come to her in this connection possibly gives the statement some force, as she had done automatic writing herself. But the most important incident is the statement: "It pleases me to see you carry those flowers for me." Mrs. X. constantly carries flowers in the memory of her husband, a fact of which I was as ignorant as Mrs. Smead. The statement that he did not suffer so much as Mrs. X. supposed is probably true, tho, until the physicians told Mrs. X. otherwise, she thought he had suffered excruciatingly. He did suffer much pain, but less than she imagined. The reference to their sitting together and his smoking was also true and evidential. Also the statement that he had "lots of comfort" in his smoking.

The second sitting for Mrs. X. had to be stopped owing to the desire of the control not to have too many sittings. This was on November 2nd. The next was on November 6th. In this the first incident of importance is the allusion to a "Derby hat and wearing it on the back of the head," a habit which was characteristic of the sitter's husband, and so also was the statement that he "would sit with one foot on the other and lean back in my chair with my hat that way." This was a clear picture of his habit and manner. There followed some unevidential matter relating to Mrs. X.'s experiments at automatic writing and the difficulties of communicating and it closed with the request of the sitter to write his name. The initial J. was written, which was correct, and characteristic of this sort of thing, showing a recognition of the fact that incidents bearing on personal identity are more important than proper names, the state-

ment was appended that "it is better to have my things spoken of here so [that] you know me by them."

As Mrs. Smead came out of the trance she described a man with light brown hair, blue eyes and wearing a "stand up collar." The description was that of the sitter's husband.

At the sitting of November 7th I introduced, as usual, after the trance came on, another stranger whom I shall call Mrs. P. The first specific incident which referred to a "lady with a brown hat" has no meaning to the sitter. The Mary referred to might be the wife of the sitter's cousin. She had died a year previous. The reference to "a little heart" is not intelligible to Mrs. P., tho it apparently means some piece of jewelry.

At this point in the communications it appears that it was her mother that purported to communicate and she was addressed as "child," a manner which Mrs. P. says was never characteristic of her mother. There is also apparent reference to the grandmother who, Mrs. P. says, may have called her "Child." This grandmother died when Mrs. P. was a very young child. The reference to "the little heart" seems to be a very striking incident. At the time of the sitting (Cf. Note p. 680) Mrs. P. thought it had no meaning, but later she recalled that a cousin (Cf. Note p. 680) had given Mrs. P. and her sister two beaded pin-cushions, the one that was heart-shaped going to the sister. But Mrs. P. liked it so well that the sister gave it to her for many years. This cousin afterward married the Mary in connection with whom the reference to "the little heart" is made. She referred apparently to a son, tho not specifying this relationship, and advised Mrs. P. to make the needed sacrifices to influence him and soon said "give him coffee and lots of it." This son, the sitter's brother, was left in the care of Mrs. P. He was very intemperate and the sitter had done all she could to reform him and had given him a great deal of coffee to restrain his appetite. This, of course, was not known to Mrs. Smead, neither were the facts known that made the apparent solicitude in the communications intelligible.

When the sitter asked if her husband was with the communicator, she received an affirmative reply and with it the

statement: "We have our little one and he is near you." Mrs. P. had lost a child. As Mrs. Smead came out of the trance she saw the letters B. and W. The sitter comments that the B. is not intelligible, but that W. might refer to the brother apparently indicated in the communications, as his name was William.

Mrs. P. did not keep her agreement to be at the next sitting, and a friend came in her stead. At this friend's sitting the absence of Mrs. P. was deprecated by the communicator and it was said that "the Dr. friend" had come expecting to communicate. Mrs. P.'s deceased husband was a physician, a fact not known to Mrs. Smead. So also was the gentleman to whom she was engaged after her husband's death and who died before the marriage could take place. It is probable that "Dr. Friend" refers to him. This person also is possibly the gentleman referred to at the previous sitting as "the gentleman with a silk hat," as he had been accustomed to wear a silk hat in the evenings and at church.

Mrs. Z., as I shall call her, came on November 8th instead of Mrs. P. Mrs. Z. had met Mrs. Smead on the previous Sunday at dinner and so the latter knew her name, but at most heard nothing about her except probably that the friend with her called her Cassie. Mrs. Smead knew nothing whatever of her history, and neither did I, tho I had been acquainted with her for a year or more. But to counteract the immediate effect of this condition of things I did not admit Mrs. Z. into the room until after Mrs. Smead had gone into the trance. I did this both days so as to admit the least possible ordinary source of information as to the lady's identity. The record will show that there was no recognition of the lady except the name Cassie, which came in such a manner as to associate it with incidents not normally obtained.

The first allusion at this sitting was the reference to "Dr. friend," who came, as it were, with the expectation of communicating with Mrs. P. his wife, the expected sitter. That he was a physician was not known to Mrs. Smead as explained above. It was explained that Mrs. P. had not come. Some explanation took place on the "other side" and my father, who was acting as control, went for another commu-

nicator. During this pause Mrs. Z. placed a photograph of her father on the table. Mrs. Smead's face and eyes were buried in a pillow and she could not have seen this if she had been normally conscious. But the first communicator was apparently not her father, but her deceased husband, since there was the statement that he, C., did not now have "any trouble with his throat." Her husband had died from throat trouble. In a moment came the message:

"We would ask thee to put it where we can see it, C. You know there is a friend here that has a letter H. like that, what is it, arris. You know him. Daughter will remember my sitting for that picture. They said it was a life size one. You remember how it was with that black coat and my collar was turned over, not the standing up kind. You know my picture then did not your daughter. It was that large one and my face was nearly over to the side. You know that I like to tell you I am here and I can remember the way it looked up there. I can see it in that room with the others. It is looking from the left, Cassie, to the right. Do you remember about it. I am.... He must rest. [pause.]

Perhaps he can tell you about his home with the trees that shaded the front. You remember where he stood when [he] stayed at the Capitol. You remember the large house, looks like a wide street. He says it was a large house with windows that are out in front, bay ones, lots of steps to the front door, and he lived there when he was in the city, the Capitol City. You know this is me.

(Am I your daughter?)

Yes, she is my daughter, Cassie P. He is here whom you once knew and your friend said wait. It was at that city where his picture is. We would tell you that the friend goes to the place called congress, no, where they gather to talk much of it. He used to, he says, enjoy being in the Room with the other representatives. He would like to have you tell him who has his place.

(Write that again.)

Place, who has it, the * * [undec.] no senator in my place now. Can you tell me? You do not hear me do you?

(Yes, I hear.)

Then why don't you answer me who is in my place now as senator?

(Josiah Wood.)

I guess I did not know him.

(Yes, you knew Josiah Wood.)

We did not meet there together."

At the sitting on the next day there was some apparent confusion between the husband and father at the outset. There was a request for the communicator's glasses, but none had been brought. The father's gloves were placed on the table. Mention was made of their aid in preventing dizziness and then a desire expressed to "let C. talk to you" (sitter), and when it was asked who C. was, the answer came: "You wait. He has become mixed up. The friend was very sick before he came here and it was a long illness, he says, and now he is tempted to cough much when he comes near you. So we told him to wait and he can try it again. The friend that used the gloves would speak more." There was then a change of communicator and the messages are apparently resumed where those of the previous day left off.

"I used to have a seat with lots of others and I used to write a great deal. You hear me do you. Do you remember how much I used to write and I read much too. I can now without using my eyes. You know I used to use my glasses: now I don't, and I....

You know there wasn't much grass around our city home. It was, don't you know what I said. Tell me daughter what I said to you.

(You said there was not much grass around our city home.)

Yes that is what I said and we had one away from there that I liked that did...

(Where do you mean father?)

It was in a different place. We had to go a long way on the cars. You know about it. It was our own state. I mean I used to like to come home to it. We had a pretty place with grass in front and a walk up to the veranda, piazza they call them down there. I will rest. Tell me if I made you hear me, daughter.

(Yes, you did.) [pause.]

Now there was a young lady that came to one assembly that had such crimping of her hair in front and down by her neck, the rest was fixed in a knot. She wore a white dress or ball gown they called it and many admired her. You met her then. She just passed here a little while ago while I was speaking to you.

(Was it Miss Dalton?)

You know her.

(Yes, Miss Dalton.)

She was the one greatly admired. I only remembered her as one of your friends. It was at the assembly.

(What date please?)

We cannot tell them. I must go now as the friend says he wishes to talk to his son, so dear I will say good morning. We do not need say good-by now because we can't talk from here to you."

As this was near the close of the series, the rest of the sitting was taken up with communications between my father and myself with reference to the future of the work.

But the facts now regarding the incidents of the sitting are as follows. Mrs. Z.'s husband, as I have remarked, died with throat and lung trouble, that is, bronchial tuberculosis, and suffered tortures with his throat. The letter C. probably refers to him, as Mrs. Z. called him Cullie. The name "Harris," as it appears—or perhaps it is a confusion for two names, since the letter H and the part "arris" were separated in a way to suggest a confusion—is possibly an attempt at "Henry Allison," who is a deceased uncle of Mrs. Z.

Mrs. Z.'s father was a senator in the Canadian Parliament for many years and had his residence in Sackville, New Brunswick. He was Speaker of the Canadian Senate. He had a life size portrait of himself in his home, which was situated among a number of others as here indicated and which Mrs. Z. was very fond of, as he was also, and he gave it to her. There was also another similar portrait of him in the Ottawa Senate Chamber. The description of the house in which they lived in Ottawa is fairly accurate except that there were no trees in front of it, so far as Mrs. Z. recalls. They lived in several places, however, while he was Speaker of the Senate. It is possible that the trees referred to are in the grounds of the Parliament buildings. The description of the picture is perfectly accurate in all its details. As a photograph of it lay on the table we cannot press the sceptic with the importance of this detail, tho he may rest assured that Mrs. Smead did not and could not see it, even if her eyes had been open, instead of being closed and in addition were buried in a pillow on a head rest through which she would have had to be able to see in order to see the photograph. The picture is almost a profile and of a life size, and apparently a standing collar, tho one may be uncertain of this.

His successor as Senator was a Mr. Josiah Wood, a personal friend whom Mrs. Z.'s father knew well. Possibly his question here referred to his successor as Speaker. This is not determinable. But they did not meet in the same chamber, Mr. Wood being in the Lower House at the time.

Mrs. Z.'s father did a great deal of writing, both as a member of Parliament and as executor of many estates which he managed. Mrs. Z. says he "was everlastingly writing."

He lived most of the time while in Ottawa in a hotel about which there was no grass. But his house in Sackville was situated in a large lawn with trees about it, a driveway and walk up to it. There was a piazza about it, of which Mrs. Z.'s father was very fond and spent many hours walking on it, two hours every day that he lived in it. Its distance from Ottawa, perhaps a thousand miles, explains the pertinence of the allusion to going "a long way on the cars."

The description of the lady friend was so accurate as to recall at once to mind a Miss Dalton, who was a young niece of Lord Lisgar and was visiting Canada at the time of the events mentioned. Mrs. Z. frequently met her, and she was the admiration of every one. Mrs. Z. did not know whether she was living or dead, as she had not seen her or heard of her for many years. But a long and complicated inquiry resulted in ascertaining that she had died about two years ago.

I think this group of incidents is a very striking one and it will be apparent to any intelligent reader that the circumstances do not admit of any ordinary interpretation. The confusion in them is characteristic and duplicates, as do other sittings, similar phenomena in the Piper and other cases. The evidence of identity in this instance is as good as any one could desire and the nature of the incidents with their locality and circumstances exclude the possibility of obtaining the information in any normal way. I was myself a witness of the whole acquaintance of Mrs. Smead with Mrs. Z. the previous Sunday, and not a word passed that revealed more than her name Cassie, and that is only conjectured. Mrs. Smead saw her but about three-quarters of an hour and never saw her normally afterwards. The description and ascer-

tained death of Miss Dalton are proof of an unusual source of information, if we attach any value at all to the incident.

But it is after all folly to assume anything doubtful about the matter, as Mrs. Smead is not a professional, and, as remarked, takes no remuneration for her work and has no means of making the necessary inquiries for discrediting the evidential value of the facts.

I come next to a group of sittings which were entire failures, except one of them, which, tho not good enough to treat seriously as containing evidential matter, nevertheless contains hints of it. I quote this one first as a transitional one to the entire failures.

I shall call the sitter Mrs. H., whom I introduced in the same manner as the others, namely, after Mrs. Smead had entered the trance and without mentioning any names. She was simply quietly beckoned into the room when I was ready. I was as usual soon asked to leave the room. The sitter was a lady who had been extremely desirous for years of having sittings. She was resolved, however, when the chance came not to give herself away, and in pursuance of this policy not only remained absolutely silent while the writing was going on, but could neither read it nor show the intelligence necessary to tear off the sheets as they were filled with the writing. The consequence was great confusion and a natural demand to know if the messages had been "heard," that is, received. I had to return, at first, for the moment to remove the written sheets and finally to watch the writing and read it.

Only two incidents suggest the supernormal even in their type. The first came in answer to my request, after explaining to the communicator what we wanted, that he tell little incidents to prove his identity. The answer was: "I cannot tell her one thing she does not already know." The lady has always been morbidly afraid of telepathy and has demanded something she did not know as a test. Mrs. Smead, of course, did not know this and the pertinence of the answer suggests some knowledge of her state of mind.

The second incident was a question by the communicator in which he asked the sitter if she always wore the rings, and

on her affirmative reply intimated that he had put the first one there. The sitter afterward admitted that these statements were true. But they could not be given any special significance, tho a similar statement has not occurred in the Smead record. The remainder of the statements in the sitting were worthless evidentially, tho there is nothing in them to indicate that they do not have the same source as better sittings. One noteworthy incident occurred after the sitter left the house. I had carefully concealed the lady's name from absolutely every one in the house, as I did all other sitters, and I had also been careful to admit her to my house without being seen by any one but myself. The doors were closed so that my Secretary did not see her enter. But some time after the sitting my Secretary suddenly stopped her work and asked me was not that lady Mrs. H——, giving her full name. I simply asked her in an indifferent manner what made her think that. She replied that she heard a voice say it. I then admitted it was correct. She says that she had never seen Mrs. H. in her life. The disappointment of Mrs. H. was so great that she would not take a second sitting.

I turn now to the instances which were entire failures, according to the statements of the sitters.

Mr. M., as I shall call him, had agreed to pay the expenses of the experiments, and so I had planned to have him take a number of sittings accordingly. The first of these sittings was given him on October 22nd. My wife had been expecting to communicate and so I began the sitting a little earlier to admit her for a few minutes before bringing Mr. M. in. After some pertinent messages about her father my wife yielded her place and the gentleman was admitted.

The sitter placed his pipe on the table, as an object for "holding" the communicator, whatever that may mean, Mrs. Smead being in a trance and wholly unable to see the article, tho we must assume that her olfactory sense might have perceived it. The first remark of the communicator was to admonish the sitter not to use the weed so much. An allusion to having seen him in this city before was made and was false, in so far as this medium is concerned. This was fol-

lowed by a criticism of his sceptical attitude of mind which is quite true. Then soon followed some references to a sick lady, implying that she was still living, an implication corrected at a later sitting, and after this a detailed account of what her room looked like, such as that a white dresser was opposite her door, the chair next to it white, the bed white and breast rings on it. Then it was said that these rings were on a tray and that he had given one of them to her.

The second sitting the next day resulted in the reiteration of one or two incidents of the day previous and the statement, in explanation of the difficulty, that the gentleman "does not bring light with him and it is very hard to work for him." We had to close the sitting without anything as suggestive as the day before. But as Mrs. Smead came out of the trance she said that she saw two ladies, one with very dark hair and eyes and the other with light hair, laughing as if playing a joke on some one.

Nearly two hours after the sitting my Secretary felt as if she were being controlled and asked that Mrs. Smead be brought in. I did so and my Secretary soon went into a trance and wrote automatically. The request was made, apparently coming from Dr. Hodgson, to put the two "lights" (mediums), together the next time. I accepted the hint and this was carried out at the next sitting for Mr. M.

This next sitting was held October 26th. As soon as the writing began it was explained that the control would communicate for the person from whom the sitter desired to hear, and who had attempted to communicate at previous sittings. Several allusions were made to the communicator's sickness and suffering, and an indication that the sitter would not like to think she was still living. But finally without any progress the sitting had to be terminated with an explanation that the communicator was in no condition to communicate.

This closed the sittings of Mr. M., as it was apparent that his presence only brought confusion. But at a sitting for another stranger on November 12th the same lady purported to communicate and wholly out of relation or pertinence to the sitter. After the sitting at which my Secretary had been present, she remembered some of the impressions acquired

during the experiment, tho she was in a trance, and she went to the gentleman and advised him to ask the communicator's forgiveness for something she felt he may have done. At the sitting of another stranger there was an allusion to this, and the communicator was profuse in granting her forgiveness, an attitude wholly confusing to the communicator.

One simple comment on these communications will suffice. I quote the letter of Mr. M. to me. He says, June 8th, 1907:

"I have again read over the record of the sittings, and would say that there is hardly a shred of evidence tending to establish the identity of any deceased person that I have ever known. In a number of places in the record reference is made to specific things which in a considerable percentage of cases would—some of them at least—have made 'hits.' I mean the reference to the bird, method of dressing hair, color of furniture, etc.

"In my case, these references are uniformly irrelevant, as applied to any of my deceased friends, and would, it seems, apply to almost any one else having a number of friends on the 'other side' better than to me."

At the next sitting, October 25th, I brought one of the old Piper sitters with the desire of ascertaining whether I could in this way attract Dr. Hodgson. With her came a gentleman friend. In all these previous sittings, except one, he had not appeared to communicate. In this one he purported to suggest a most characteristic experiment, one that he would have naturally suggested in life. I refer to the incident of having the two "lights" sit together. But I wanted to see if I could in this new case secure an identification of the sitter and obtain some facts which would involve a cross reference with the Piper case.

The lady whom I shall call Mrs. L. was admitted as usual and without Mrs. Smead's previous knowledge of her in any respect. A few specific matters were mentioned that might have suggested evidence had they actually applied to the sitter, but nothing of interest beyond guessing or secondary personality occurred.

On October 27th a second sitting was held for this same

Mrs. L. But if anything this sitting was worse than the first. There was not in either of them the remotest suggestion of Dr. Hodgson or of any one that would make a further account of it interesting.

The next sitting which has to be marked as a failure was on November 12th. I brought a gentleman whom I shall call Mr. C. He too was absolutely unknown to Mrs. Smead and to all others in the house. The communicator purported to be the lady who claimed to be related to the Mr. M. of the sittings outlined above. There was not a single pertinent fact in it for the present sitter. At the sitting of November 13th the same sitter, Mr. C., was present and the communications were much more relevant. The name Henrietta, which was that of his wife, has no value because he had actually asked for her by that name the day previous. But the name Harriet, given spontaneously, has some suggestiveness in it, as she is a close relative of Mrs. Quentin and has been a communicator through Mrs. Quentin when Mr. C. was present, he being a relative of the Harriet mentioned. The allusion to the ring and other trinkets can have no evidential importance tho they are true in this instance. Some things that followed this were wholly irrelevant and the allusion to a "boy with golden hair and blue eyes" was wholly impertinent, and could refer only to another sitter whom I have called Mrs. B. The sitting of Mr. C. has to be regarded as a practical failure. It closed the series.

If I were asked to explain these failures I would only say that we are not yet in a position to do so. If we had found no evidence whatever of the supernormal in the results we might well explain them in a very simple manner. As I have thrown fraud out of account I do not suppose them due either to the lack of supernormal capacity in general or to the lack of previously acquired information for normal use. Hence the inquiry to know why the failure would occur in these cases and success in others does not obligate us to give ordinary reasons, and any others are wanting in the present state of our knowledge regarding such things. If I were advancing any theory at present to account for the successes I might be expected to explain failures, but I am not yet con-

cerned with explanatory hypotheses. All that I am endeavoring to do is to exhibit the facts in the experiments and to show that there is evidence for the supernormal despite the limitations of the phenomena in the sittings which disappointed the several persons present. When it comes time to give an explanation for this supernormal, I may be asked to account for the limitations of the medium. At present we shall have to remain content with the fact of failure in several instances. I am not disposed to apologize for them in the interest of any special theory, but only to admit them without equivocation. It will be noted, however, that they are failures only from the standpoint of evidence for the supernormal, and not from the point of view of psychological connection and identity with other important features of a non-evidential character.

Miscellaneous Incidents.

In the preceding part of the summary I have confined it to the systematic features of the sittings. I come now to a few incidents of an evidential character which were not directly connected with the more complicated ones.

In the sitting of October 15th, my wife, after alluding to her father's condition and affairs, sending him a message of comfort in his dying hours, said: "We will help you, James, all we can for your work. It is what I should have done before I came here." Taken in connection with the allusion to her father, and also with what he purported to communicate with reference to assisting the work, and more particularly with the procrastinated and finally unsettled condition of my wife's property affairs, this message comes as near being a very significant thing as I know, and the facts were absolutely unknown to any one living but myself and my father-in-law.

On the same evening at a second sitting there were some suggestive communications regarding a young girl my wife had taught in music, but they did not reach the evidential stage. The next morning, however, Mrs. Smead reported a vision the incidents of which describe my wife and her home with considerable accuracy. The description of my wife was

as I met her at the steamer dock on her return from Germany. Of the house the following was the account given:

"I saw a house. It seemed to be at the entrance of a stone house. There was a long walk. You came up two or three steps from the street and the sides of the walk to the house seemed to be brown stone from the street. There were urns on the sides of the brown stone walk. The grounds seemed quite large and with lots of trees. I could not tell whether the house was brown stone or brick, but it was trimmed with brown stone. It set far back in the grounds and was high enough to look over the tops of some other houses."

The description of the house is fairly accurate as may be seen from the account of my brother, whom I asked to investigate. I visited the house but once, and this was in 1888, soon after my wife returned from Europe and before we were married. There was a long walk from the street and the house sits far back in a terraced yard and high enough to look over some of the houses in the neighborhood. The front portion of the house is made of stone and the rear of brick. The stones are of mica schist and are of a grayish color, while some are stained brown, probably from iron pyrites in them. The ground was full of trees and the walk was lined with brick, not brown stone. I do not recall any urns, but there was a fountain in the middle of the walk which divided around it.

On October 16th my wife communicating alluded to a personal matter about which Mrs. Smead knew absolutely nothing, tho it was possible to have conjectured it. Hence I shall make no point of it here. Toward the end of the sitting, having indicated that the same subject had been mentioned to me through another "light," of which I had no evidence, she intimated that the method of communication in that case sometimes involved visualization of the messages and "some lights read easier in that way." The woman's husband was present and lights were seen by all of us present in the room, but we attached no significance to these proverbially suspicious phenomena, and it is not necessary here to regard them as genuine in recognizing that the incident is supernatural, in so far as Mrs. Smead is concerned.

On October 17th my wife, again communicating, mentioned that we had brought some trinkets home from Switzerland, which was true, tho we had not been there together. The mode of referring to these was interesting, as the name was not completely spelled and the words "high mountains" were added to indicate what was meant by "Swit," which was evident enough without this explanation. Mrs. Smead knew nothing about the facts. She also alluded to my wife's watch which I had kept and about which Mrs. Smead knew nothing, tho she might have guessed that my wife had owned one. The appearance of Dr. Hodgson's initials was interesting in the midst of this.

At the sitting of October 18th my father said that an uncle had tried to communicate at the case which my wife had apparently mentioned on the previous day, and on being asked who it was, identified him fairly well by saying that he "was the last one that came here" (died). When I asked if any other uncle had tried away from this case, he replied in the affirmative and described him as "the larger." This was an apt description and identified him sufficiently. I had gotten no proof of the attempts of either of them in that case, tho I did get hints of their presence. I then asked if an aunt had tried and was at once told that she had, and her name was given as "Lida, no Lydia." This was correct, except the Lydia, as I had gotten her name, and that of her husband, my uncle, at this other case three weeks before, and the interesting feature of it is that the spelling of the name "Lydia" is the same as it was in the Piper case. I had an aunt Lida who died a few months before on the Pacific coast, and my father in mentioning my sister Lida in the Piper case had once or twice gotten it Lidia. It is interesting to find the same phonetic mistake in this instance. Mrs. Smead knew nothing about this aunt or her death. I was the only person in the house that knew it and not more than three persons in New York knew it, or could have any interest in it.

On October 20th my father, who was controlling, wanted the pencil fixed as he had held it in life. I had been accustomed to put it between the first and second finger, as in the Piper case. Here he asked definitely that it be placed be-

tween the forefinger and thumb, which was actually the way he held it in life. The fact was wholly unknown to Mrs. Smead. A little later he alluded to the fact that they, the Emperor group, were not accustomed to hold sittings on this day, which was Saturday. This was true in the Piper case, but known to Mrs. Smead. But my father went on to speak as if they observed the Sabbath on the "other side" as he did in the past, but corrected himself presently by intimating that his memories entered into these statements. In the midst of the message he said: "I was very strict about it when you were a boy. I did not like you to work on the Lord's day." This is correct and "Lord's day" is a most characteristic expression. In a few minutes he added: "I always had the boy[s] take care of their clothes and especially their boots for the Sabbath. When it was not pleasant that we could go to the meeting house I used to read the sermons at home for the family. In the sitting room we gathered for worship, you remember, James. I always held the family Bible on my lap while I read it to my family, the discourses. What you referred to at the other light was the singing part."

We shall have to assume that Mrs. Smead knew the incident of the "reading the sermons" and the family worship, as they are mentioned in my Piper Report, of which a copy is in the Smead home, tho Mrs. Smead has not read any of it normally and knows of no other reading. Mr. Smead may have mentioned the fact. Still the incident is told here in a way somewhat different and more characteristically. But the allusion to taking care of our clothes and especially of their boots is remarkably clear and accurate. We were not allowed to fix our clothes or to black our boots on the Sabbath, but had to do this work on Saturday evening. A noteworthy point, also, is that they were *boots* and not shoes at that time. I never wore shoes in my early life. We had only boots. Mrs. Smead was entirely ignorant of these facts, and they are very rare facts in the habits of any family.

It will be remarked that some of these incidents are quite evidential. They exhibit all the psychological characteristics of the same method as that which is apparent in the Piper

sittings, tho this can be remarked only by reading the detailed record and observing such features of it as do not come under notice in this selection of incidents which are supernormal. On the whole they make a good showing for the same significance as we find in other cases of mediumship. Their interest will be much better defined by a study of the detailed record. This selection only helps the reader to appreciate the supernormal character of such parts of the matter as transcend ordinary explanation. With this understood we may turn to some other features of the phenomena.

Psychological Verisimilitudes.

Hitherto I have confined the summary to those communications which give evidence of information not normally acquired by Mrs. Smead, neglecting, as we must, those messages which might possibly be interpreted as fictitious and imaginary and the play of subconscious functions. Whatever source they may have they do not offer scientific evidence of anything beyond the dreams of secondary personality, in so far as the standard which we must adopt at first in measuring these phenomena is concerned. This is to say that we must admit any assumption associating this matter with normal explanations rather than resort to the supernormal until we have indubitable proof of the latter in data which no one can question, after he is satisfied that fraud has been excluded. But we must not forget that, when the supernormal has been proved, the evidential and non-evidential statements form the same general mass of matter, and that we must then accept the challenge to distinguish what is transcendant to normal acquisition and what is fictitious. It is of course not an easy task to separate what the subliminal may do from what has been supernormally acquired, but there are instances of statements which show greater possibilities of a transcendental origin than others, and so will have their interest in their relation to what is probably so. For this reason we must expect some sort of unity between the evidential and non-evidential matter, and it will be important to examine the record with reference to this possible unity. Some of the non-evidential incidents and state-

ments may thus tend to confirm the theory of a transcendental origin by virtue of their internal articulation with such a view, tho they do not suffice to justify advancing the hypothesis in the first instance.

There is manifest much more difficulty and confusion in the communications in the Smead than in the Piper case, and this circumstance will give the reader of the detailed record more perplexity in ascertaining its meaning. But as strict scientific accuracy requires us to record the facts exactly as we receive them, he must accept that burden and make the best of it. But no student will be able to understand either the nature or the limitations of these phenomena who does not give a most critical examination to just the characteristics which I have mentioned. The non-evidential matter must receive the same careful study as does the evidential, and its measure taken in terms of the alternative hypotheses that have to be tried in reducing the phenomena to intelligibility. What I wish, therefore, to call attention to is a number of statements and psychological characteristics which have a spiritistic verisimilitude.

The characteristic to which I refer can hardly be described in a phrase, as it consists of various forms of statement and play of mind which are quite natural on a spiritistic hypothesis, or on the same theory as that which will explain the supernormal, but which offer no present proof of their correctness. The reader must determine this for himself by studying its relation to what we know of the human mind in such a situation as must be imagined in a world where personal identity is retained and where efforts are made to communicate with the living. By far the largest portion of the sittings is taken up with this non-evidential matter, and it generally has a most interesting psychological unity and at least plausible significance, with as many intrinsic indications of its truth as could be expected under the circumstances. I can examine only the most important instances of it and these very briefly.

The reader should remark the confusion in the first sitting of the series and the explanation for it and the apparent difficulty of communicating. Mrs. Smead had just arrived the

night before, wearied by a journey of five hundred miles. The effect of this journey was alluded to, and whether we attribute to this any reality or not, it is an appropriate reason and may illustrate the delicate physiological and psychological conditions with which we have to deal in such experiments. A rest of several days resulted in much improvement, and the sitting went on with comparative ease and satisfaction when the experiments were resumed.

At this second sitting in the series my wife purports to be the communicator, and in connection with the messages which I have quoted above relevant to her father, who was dangerously ill at the time, this not being known to me or the medium, she said: "Tell him for me to be comforted in the thought that we are helping him, yes, not to worry, that is, his Mary sent it." Had not Mrs. Smead known my wife's name this might have been evidential. But it has, without this feature, that kind of connection with the natural solicitude for her father that, taken with the evidence for the supernormal in the sitting, it has all the characteristics of a genuine message in accordance with its purport.

At the next sitting I asked my wife if she remembered the young lady whom she taught music, and the answer was that she had taught a number of them, a fact quite inferrible by Mrs. Smead from her knowledge that she had taught music. But she went on to remark that this was "away from here," also inferrible. Then in response to the incomplete statement on my own part: "But there was one..." came the answer, "one this side of the water," but I could not get the name tho I deliberately thought of it to see if telepathy could enter into the result. It was true that my wife had taught this lady on this side of the water, and she had also taught her and another person on the other side of the water.

There is, of course, nothing evidential in this incident, but the reader will remark the distinct pertinence and naturalness of the conversation which comes right up to the limits of the evidential without being easily attributable to guessing or inference, and also not the most natural consequence of what Mrs. Smead actually knew of my wife's history. The trace of the connection at the right point between her life before

and after she returned from Germany is most natural on the assumption of the reality of the communications, tho we admit the possibility of subliminal guessing, for which there is perhaps no evidence in spite of imagining it conceivably possible.

This sitting was October 15th. On the 16th my wife again appeared to be the communicator. She mentioned a personal matter which was unknown by Mrs. Smead. Soon afterward I admitted a lady to witness the process, as I was expecting her to take the evening sitting. My wife expressed surprise or ignorance that another was to be present and asked me why I did not tell her before. After my explanation of it the communications reverted to the personal matter regarding the care of the children and the very true and pertinent statement made that they "needed it more than" I did. Almost immediately she remarked: "Why how strange it is to me in my own home," and in explanation of the indistinct writing of a word said spontaneously: "You can get what I say afterward cannot you sometimes. We have to think rapidly here." The subject then reverted to the communications through another psychic in which visualization and lights were mentioned as phenomena connected with it, one of these being correct, and then indicates that "sometimes the light does not get it [the message] clearly, and afterwards gets it when no one is present." The sitting came to an end at this point.

In Mrs. B.'s first sitting, after a group of very characteristic incidents and pet names the communicator remarked: "I must go now. I do much of it time, we have to rest here. We rest sometimes when we have been near the earth, but we cannot remain too near it always." The confusion is apparent here, as it is evident that the complete message did not get through. The latter part is clear enough, and the point of interest is the relation of the statement to the doctrine of "earth-bound" spirits, whatever that may mean. It has not occurred often, if at all before, and the doctrine has not been a part of the belief of Mrs. Smead. It reproduces ideas that are implied in many statements made in the Piper sittings, but not directly affirmed in

my records. The next day my wife, after some pointed messages, remarked that she would have to go because she was tired, evidently experiencing the fatigue which is so commonly complained of in this work, a fact of psychological interest on any theory.

A most striking incident occurred on this date of my wife's attempt to communicate. I had purported to get a message from her through a child five years of age some weeks before, and to test matters I had sent for an article which the child had worn. On this occasion I simply took the article and placed it on the table while my wife was communicating and asked her if she knew what it was. Immediately great confusion followed and I had to quickly remove the article from the table. As soon as the excitement in the hand subsided and her mental poise was resumed, she said: "I can get nearer you without it. It troubles me." There was no knowledge on Mrs. Smead's part that the article did not belong to my wife, and in fact Mrs. Smead did not know normally that I had placed any article there at all, and so far as she might be supposed to know it might have been my wife's. If there is anything in the influence of articles it was manifest here, and the most astonishing feature of the incident was the occurrence of something like catalepsy in the hand, apparently caused by the article.

The apparent incursion of Dr. Hodgson at the close of the sitting, with nothing of an evidential character, but with the characteristic statement that he was helping as usual is quite natural on the spiritistic theory and consists with what is represented as fact in other cases and is not a familiar circumstance with Mrs. Smead.

In the sitting of October 18th my father made an interesting statement which, tho it represents facts actually known by Mrs. Smead, is associated with a form of statement and certain limitations which are not natural on a theory of secondary personality. I imagine it might occur easily enough on that theory, but it is a curious mode of exhibiting combined ignorance and knowledge where we should most naturally suppose that the knowledge was sufficient to complete the statement. After saying that he had worked with

this case when I was not present and that he had effected something in spite of being told he could not do it, he went on to communicate:

"I took friend R. H. to her.

(Good that is a good statement.)

Yes, not here.

(Yes, that is right. Where was it?)

I do not know the name of her home. It was.... [pause.]

(I did not mean the house, but just the place in general.)

From here it is [pause.] at north, not east or west.

(That's right so far.)

North and east."

The record shows that Dr. Hodgson and my father purported to appear to and through Mrs. Smead soon after his death, and before she knew of his death. She knew of this communication, however, soon after it occurred. It was not at my home that this appearance took place, but the home of Mr. and Mrs. Smead. This was situated exactly northeast from New York. On a theory of secondary personality and subliminal knowledge, which is usually conceived as capable of almost any indefinitely large work, the name of the place ought easily to have been given and no circumlocutory way of indicating the locality. We may perhaps suppose sporadic amnesia to account for it, as this phenomenon occurs often enough in normal life. Hence we cannot regard the incident as evidential, but it is a curious complication of correct information and limitation just at the point in which we should expect ignorance on the part of a spirit and at a point where secondary personality ought naturally to know. In applying its action to the wonderful phenomena in the past of this case, we have to assume it especially capable in recalling little details of this kind. But in this instance where spirits would most naturally possess decided limits in their knowledge we find the subliminal duplicating it at the fortunate moment to make the simulation perfect. Without evidence of the supernatural we should have no alternative in the explanation, but just to the extent that we have to admit this supernatural to the same extent must we assume or assign limitations to subliminal simulation of the real phenomena.

After some interlocution about having told me through Mrs. Smead, in answer to a question some months before about our outbuildings at home, he voluntarily resumed the topic of communicating with Dr. Hodgson and explained that the apparition of me there was due to Dr. Hodgson and himself acting together and intimated that the phenomena were good evidence of her honesty, a point which it was characteristic of this group to make, even tho Mrs. Smead's subliminal would be equally interested to have it made.

In the sitting of October 20th, after the directions which my father gave me regarding the way he wished the pencil fixed and commented on below (p. 627), he continued his communications:

"I did my writing carefully James. I did not like to hurry through life. Now we have to hurry so when we come back we have so little time to use, but I am trying to control my patience and to see if I cannot do more and better for you.

(You are doing finely today.)

Do you not think. [pause.]

(Yes, you are right. You are doing better than ever before.)

Some one spoke to me quickly and I almost lost my control. [pause.] Your friend Hodgson said, try it this way. He said to keep cool, work slowly, and in the end more would be accomplished rightly.

(Yes, that's right. That's just like him.)

It is very hard to say all at once."

It is true that my father did his writing carefully, tho he had a poor hand, and he always worked patiently and without hurry, tho he was not slow or plodding in character. The advice said to have come from Dr. Hodgson is perfectly characteristic of him and consists with all that he had learned in his management of Mrs. Piper. Mrs. Smead knew nothing of this, while the psychological play is unsurpassed for its reality.

A little further on in the sitting he apparently resumed the subject and said:—"At that other light I used to get very nervous and frequently had to leave you to get control of myself, so I will try here not to do it. Mary was sorry she could not stay [alluding to a previous sitting] but is as she knew she would be

when she knew that we could really talk, so anxious to have you know it."

If we can judge from the apparent mental condition of my father in the Piper sittings we can well recognize the truth of what is said here about his nervousness. The statement is almost evidential, and only the necessity of supposing that Mrs. Smead could infer this from her presumed knowledge of that record prevents our regarding it as evidence of the supernatural.

At the sitting of October 22nd an incident of another kind occurred. It seems that my wife understood, rather assumed without any intimation of mine, that she was to communicate that day. My father, who was controlling at first, asked me if I wanted Mary, my wife, to communicate, and on my assent with the qualification that I expected a man soon, she at once began communications about her father and wanted to know if I thought he was coming soon, apparently alluding to the desire to have a sitting. I had sent for him, but learned that he was unable to come. I said here in answer to the question that he was unable to come. This fact was recognized and the conversation went on in a most rational manner until the door bell rang. Then, without any indication from me, Mrs. Smead being in the trance, my wife said she would have to go and bade me good-bye. In the communications she alluded to the desire to make her father's death as calm as possible and said that it was all wrong to keep a knowledge of that life from him, and added that they must tell him. Then she added that she did not like him to suffer in coming over.

The facts were that those about him would not mention the messages that I had sent to him and he was suffering very keenly in this stage of his disease. Mrs. Smead knew neither of these facts.

It is not necessary to lengthen out the narrative of such incidents. They would only repeat in their main features what I have already summarized, and this suffices to show the general reader what the phenomena are that lie on the border land of the supernatural and articulate with it. I must, therefore, leave the more interested reader to the de-

tailed record for any further examination of this type of communication. I have made clear what it is, and in fact the earnest student will always prefer the complete record where he may study the facts in all their confusion and fragmentary character and where, if he has patience, he will get a much better conception of them than he will from these excerpts. But they add psychological interest to the incidents which are undoubtedly supernormal and to that extent support the hypothesis which accounts for them.

Conclusion.

I shall not discuss elaborately any theory of these phenomena. The Reports on the experiments with Mrs. Piper provide the explanation, if only a tentative one, of this type of facts, and I simply publish this instance of them as corroborative of the theory applying to Mrs. Piper's case. It is not necessary to present this as independent evidence or to discuss it as if the explanation rested only on its evidence. The theory for such phenomena has already been determined for us, and we have only to suppose that this Report supplies additional support for it. That additional evidence has long been demanded and wanting in the form desired. Many were loth to make up their minds in favor of any hypotheses until they found several or many such instances of such cases, and this instance adds one to the number required to understand better what we are dealing with in these phenomena.

It will be clear to readers that it does not furnish as good evidence as the case of Mrs. Piper. The reasons for this are various. One of them is that there has been no such systematic experimenting as in the management of Mrs. Piper. I have had to rely largely upon the work of Mr. and Mrs. Smead by themselves until I could arrange for these more conclusive experiments. But it is probable that the main reason is that there are certain constitutional differences between the two cases and certain difficulties due to these facts which have prevented our securing as good results. But this does not matter, so long as we actually obtain similar phenomena, which I think all will admit. This similarity justifies the assumption that the explanation should be the same,

and I think that all the arguments which tell for the spiritistic and against the telepathic hypothesis apply to this instance as fully as to that of Mrs. Piper. I need not discuss them in this Report at any length, as it is intended to corroborate rather than to prove an hypothesis.

The phenomena in this instance are especially interesting for both their resemblances and their differences in comparison with the Piper case. The reader will be quick to observe both characteristics. The resemblances are found in the decidedly spiritistic appearance of the incidents, showing the same nature as in other similar cases. These resemblances even extend to the confusion and errors, and the one distinguishing difference is in the more fragmentary and less satisfactory character of the evidence. There is not much dramatic play of personality, and this would hardly be expected if an explanation of George Pelham, made through another medium regarding this one, is to be accepted. This was that the mental habits of the subject were so different from those of Mrs. Piper that it is more difficult to get messages through. From my experience with these phenomena I can well understand this claim. But not to press it as more than a suggestion, the facts certainly indicate limitations in the one case not so apparent in the other.

The difficulty with proper names is the same in both instances, often illustrating their origin in phonetic influences and analogies. The kinds of confusion are much the same, and the same explanation is given, or hinted at, in this as in the Piper case. In some instances the very same language is used in the two cases, and this, however, only in connection with the same communicators in both. But in many instances it is much more difficult to get messages through Mrs. Smead than through Mrs. Piper. The reasons for this are not always apparent, except as they may be intimated in the more fragmentary nature of them. This may be an advantage in studying the limitations under which communications of any kind may be made, but they also disappoint the researcher after the supernormal in a form to make a spiritistic argument as effective as sceptic and believer alike desire it to be. Passing this by, however, the main incident

distinguishing the two cases is just this fragmentary character of the communications.

I do not require to illustrate the resemblance in spiritistic intent of the record. That is apparent in all of it, and is especially suggested in the evidential part of it. But it will make the other points clearer to give examples of what has been alleged. I take up the confusions and errors and shall examine a few illustrations of them.

Confusions and Errors.

In judging of errors we must remember, however, that the point of view from which such an allegation must be made will be that of the sitter. It is always assumed, whether rightly or wrongly it is not necessary to say here, that the communications, if they are to be considered at all, should be true or false to the sitter, or, when neither true or false to this person, as irrelevant. But it must not be too hastily taken for granted that a thing not true in reference to the sitter is not true at all or that it is wholly irrelevant to the problem we are trying to solve. It may have great importance whether true or false, and may be true in relation to some other incident or person than the sitter. But in the experiments we are conducting it is necessary, for evidential reasons, to treat all communications in their relation to the sitter, since they purport to be for that person from an alleged friend or relative. The examples chosen will have that idea in view.

A case of confusion is the following. I had been receiving what purported to be messages from my wife, when she was apparently interrupted by what we should describe as the appearance of a new communicator to take her place. An apparent change of control took place and the following was written showing no natural association with what was going on before. My wife had been communicating about what she should have done before she passed away, as the reader may see in the detailed record (p. 597).

Good morning James. [pause.] I am tired. [not read at time]

(Who is this?)

I am tired now, going.
(I don't read it. Try again.)
Going James tired now. Wait here.
(All right.) [pause.]

At this point I placed some articles on the table which had belonged to a friend from whom I wished to hear, and on any theory of telepathy I should have heard. Immediately following the pause mentioned my wife again took up the communications and began a clear and evidential incident in reference to our enjoyments in music, as the reader will observe who reads the record.

There may be some doubts about any real change of communicator in this. We may suppose that it was the same personality involved in the confusion that was apparent in the clear messages both before and after. But the address, "Good morning," tho sometimes used in the Smead case at the close of morning experiments, was too near the beginning of the sitting and the expression "good-by" at the end rather suggests that psychologically the situation involves a change of alleged communicator. But whether we assume that it is my wife or a new communicator that is purported, the evidence of confusion in the psychological stream of action is apparent, and with the change of subject in the messages it is also equally evident that the process represents a close resemblance to the Piper phenomena. A point could be made of the expression, "I am tired," but it would require too much discussion and space to make it apparent. It simply coincides with a whole group of facts which it resembles.

In another instance at the close of a sitting and after some clear statements about certain phenomena on the "other side" the same communicator purported to control or communicate.

I will go now, yes.
(Goodbye. God bless you.)
* * * ['bless' ?] you and * * * * * [pause.] yes. I * *
when I can get it [pause.] alright [pause] and I must * * it is
* * goodbye, Mary.

It is not necessary to conjecture what the attempt here

was. It is the peculiar confusion that is illustrated by it. There is nothing evidential about it, and no spiritistic hypothesis is necessary in order to consider psychologically what the phenomenon is in this confusion.

Another instance represents some mistakes as well as confusion in the communications. A most interesting feature of it also is the disregard of the sitter's questions and suggestions by the communicator, showing, on any theory, the independence of the sensory processes and their cleavage with the intellectual. It occurs in a sitting by a comparative stranger, as explained in the notes (p. 609), tho the incidents are not affected in this case by the little previous knowledge of the person which Mrs. Smead had. The instance occurs in the first sitting of this lady (p. 609).

(Will my father live long?)

* * J. S. ['S' doubtful.] help you to [?] know [?] me better. [pause.] How * * * * could J. S. [or L.] * * * * not all of * * we [pause.] can only tell the [thee] now * * [last three letters clearly are 'hum'.] I wihsi [wish] I could talk to you. I would tell you better not worry. God is * * [near] to help you. He will help my Lizzie.

(Who is Lizzie? Who is Lizzie?)

I know I would if I were with you. [pause.] Do you think I would have another to take your place were you here and I there, my dear? Do you [pause.] what I say. Do you, Lizzie, think [pause and scrawl.] I said. . . . Do you, Lizzie, think I could have another take your place with me? [pause.] I would not want to. Would. . .

(You never called me Lizzie. Won't you call me by the familiar name you used?)

No, No. I said, do you, Lizzie, think I would have another take Beth. you * * can say it together and it was what I called you many times. * * [scrawls.] Do you understand. [pause.] Lizzie Beth. [pause.] yes, sometimes. [pause.] It is much like it * [pause and scrawls.] not this time Pet. We must not be parted now. I do not want it no * * [pause.] Precious [pause.] wait * * [scrawls.] my dearest, sweet girl. I will come to you here soon again and I will try, darling, this * * * * * [pause.] and hard. Wait for me here [pause.] after the next Sabbath.

The disregard of the suggestion is apparent, and at places also the interruption of the logical current of consciousness.

But the peculiar confusion about the name is the first interesting feature of the communication. Elizabeth is the name of the sitter, but as the record shows, she had never been called "Lizzie" by the communicator, and it was natural on any ordinary theory, fraud or secondary personality, to correct it to Elizabeth, when the hint was given that Lizzie was wrong, tho it would have been equally natural to have avoided Elizabeth altogether and tried some other guess. But as Mrs. Smead knew that she was called "Bessie" either fraud or secondary personality ought to have said "Bessie." But we have the mongrel "Lizziebeth," and written in the peculiar way indicated in the quotation, which is not a natural correction on any theory. The psychological confusion is apparent on any view.

But the most interesting aspect of the situation is that the terms "Pet," "Precious," "My dearest," and "Sweet girl," and "Darling," and others mentioned in later communications, were especially characteristic pet names by the communicator for the sitter. If Mrs. Smead had been accustomed to use them in her automatic writing their occurrence here would have no value, but all of them are used for the first time, unless "darling" may have been used once or twice with reference to their own deceased child in speaking to him while he was communicating. But I do not recall it once in the record during all these years, while the others have never been once used by communicators and certainly not by sitters, as there have been none up to this time except Mr. Smead and myself, and one or two others. That they should all be mentioned at one shot and be true at the same time is significant, and they represent a peculiar evasion of the "Bessie" which she was also called, which Mrs. Smead knew normally from occasionally hearing my housekeeper use it, tho every one else used "Mrs. ———," and which was the natural guess from the name actually given. But it took a deal of hard psychological hitting to get the communicator away from the subject on which he wished to discourse or communicate, while the whole drift of mental action is clearly like that of the Piper phenomena.

One other instance of a type of confusion particularly

manifested in the Piper case is that of repeating a word which has not been deciphered until it is read and repeating it in a way to exhibit special efforts to make it legible (p. 620).

(Please make that word clear because I can't read it.)
continued.

(I don't still get it. Write it more distinctly.)

c o n t i n u e d.

(Is that 'contuned'?)

No, no, now, no. c o n t i n . . .

('Continued'?)

Yes, u e d.

(Do the others feel the same way?)

No, u . . . yes, yes hers. [pause.] they know we love here and it would comfort them to know they are [apparently written as if intended for 'they're'.] they [erased.] there [probably meant for 'their'.] friends are very happy and busy learning the higher ways of life.

One will not read Piper records very far to see this type of phenomenon, the repetition of words to be sure that they come through, the spontaneous erasures, and the phonetic spelling of words with another meaning. All this is probably known to Mrs. Smead, and hence I do not quote it as supernormal, but as representing psychological resemblances to the other cases on record. Certain features of the phenomena did not appear, however, with all Mrs. Smead's possible knowledge of the records—she never read any of the Piper reports, tho they might have been the subject of conversation between Mr. and Mrs. Smead—until after the alleged presence and influence of several personalities which have been prominent in the Piper case. But evidential questions aside the general psychological identity is patent to any reader of details.

I shall quote one more instance which shows some approximation at least to the familiar phonetic errors in the Piper case. But it is more interesting for the mental confusion evident, whether we place it in the alleged spirit or in the subliminal action of Mrs. Smead. It was in the communications of my father-in-law soon after his death. After alluding to the fact that he had been connected with a busi-

ness in woolen clothes he went on to give the name of the company (p. 711).

I remember [pause.] I no [know] you will remember about that store [pause.]

(Yes.)

It was some years ago * * ['some'?] I liked to be there when Mary came to it, yes.

(Wait a moment.) [Hand began to superpose the writing.]

A Hall [pause.] O [pause.] A K C L O T H I N G. [read aloud to see if I had gotten it correctly.] did I not tell you rightly yet? I...it did not seem that I heard you.

(I got the words: 'A Hall Oak Clothing'.)

[Hand trembles considerably.] * * * * oak Hall Clothing Company.

The passage then closes with evidence that there was a determined effort to force this through.

Now this was not the name of the clothing company to which he belonged. But it was a clothing company, and the names of his partners were very different from this. But at one time he had a partner in another business whose name might, in such confusion as is apparent, become "Oak" in the spelling. But I do not attach any weight to this conjectured attempt at such a name, but I do remark the confusion incident to the phenomena and its very decided resemblance to the Piper case. That readers will have to determine for themselves by a comparison of the records. But the phonetic spelling of a few words, the incidental change of thought caused by it, and the stumbling about to complete a difficult message is exactly what we observe as the psychological feature of both cases.

Fragmentary Messages.

It is apparent that all the communications, evidential and non-evidential alike, do not represent normally systematic control of the motor organism. But we cannot make any use of non-evidential incidents because we have no proof that they represent imperfect facts in the life of any one. So far as their mere fragmentariness is concerned they might be mosaics of somnambolic phenomena. But if we have any

supernormal facts to consider where we can ascertain the wholes of which they are naturally integral parts we may have illustrations of the resemblance to other cases. It is such to which we must confine attention.

The first instance which I shall notice is one in a sitting where my wife was the alleged communicator. It will illustrate confusion at the same time (p. 611).

Then we brought home little things from S w i t I cannot spell it.

(Describe that place.)

high m o u n [pencil ran off sheet.] untains. there you know.

Now my wife and I had been in Switzerland, but not together. It was she and others of the family that had been there, and they brought home many little trinkets from there, as did I also. Neither the trip nor the facts mentioned were known to Mrs. Smead, while, if they were, she might more easily have spelled the word "Switzerland." There is only a hint in the message of what is constructible from it. [Cf. *Journal Am. S. P. R.* Vol. I., pp. 183-228.]

Another instance is the following. It occurred in the sitting of Mrs. B. (pp. 621-2).

I do not want to talk to any one else. We went alone that day and on the cayes [probably intended for 'cyahs'; negro dialect for *cars*.] [pause and apparent excitement in hand.] you know.[pause.] your mother did not want to part with her daughter, but we were so happy.

(Who else was at our wedding?)

* * * [confusion and scrawls, in which were apparent attempts at the letter 'o'.] ouch [a common expression among the negroes, but was especially common with an old negro servant of the family who prepared the wedding luncheon.] he says, Law Missie, [Mrs. Le M. again broke down sobbing.] don't cry [pause.] It is no time to cry, but you must be like as that other day.

Mrs. B.'s mother was very reluctant to part with her at the time, and as the inserted notes indicate the old negro servant was an important factor of the wedding, to which reference had been made spontaneously earlier in the sitting

by the communicator, the sitter's deceased husband. The word "cayes" speaks volumes for the fragmentary nature of the message and "ouch" is a most distinct indication of identity without giving the name. Anyone can imagine the whole which the incidents represent.

Speaking of "cars" another interesting illustration of this fragmentary nature of the communications appears, under this very term, in my father-in-law's communications at a later date (p. 711). Just before the passage about his former business which was quoted above and connected with it, as he had previously indicated that it was with "woolen cloth, lots of it"—it was a wholesale trade—a number of scrawls occurred and ended with the words "on the cars." It was his business to travel and effect the sales for a long time in his earlier days.

One of the best instances of this fragmentary message is the sitting of Mrs. Z. (p. 682). I should have to quote too much of them to illustrate this fully, and so I shall content the reader with the reference. But one instance shows a sudden change in the communicator's talk about his glasses to his home, and an equally sudden change from talk about his city to his country home (pp. 685-6).

My father-in-law's communications are full of fragmentary messages. I am especially in a position to observe this by my knowledge of the facts. It would require too much discussion to illustrate this clearly. I shall quote but one of them.

You remember when we went. . . . [hand then drew undulating lines which I at once saw represented mountains.] (Yes.) yes, and the pleasure we had. Fix this. [Pencil had slipped up in the fingers and was adjusted.] over on that other land where some of the people we did not understand. The houses on the ['houses' mentally read 'hours' and then audibly as 'houses'.] no, no, no, no. we did not understand their way of speaking. You remember the funny little houses on the mountains.

(Tell me all about them.)

Mary was there too. You know all about them. We could not talk as they did. (That's right.) and I tried to [pause.] yes, wait.

(Yes, I'll wait.) [Hand relaxed and turned over to one side, and in a moment began to tremble again.]

yes and we had to give them so. . . . [erased.] souvenirs of our money to. . . ['souvenirs' read *some* with accent indicating it was not all.] no souvenirs of our money for keeps. You know what I mean.

Apparently this is the same incident to which my wife referred at an earlier sitting. The incident is correct enough, save that no one knows anything about the souvenirs, none probably knowing it except my wife and her father. It is an extremely probable incident. But imagine the reference here to be a trip in the Alps, the peculiar houses on the mountains, and the giving of American money to some of the hotel servants as souvenirs, and you will have some conception of the fragmentary character of the communications.

Dramatic Play of Personality.

I cannot give any clear examples of the dramatic play of personality, as there are not many of them definitely or explicitly manifested in this series of records. Some of those in the cases occurred much earlier in its history. It would have to develop much better for this type of phenomenon to exhibit itself freely.

It may be worth while, however, to call attention to the few cases of dramatic play of personality noticeable in these sittings. By it I mean, of course, the apparent conversation between spirits in interruption of the general representation of direct communication.

In the sitting of October 20th (p. 624), while my father purported to communicate and to make special effort to act deliberately, he complained that "some one spoke to him and he almost lost his control." There was no evidence of any disturbance to me except the fact of a pause, and in the nature of the communications at the time there was no reason for any such dramatic representation except the possible reality of it. It implies the existence of co-operating agencies toward the end described and would be a most natural phenomenon on the supposition of real personalities communicating, and would be less natural in this form for a secondary personality.

In the sitting of October 24th (p. 641), the situation is

this. A lady who is a perfect stranger to this work was having the sitting. It was apparently necessary to have no misunderstanding in her mind as to the *modus operandi* of the communications. This was that the messages did not come directly from the real or alleged spirit. Hence my father who acts as control on the occasion explains to the sitter what will take place. I quote.

(Can you tell me who you are?)

I am speaking, he says. [pause.] you want... I am Mr. Hyslop's father. I help.

(Do you want Dr. Hyslop?)

No, I have to talk for your friends and so your work will need pass through to him. Your dear friend is here near you and I hope you will not lose patience with me if I do not make it clear for him.

Just previous to this passage the messages seemed to come direct from the sitter's father or friend, and the control's slip into the conversation made an explanation apparently necessary, and he spoke as if being a messenger. This led at once to an explanation of his function which brings a third personality into the process, the sitter, the communicator, and the control. The action on "the other side" is represented as more or less dramatic in character.

In the same sitting (p. 643) a similar explanation is given by the control for some misunderstood statement of the communicator. The communicator had apparently referred to a friend of the sitter as a "light" through whom he might communicate, if she, the lady, would permit. As the sitter did not understand the situation she was told by the control, interrupting the regular communications, that the communicator referred to conditions on "that side." The expression "from our side over here is what he means, friend" is made by the control to the sitter as an explanation, and is not the natural message of the communicator. It, too, implies the interaction of more than one personality in the process.

In the sitting of October 29th (p. 653), another instance is especially good, as indicating intercourse on "the other side" on a matter mentioned at an earlier sitting. The sit-

ting was intended for Mrs. B., but my father, who was acting as control, requested that I be alone with him a little while. I asked Mrs. B. to leave the room a few moments. At a previous sitting Mr. B. had promised to appear to her (p. 620). After she had left the room on this occasion my father, showing that he knew what had been done previously, asked if I wanted the same friend as before. I replied in the affirmative. Then he said: "He said, had she seen me yet?" Mrs. B. had not yet had any apparition of Mr. B., and here the inquiry regarding the fact was made in the personality of another individual. It implies conversation or knowledge on "the other side" between spirits and this interruptive display of it.

Another illustration of this is very interesting. It occurred in the later sitting of Mrs. B. An allusion had been made to the desire of the communicator that the sitter should try for him alone and without the intermediary of another. In the course of it the word "Mamma" was used, and as the sitter's mother is not living she did not understand the reference, and so asked for an explanation. At once my father interrupts the communication with the statement: "Now what does he mean when he says mamma. I, R. H., said it for him. He needs to rest awhile." Then followed a pause.

Again we have here the play of another personality acting as the intermediary for a communicator, and explaining the cause of confusion in the message. It is not as clear as often occurs in the Piper case, but it is apparent that the psychological phenomenon is the same.

A still better illustration is in the sitting of Mrs. X. ((p. 673). She asked the sitter something about his living brother, and it was apparently misunderstood as referring to a deceased brother. The reply was a call to him. With this explanation I quote the passage in full.

(Tell me, do you see William?) [Living.]

William yours * * [undecipherable]. She, my wife, wants you. Shall I, yes.

(That message is not clear.)

I only spoke to him. I said you wanted to [sheet

changed.] but he will not try. He is smiling as usual. He says it is a joke."

The situation for a secondary personality was to take up the message in accordance with the question. Telepathy would have known that the William was living, tho it is perfectly natural to suppose him deceased from the nature of the question. But there was no special necessity for the dramatic representation of speaking to a person on the other side in explanation of the situation when she was not asking any one else to communicate. But the appearance of conversation there which slips through is perfectly clear. I do not question the possibility that such things can be done by secondary personality, but from the connections in which these occasional illustrations of dramatic play occur one would find that they are a little complex to attribute to that source when they are associated with the existence of the supernormal, as they are here.

There is one important remark to which I must call the attention of the reader of the detailed record. We may well discount the significance of individual sittings or individual incidents in a sitting, but there are certain features in the collective whole which should be made a subject of note. It is the fact that the incidents which we find true and pertinent are not repeated in different sittings. Even when facts are not evidential they are found to apply to no one but the particular sitter. Commonplace names, for instance, are not repeated as in guessing mediums, but fit the special case at hand. Hence tho we might advance objections to individual cases on the ground of chance coincidence this hypothesis will not apply to the facts taken collectively.

Whatever the explanation of the facts the resemblance to other mediumistic cases should be apparent. The limitations under which such phenomena occur should be equally evident. But as I do not care to urge any special theory of them it will suffice to let them tell their own story to all students of psychology.

DETAILED RECORD.

Sittings arranged to be held at my house in New York. This is the first of the series. Mrs. Smead arrived last night after travel that left her tired and worried. The little boy with her this morning was fretful and with a disturbed state of mind due to this and her travelling the results were not successful. The little that came was pertinent, but not evidential.

October 11, 1906.

10:35 A. M. Present J. H. H.

[In two minutes the hand began to tremble. One and a half minutes later the trembling increased. At the end of four minutes the writing began, but the pencil ran off the sheet, followed by a pause.] *

*The following explanations will make clear the various symbols used in making the record.

The contents of the automatic writing are printed exactly as found in the original, with misspelled words, incomplete sentences, and omissions with asterisks for the illegible matter. The punctuation is my own, except when it occurs occasionally, and this I have indicated in square brackets. I have not been careful to make this punctuation accord with any regular rules, as it might interfere with the interpretation of the record. It is supplied as a pause for the reader, not as an indication of meaning, which the reader may determine as he pleases.

The reader of the detailed record must remember that, as the automatic writing proceeded, I read it aloud to indicate that I received the "messages." When a word was not deciphered the writing would pause or the word would be repeated until I read it.

Matter enclosed in *parenthesis*, or round brackets, consists of utterances or questions by the sitter.

Matter enclosed in *square brackets* consists of various comments or notes that are explanatory of certain mechanical or other aspects of the sitting, or of things in mind tho not uttered, and of any incidents which will make intelligible the psychological situation at the time. Sometimes, as the context will indicate, they are added afterward as explaining what is not apparent in the body of the material.

Asterisks indicate that certain portions of the automatic writing are not legible, whether it consists of mere scrawls or of evident attempts at intelligible writing.

Dots, or a series of periods, indicate that something has been omitted, it may be parts of sentences or parts of words, and this whether by the sitter or by the medium in the automatic writing.

In a few instances the automatic writing by Mrs. Smead showed the insertion of *parentheses*, which I have converted into the ordinary *brackets* in order to distinguish the matter from the statements and questions of sitters enclosed by parentheses.

Where the automatic writing was done in capital letters it is so indicated by repeating them in the record. Where it was apparent that special effort was made in the trance to write clearly, especially by making the letters larger, I have indicated this apparent intention by spacing the words.

* * * [Scrawls.] yes.
 (Yes.)
 R. H. and [?] your...
 (Good, slowly.) [pause.] (How are you?)
 and father [word 'father' read aloud.] no, yes.
 (Good morning.) * * [perhaps scrawl for 'morning.'] * * *
 [very doubtful attempt at 'Hyslop.'] [Long pause.]
 (Go ahead.)
 [Moved pencil to edge of sheet, and then a long pause.] * * *
 * * * [scrawls.] yes, * * * * enough [?] you * * * * [pause.]
 we are [pause.]
 (Are you here Chesterfield?)
 what is it [written very slowly.]
 (Are you here Chesterfield?)
 no, he is not * * now [?] * * come * * * * *
 (All right. Is it difficult?) yes
 (What is the trouble?)
 to [too] much cairs [cars] not read at time.] * * [scrawls.]
 do you hear us. do you hear us. (No.) to [too] much cars
 [read at time as 'muscles course'] no, to [too] much cars [read
 at time as 'cares.'] no c a r s.
 (Too much cars?)
 yes, yes.
 (Shall we stop today?)
 Yes.
 (All right. We shall close.)
 * * [scrawls.]

Mrs. Smead did not go into a deep trance. She described her feelings as going in and out alternately with a feeling as if fainting in the distance. She also said that she saw a person with dark brown eyes, stouter than I am and with brown beard. His hair was thicker than mine and he did not look like Dr. Hodgson, whom Mrs. Smead has seen.

October 14th, 1906.

My brother-in-law came to dinner today and when I introduced him to Mrs. Smead at the table, Mrs. Smead, as reported afterwards, first to my housekeeper and then to me, felt light-headed and her right hand began to tremble as if it wanted to write. To conceal it she says she put it under the edge of the table until it ceased.

There is a double pertinence in this. It was natural for Mrs. Smead, consciously or unconsciously, to associate his

name with that of my wife who is deceased, and who was his half-sister, my wife's decease being known to Mrs. Smead.

The incident making it significant is too personal to mention and is not in any way known to Mrs. Smead. Similar phenomena are reported in critical situations in people's lives and one could recognize a good reason, on the spiritistic theory, for the attempt to communicate with my brother-in-law whose affairs were in a condition that might induce some intervention. There is nothing evidential in the incident, but it resembles many others.

October 15th, 1906.

10:35 a. m. Present J. H. H.

[Placed pair of my wife's gloves on table.]

[At 10.42 the hand began to tremble and at 10.43 to write.]

We are coming nearer ['nearer' not read.] you nearer [read] yes.

(Good.)

[pause.] this [pause.] will go better soon, yes [in response to reading.] [writing then became rapid and scrawly.] * * * * some [?] * * [letters 'uch' clear.] [pause.] will * * this * * * * * you James.

(Who is this?)

Why [?] not know me, M * * yes [?] [pause.]

(Take your time.) yes [pause.] [Pencil changed.] I did not use [?] it [pause.] [possibly refers to article placed on table or to the pencil. If to the pencil it is true.] decidedly not he is soon to come here. [read as 'decidedly nothens soon.'] no, he is [read as 'hers'] he is [read] yes.

(Who is?)

father.

(Who says this?)

M a r y. [read] yes.

(Good, I think so.)

I will meet him. [read] yes. James [pause] in a very short time [not read at time] [pause.]

(After James.)

in a very short time too, yes [pause.]

(Yes, I think so.)

yes, [pause.] what

(Yes, I think so too.)

yes, wait here, yes. [pause.] * * * [Scrawls.] I will be glad to come to m... ['to m..' not read at time. But I read 'to come' as 'he came.'] no, to meet him. [read] yes. [pause.] he thinks too much. I mean worries to [too] and it shou... [read as 'about me an the children.'] no, worries to [too] he worries to [too] much [read] yes, about home affairs [affairs] ['home' not read] home affairs [affairs]

(Yes, I think so.)

[pause.] he should not have any cares now James.

(That's right.)

it is a pity. [pause.] we shall [probably 'he will.'] not stand it [read] yes, long.

(Yes, I feel so too.)

Tell him for me to be comforted in the thought that we are helping him [read] yes, not to worry. [pause.] that is his Mary sent it [not read.] sent it Mary. [pause.] [Hand calmed down.]

we will help you James all we can for your work.

(Thank you. Glad of that.)

It is what I should have done before I came here.

(Mary, I do not regret it. These were useful experiences in life.)

don't be troubled James.

(No, I shall not.)

it is only a little while for your side and then always here.

(Yes, that is right.)

yes * * [scrawls.] yes, you [pause.] * * [Scrawls.] * * [Mary?] [pause.] I will help. [pause.] * * good morning, James

(Word before James?)

good morning James. [pause.] I am tired [not read at time]

(Who is this?)

I am tired now, going

(I don't read it. Try again.)

going James, tired now. wait here. (All right.) [pause.]

[I here placed a package on the table containing articles of a recently deceased friend, a mutual friend of my wife and myself.]

music, (What's that word?) [read it mentally as I asked question.] yes, music, yes. (Good.) I would like to play it for you, James [pause.] like we did [pause.] yes, I [?] would * * [apparently 'yo.'] sing too * * [pause and scrawls.] can you hear me

(Cant read it.)

[pause.] would you sing for me if I could [read 'would.'] could play like we did before I came here. [One word at a time written and read by me before the succeeding word would be written.]

(Yes, I would as well as I could.)

yes, I would like to hear you again, yes. [pause.]

(I should be glad to sing again.)

we used to have a good time sing ing [slight pause after 'sing' was written and I pronounced it, and then 'ing' was written with a slight distance between it and 'sing.'] hymns, yes.

(Yes, we did. That is good.)

[pause.] * * [read as 'young woman' at the time, but it is evident to me now that it is 'going now.'] [Changed pencils.]

no, I will come again to you James.

(Good.)

[pause.] goodbye [bye] [pause.]

(Shall we stop?)

I do not want too [to] leave buut [but] I must go. [pause.]
let * * stop [?] its self, James. [pause.]

After some moments the hand relaxed its rigidity, it having shown great stiffness like a cataleptic condition during the writing. Presently Mrs. Smead sighed and awakened remarking that she felt very sleepy. She said also that she heard a tune like singing in her head and saw a man standing behind a counter with his head and hand full of light. He was dressed in a dark blue suit.

Mary is the name of my deceased wife. Mrs. Smead knows this. But she does not know the condition of my father-in-law. It is possible that some remark might have escaped my housekeeper that would lead to the inference of something like what was said, but my housekeeper has just told me that she has uttered not a word to Mrs. S. about my father-in-law or his affairs. Assuming that to be true, it is noteworthy that what was written out is perfectly true. His physical condition is such that we expect him to die almost any day or week, tho' he is able to go about. He is worrying himself to death about certain unhappy domestic affairs.

No trace of my friend is indicated after placing his articles on the table. It is possible this is intended in the greeting just before I placed them on the table.

My wife was a musician, a fact known to Mrs. Smead, but neither she nor my housekeeper knew anything about our singing hymns together. We used to do this very frequently

on Sundays. She used frequently also to play especially for me, a treat which I have missed greatly since her death.

The allusion to what ought to have been done before my wife passed away may have great pertinence. It was her father's intention to have my wife make and sign a will and he had been procrastinating for years about it. Thinking that I might die, as I was not strong then, he was quick enough to have me make and sign mine. He spoke in the summer a few months before she died of having my wife make and sign hers. It was ready for her signature on the day of her death. My father-in-law became executor and the property was returned to him. With the promise that my children would be provided for in his will, I waived the right to be executor and signed a will leaving my property to my children and to Mr. Hall, if they died. Whether any allusion to this condition of my affairs is meant I do not know.

[LATER NOTE.]

The above record was copied immediately after the sitting and at the same time the notes to it were made. I did not know until the next day, when I received a letter from my mother-in-law, that Mr. H. was actually on his death bed. When I made the above note, referring to expectations of his death at any time, I had in mind those physical conditions which exposed him to a fatal attack for some years. But as he was, so far as I knew, continuing at business as he had for these many years of exposure, I did not know that he had actually been seized with an attack. That he was in declining health was not known to Mrs. Smead, much less the present critical condition.

October 15th, 1906.

7:20 p. m. Present J. H. H.

[At 7.22 the hand began to tremble and at 7.23 to write.]

* * [Scrawls.] [pause.]

(Can't read.) [pause.] (Mentally: What is the matter?) what is it.

(Well, who is writing?)

[pause.] mother said [not read, but tried as 'others and']

mother said She would have you James tell Father, yes [pause.] my mother.

(Yes, I understand.) yes [pause.]

(I have already written.)

yes, that is like you to do it yes at once.

(Yes.) [pause.] (I told him what you said this morning.)

yes [pause.]

(Now can you write or tell your mother's first name?)

[pause.] She [?] * * * * * was [?] * * * * *
[than?] James * * heard heard it, father told it to her, [pause.]
[read a part of it at the time.] yes.

(I don't read it yet. Try again.)

We know it to be so, can you understand me.

(No, I do not. Try again.)

you will [pause.] must ask him

(What for?)

what you said. (Again.) he told it once, yes, (When?)
once ask him

(Who told it?)

you said my father [pause.] yes, no, I said my father did it,
yes.

(I want you to give your mother's name for evidence.)

[pause.] [The hand seemed cramped and I changed the pencil.] [pause] you do not understand me

(All right. What do you mean?)

you will afterwards [pause.]

Why is at [it] [pause.] I would that we could have enjoyed
our babies more, yes.

(Yes so do I.)

[pause.] we would [?] have... could we have known what
I have learned since I have been here [pause. I did not read
'been' at once.] been yes. oh, how much we missed. we could
have [?] had so much comfort with them.

(Yes wait till I change pencil.)

no. [I started to change the pencil.] no, [pause] could I be
there now [read 'how.'] now now [read.] yes, I would stay
with them.

(Good. Indeed I wish you could.)

I would have them always with me near. [Changed pencil.]
I no... I would have them always near me and with me, yes
[pause.] yes. you understand me.

(Yes, I do.) yes. (Perfectly.) yes. [pause.]

(May I ask you a question?)

yes, I will try to answer you, James.

(Do you remember the young lady you taught music to?)
when here

(Yes, when you were on this side.)

did I not teach a number of them.
(Yes, where was that?)
yes, away from here.
(Yes, that's right. But there was one....)
one thi..this side of the water. I mean you near near y...
[erased] do to [?] you.
(Yes, I remember one near here.)
[pause.] She came here [read 'come.'] came and I
taught her
(Last three words.)
I taught her.
(Yes, do you remember her name?)
I can see her.
(Good. Where is she. That will be a good test. I don't
know.)
[pause.] her name you asked me.
(Yes.) [I here mentally thought of the lady's full name.]
yes, yes.
(Well, can you make it clear?) [pause.] (It was not writ-
ten for me.) [I then mentally spelled the name.]
no I * * * *
(Words after 'I.')cannot think it clearly.
(Did you hear me think it?) not so James I * * *
(Words after 'I.')I get so tired when I think hard.
(I understand.)
I think father will want to try next time...time, but want to
try next time [not read at the time, but thought to be 'me at
home.'] no, next time
(Good. I shall see what I can do. I have arranged for a lady
tomorrow night. I shall try for him after that.)
[pause.] good night James. I will go now, yes.
(Good night.)
[Mrs. Smead soon came to consciousness with a sigh. She
reported no remembered experiences.]

This sitting contains little or nothing that is evidential.
If I had gotten her mother's name it would have been evi-
dential. She did teach a number of students in a college, but
that she taught music at a college is known to Mrs. Smead.
The failure too to get the lady's name whom she taught in
this city prevented the getting of an evidential fact. It was
pertinent to refer to "this side of the water" as she did
nearly all her music teaching in this country and it was the

the wall at the right and went out. It remained clear all the while."

As far as it goes this account is a suggestive description of my wife when I met her on her return from Germany at the steamer and of her home which I soon afterward visited. She wore just such a hat when I met her, her hair was light, and if I remember rightly, her dress was of the kind mentioned. I know she had a dress somewhat like this. The hat, however, is the most striking feature of identity, because I used to laugh at her about it as it was so German.

The house is also a fair description of her home. It was a stone building and the size of the stone might be mistaken, in obscure perception, for bricks. The stone was not brown but a very greenish gray. There was a long walk from the street and two or three steps at the street. The house rested on an elevation sufficient to look on the tops of some other houses. There were urns on the sides of the walk. There was a large lawn and the trees on it were of the forest type. I do not recall whether the walk was lined with brown stone. It is not probable. I am not sure that the walk was a stone one. I am inclined to think that it was gravel with stone sides.

[LATER NOTE.]

The above note was written from memory. But to make sure of the matter I asked my brother to go and see the house. He reports as follows:

"The front portion of the house is made of stone to the rear of which a brick addition has been made at some time or other. The stones are of irregular form and size and are laid 'hit and miss,' as it were. There are a good many large blocks of stone in the walls, interspersed with smaller pieces. The stones are of mica schist so common all about Philadelphia, and some are of a grayish color, while others are stained brownish, the latter probably due to iron pyrites embedded in the stone.

"There are two wide spreading oak trees on either side of the front gate. And there is a large sycamore tree to the right of the walk, leading up to the house and located at the edge

of the front veranda. The walk is made of brick laid first, and about one-third of the distance from the gate to the front of the house the walk forms a circle in which is placed a fountain with iron basin."

October 16th, 1906.

10:30 a. m. Present J. H. H.

It was my plan to have my secretary present to watch the *modus operandi* of conducting the experiments that she may take notes tonight at her sitting. When I was ready I signalled to her to come up stairs by tapping on the floor. She came, but the excitement that followed in Mrs. Smead's hand induced me to ask her to leave again. It was plainly indicated in the writing that her presence was not agreeable. In fact, it was the very private nature of the communications that made the delay of her coming necessary, and I did not signal until I thought the personal messages were over. The result will be indicated in the record.

[10.33 hand trembled. 10.35 began to write.]

Yes will come Friend Friend [not read the first time.] yes.

(Good.)

* * [scrawls.] * * but why do u [you] ask me if [read 'why don't ask me of.'] I care always, James. [pause.] [read 'why don't' etc.] no, why do you ask me always if ['i' carefully dotted.] if I care about what you contem... [thought of as 'continue.'] contemplating doing, yes.

(Well, Mary, I...)

I hear it often. you say it so much to yourself ['If' then superposed on 'fl.'] [pause.] yes,

(What is it that I say so much to myself?)

about what you think of doing.

(What is that?) Should you want me to say it. (Yes.) I do not want too [to]

(I do not object to your saying it.)

I [t] may be better for your side [not read] your side yes

(What else?) [pause.] (Do you think it wise?)

for you it is not necessary [not read] not necessary but it will be in many other ways [not read at time] better in many ['in many' not read]

(What is that word?)

no, in many ways [read] yes [pause.] I wish I were there.
(Yes, so do I.)

[pause.] [Hand cramped and pencil worn down. I changed the pencil and relaxed the hand.]

that is better. thank you. [pause.] did you want to tell me a story [?] [erased.] about your plans, plans

(Did not get that word.)

plans, yes.

(Yes, Mary, my plan was to have...)

I know [pause.] some, yes.

(Was to have some one care for the children.)

I know it will be all right.

(Then...) [Interruption by housekeeper opening door and asking if I wanted my Secretary to come in. I motioned not.] (I wanted some one who would help and who could aid me in the work.)

Yes, I know * * * * ['yes but it is?'] I know you will do right about it. I hope what I did not do can be done now.
[pause.]

(All right. Mary, a question.) I will not leave you either.

(Good, Mary. I am glad to know that. Wait I have to take notes.)

I have to rest. (Good.) [pause.] [Line drawn.] [pause.]

(Has any one else mentioned this matter elsewhere?) not that I can see [not read at time.] not that I can see I told it, yes,

(Where?)

when you were away from here, when you were away from here, yes. [pause.]

(The message did not get through.)

no, not consciously.

* (You knew that did you?)

i went [?] I tried to tell it once dur... [?] when you were not present.

(Who was present?)

just the lady and her * * when * *

(George? 'must the lady'?)

no, no.

(Write it again.)

just yes, lady and her, yes, husband, yes. you had not been there for some time [pause.] I did not write and it was not known, [pause.] yes. [pause. unless she could get it from my thinking it.

(Good, I understand. Do you know how the lady communicated, how the lady did her work?)

[pause.] (Let me change the pencil.) no.

[At this point I tapped on the floor and my Secretary came

upstairs and into the room seating herself by the table on which the writing was going on. The hand became at once quite agitated and I saw that it meant something. I waited for the writing.]

why did you not tell me before [pause and trembling.]

(I was not certain of it. This lady will have a sitting to-night.)

* * * * * [written with difficulty and hand trembling.] I must rest [read 'must not tell'] rest, and [?] rest. [not read] [Here I had to ask the Secretary to leave.] rest. [pause.] help me James.

(All right, Mary. I wanted this lady to see how the work was done, so that she could take notes tonight.)
and I wanted to talk to you alone.

• (Well, I have to be away tonight and will have later talks now I * * am [not read] now, now I mean just now.

(Yes, that's right. She has gone.)

If you can free your mind you will feel quieter about your matters.

(Yes, that is true.) [pause.] (I wanted companionship and proper gentle care for the children.)

yes, you should have it. [pause.] they need it more than you [pause] do. I can [can] remain with you... in your memory ['memory' read as 'unnecessary.'] no.

[Pause a moment until I come back.]

[I saw that the paper was going to be put in a few moments and asked for the pause until I could get it. I ran down stairs for it and returned in half a minute, and found the writing in progress, three words having been written.]

yes, why how strange it is to me in my own [?] home. It is all right now James.

Yes, you heard me say I wanted to go away a moment.

[I had read the words to me as above and did not remember the rest.]

[I was thinking alone. Yes, you do so good.] [pause.]

Is that word 'memory'? [thinking of the word read previously is unnecessary.]

yes, you can get what I say afterwards better than sometimes.

Yes, some words I do not get until afterwards.

We have to think rapidly here. Yes. [pause.]

* * * I am vis across the page. Yes. [pause.] shall I go now [not read.] [pause.] Shall I come back.

You be the judge.

no, do not want to.

[I had noticed that lady's eyes were now used for communicating.]

different ways.

(All right, describe one.)

She got them by my talking to her and she could some [sheet changed] sometimes see my thoughts. they are sometimes visualized, yes, no, some lights [pause.] read easier by her in that way. you get what I say yes, [pause.]

(Yes, I get it.)

sometimes the light does not get it clearly.

(Yes, I understand.)

and afterwards gets it when no one is present to influence her. (Good.) yes. [pause.] I will go now.

(Well, Mary, I have to have a strange lady present tonight.)

yes. (Good.) I will go now, yes.

(Goodbye. God bless you.)

* * * [bless?] you and * * * * * [pause.] yes I * * * when I can get it [pause.] alright [pause.] and I must * * it is * * goodbye [goodbye] Mary.

I did not get any message regarding the subject mentioned here at the medium that I had in mind. It was indicated with some clearness in the description who this was, and I take it to be intended for Mrs. Blake. It was away from here and the allusion to the fact that the husband was present with me and no one else describes that case exactly.

The subject talked about here is perfectly clear to me and has been in mind for a year. It refers to my consideration of matrimony and is not known to any one but myself, and two other persons, one of them many miles from here and the other my housekeeper. It is not agreed upon, but has been a matter of consideration. It was alluded to by Dr. Hodgson at my last sitting with Mrs. Piper. I am inclined to think that the allusion through Mrs. Smead is also supernormal, tho it is not so clearly indicated as is necessary to make it evidential. Other statements about modes of communication are not verifiable, but are most interesting.

October 16th, 1906.

7.30 p. m. Present Mrs. B.

As I had to be absent I asked Mrs. B. who wished a trial at it to take the sitting for the evening. She could not read much of the writing and asked few questions. They were recorded, how-

ever, and I have copied the results as below. Mrs. Smead knew Mrs. B.'s name, but nothing more, save such as came from taking meals together for the week. Mrs. Smead ascertained nothing pertinent about her or her life except that Mrs. B.'s home was in the South. No allusion was made to this or anything apparently related to it in the automatic writing. J. H. H.

* * [scrawls.] * *

(Will you tell me who is communicating?)

help you think clearly, too [to] think * * think clearly. what is it. we are trying to help him talk to you. he has not tried to tell you before. you may [?] unders... [?] what he says. they are trying to think clearly.

(If possible, give me some sign or initial.)

who is it but one that knows you. * * now as always.

(Is it Capt. Benton?) [pseudonym]

yes. I must * * * * you * * know? that mother [?] * * here that we will * * [all?]

(Can you tell me if I have made a wise move in remaining this winter?)

I will tell you that I would ['would' erased.] was always and will be to you what I was when I was with you, yes. I did not want you to leave me you remember that, yes, and why should I now my dear. do not forget me * * [pause.] we do not see why it is not * * before this, yes. we do wish to be [?] near the [thee] and we can come [sheet changed.] now we can come again before * * [comg?] we can think when we are near the [thee] [pause.]

We want to call R * * you know us and we want to think with you. you know not how many times we have had to do it. [pause.] we cannot see why you should be cast down. we are helping you and all of your interests my dear. I know [pause.] there are only 3 of us here just now dearer than all you have there and everything to help you * * [can ?] you dear could not help what God had otherwise ordained. You must remember that we do not leave you, because we are here. [pause.] father and mother love you just the same daughter as when we were with thee then, yes we do [pause.] do, yes we do mother says so with me [erased apparently because too many signs were written for 'm'] me.

(Will my father live long?)

* * J. S. ['S' doubtful.] help you to [?] know [?] me better. [pause.] How * * * * could J. S. [or L.] * * * * not all of * * we [pause.] can only tell the [thee] now * * [last three letters clearly 'hum.']

I wihsi. [wish] I could talk to you. I would tell you better not worry. God is * * [near] to help you. he will help my Lizzie.

(Lizzie! Who is Lizzie?)

I know I would if I were with you. [pause.] do you think I would have another take your place were you here and I there, my dear, do you [pause.] what I said. I sai.. [pencil ran off sheet.] do you Lizzie think [pause. and scrawl.] I said. do you Lizzie think I could have another take your place with me. [pause.] I would not want to would...

(You never called me Lizzie. Won't you call me by the familiar name you used?)

no. no. I said do you Lizzie think I would have another take Beth you * * [erased.] can Say it together and it was what I called you many times. [scrawls.] do you understand. [pause.] Lizzie Beth [pause.] yes. sometimes. [pause.] it is much like it [pause and scrawls.] not this time Pet. we must not be parted now. I do not want it no * * [pause.] Precious [pause.] wait [scrawls.] my dearest Sweet girl. I will come to you here soon again and I will try darling this * * * * * [pause.] and hard wait for me here [pause.] after the next Sabbath. Soon I will come and to you alone not to another, to you my love [pause.] my... I do not want others [to] talk to you, yes. I must stop * * with you. I must go now [scrawl.] I do much of it time we have to rest here. We rest sometimes when we have been near the Earth, but we cannot remain too near it always. C. J. L. [The 'J' might be an attempt at 'P' and the 'L' resembles an 'S' also.] good night, yrs [yours] my Love * * [resembles 'dy,' followed by scrawl and pencil running off the sheet.]

The points worthy of interest in this are that Mrs. B.'s name is Elizabeth. But Capt. B. never called her this, Mrs. B. says, and usually called her "Precious," "Love," "Darling," and "Pet," and very often Bessie, which she is generally called by her friends. She was also sometimes called Bess. Several other terms of endearment will be noticed in the record and they were all characteristic of the communicator, he having actually used them. The tone of affection marked in the communications is very characteristic of him. No definite approximation to his own name appears unless the initials at the close may be interpreted as an attempt at this. It is true that Mrs. B. has often felt much depressed.

The "J. S." has no clearly recognizable meaning as the letters have been interpreted. But if the "J." can be taken as a phonetic error for "G." and the "S." for a possible "L," as is often the case, the interpretation here being admittedly

doubtful, we could make the two letters the initials of the communicator's correct name. The later initials "C. J. L.," which are correct, except the "J.," for the correct name, favor the possibility that I have just mentioned.

There is a clear intimation of matrimonial possibilities in the communications and they have this pertinence that Mrs. B. had been approached by some one on this matter.

Mrs. Smead remarked, when she came out of the trance, that she saw a large man very clearly standing near with dark moustache and dark hair. Mr. B. had gray hair and moustache as long as she knew him, but she remarked that his hair and moustache were very black when he was a young man. I have myself been aware of this from her own statements. Mrs. Smead knew nothing of this and much less of the pet names by which Mr. B. called her. In fact, Mrs. Smead could only conjecture that Mrs. B. was a widow from her employment by me. No knowledge of her husband has been imparted to Mrs. Smead, as Mrs. B. has purposely refrained from this in order to test the case. It is true that the three that are most deeply attached to Mrs. B. are deceased.

October 17th, 1906.

10.47 a. m. Present J. H. H.

[10.50 hand trembled. 10.52 began to write.]

* * [scrawls.] and we come [to] tell you to your [read 'your' and then the 'r' was erased.] yes [pause.] my [read 'may.'] my watch [pause.] you [pause.] know. I thought a great deal of (Yes.) yes and you myust [not clear and read 'my' with rising voice.] must have it for your own. I could not [not read] not want another to use it [difficulty in deciphering 'use.'] no

(Good.) yes. (I have kept it for....)

yes yourself.

(I kept it for one of the children.)

[pause.] no you keep it. [pause.]

(Very well.)

I want you to have it.

(Very well, Mary.)

keep it for me.

(All right.) yes. [I here changed the hand and pencil so that the latter could be held more easily.]

yes, you can give them other things, but, yes, but H used it and I always had near me.

(That's right.)

yes, I want it to be near you. (Good.) yes. [pause.]

(Mary may I ask a question?)

[pause.] always you could do it better [erased.] better than I. [pause.]

[I here reached an article that belonged to the little girl through whom with a trumpet my wife purported to communicate recently and placed it on the table near the writing pad. The object was to test its identity.]

(Do you know what this is on the table?)

* * [Scrawls.] * * * * * together * * * * *
[scrawls.]

(Is it too hard?)

* * * *

(I don't get the words.)

* * it. [pause.] I [?] cannot....help me * * [I here quickly removed the article from the table. The hand had been violently trembling all the while.]

(I was trying an important experiment.)

help * * * * [I here relaxed the muscles of the fingers which were held stiff and fixed the pencil which had been pushed up until it was held almost by the point.] [pause.]

I get nearer you her...here without out it [read 'with it.'] no. [pause.] It troubles me. I recall only a little [I paused at the reading.] a little at once * * that I tell you. to [too] many much con...confuses me. So yes

(I will leave it entirely to you.)

it is better. [Long pause.]

[The pause was perhaps caused by my taking some time to fix the sheets of paper so that I could remove them easily when I needed.]

I can go all around and those things are gone that we together liked so much, yes. [pause.] my [here I moved the sheet of prevent superposing and the result was a pause.] Jewels

(Yes I understand.)

[pause.] yes then we brought home little things from S w i t ... I cannot spell it.

(Describe that place.)

high m o u n ... [pencil ran off sheet.] untains there you know.

(All right. that is correct. I wanted it as evidence.)

[pause.] yes [pause.] (That is good.) [pause.]

we had a very [read 'a boy']. no, very pleasant time there, yes.

(Do you remember who was with you?)

The appearance of Dr. Hodgson, for so I interpret the initials, R. H., was sudden and characteristic. The change in the mode of communication was interesting, as he seems to have been told by my wife as he came in, to tell me she could not stay. The writing from that point on was rapid as it is in the Piper case with his personality. My wife's had been slow and deliberate. The correction of 'R. and R.' to 'P. and R.' indicated possibly that Pelham and Rector were with him. Addressing me as Hyslop was also a characteristic way of Hodgson's communications through Mrs. Piper, and the reader will observe that this never occurs with any other communicator through Mrs. Smead in reference to me. On the whole the sitting was a good one. The reference to Switzerland was pointed, as I saw what was meant, and the description of its having "high mountains" was what I had in mind when I asked my question. The incident would hardly have been guessed, tho it might have been suggested by the things about the house. There were, in fact, however, no Swiss articles or trinkets about that were visible. They had all been put away.

October 18th, 1906.

10.45 a. m. Present J. H. H.

[11. the hand began to tremble and at 11.02 to write. In the meantime Mrs. Smead thought that nothing was going to take place and remarked that she did not feel any influence, and that it had left soon after we sat down.]

[I had gotten the watch which my wife referred to and had placed it on the table wrapped up so that Mrs. Smead could not see it even if she had her eyes open and looking at it. The fact was that she neither had her eyes open nor could have seen the package even if she had.]

* * to me [pause.] to me [?]

(Writes too fine. I can't read it.)

[The hand-writing at once became larger.] to [too] much english, [pause.] yes [pause.] about it. [pause.]

(Who says this?)

father (Father?) yes, me. yes you know what I refer to
(No, I am not certain what you mean.)

yes you do James.

(O yes I know. That is good. All right.) [pause.]

(You got one word of it through years ago.)

* * [scrawls.] yes, I know and much more. I will... yes.
[pause.] they do not all know * * [all ?] [pause.] I am glad
it came to you.

(Yes, take your time and say what you wish.)

[pause.] I have worked with this lady for you before (Yes.)
yes, several ['several' not finished on same line and hence read
as 'since.'] several [not read at once, but 'since' repeated.] no,
sev... [read] yes. times and I have when you were not with
her.

(Yes, that's right.)

yes, they told me I could not do it but I did try [read 'very.']
try [line drawn in attempt to erase the first instance.] yes. * *
[erased.] tell me what I said.

(Father I would have to consult my record. I....)

no, just now.

(I do not recall any special word or statement.)

[pause.] no, you do not understand me.

(Do you mean with reference to the pass sentence?)

no, not that, but what I have just told you now.

(Oh, yes) [I then went back and read the passage which I
had not read aloud "I have worked with this lady for you before
several times," etc.]

that is right. (Good.) I took friend R. H. to her.

(Good, that is a good statement.)

yes, not here.

(Yes, that's right. Where was it?)

[pause.] I do not know the name of her home, it was [pause.]

(I did not mean the house, but just the place in general.)

from here it is [pause.] at north... not east or west.

(That's right so far.)

north and east.

(That is right. That will do. It is good evidence.)

what place I do not know.

(No, I expect not.) [pause.] (Have you tried since this to
communicate with me anywhere else?)

yes, I have tried to, yes, and did you get it. [pause.]

(Yes, I got something. I have forgotten the words, but I
have my record.)

yes, what I promised you, yes. [pause.]

(I did not get what you promised at that place. Describe it.)

yes, you thought it just after I had stoped [stopped] talking
to you.

(At that other place?)
 I think I am right about [pause.] it [pause.]
 (I will look it up.)
 I will tell you about [pause.]
 (Wait a moment. I must fix the pencil.) [I fixed the pencil which was pushed up to the fingers.]
 you asked me to send you about home affairs [affairs] how they kept the outside buildings. yes, do you remember now.
 (You said something about outbuildings through this lady.)
 yes, that was what I said I promised to, yes.
 (I did not get it in the other light, only this one.) no, no, I did not give it there.
 (I thought you meant that.)
 no, did not want to get mixed up ['mixed' read as 'my' with rising inflection.] mixed
 (Wait a moment until I fix the pencil.)
 [The hand was considerably cramped and the pencil again pushed up to the fingers. I fixed them so that the writing would be easier.]
 it is not right. [pause.]
 (Wait a moment.) [I again fixed the pencil.] [pause.]
 I did [pause.] want to tell you [pause.] about [pause.] H. coming through this lady (Good.) before others could. did you get it. [pause.]
 (The message was very small.) yes, (The lady saw Hodgson.)
 I know all about it. we did it ['did' read as 'heard' at the time.] no, we did it together.
 (She also saw an apparition of me.) * * * * [apparently 'that was,' except that a letter 't' was made and crossed after finishing the second word which might make it 'both.'] [pause.]
 due to R. H. speaking to her. ['due' read as 'done' doubtfully.] no, no, no. D U E to her, yes.
 (Good.) [pause.] (It was an important fact.)
 good I am glad we tried it [not read at time.]
 (I did not get the last three words.)
 I am glad we tried it. [pause.]
 (Hodgson told me through the other light that he came and ... with you and got your name through. That was good evidence.)
 of her honesty [not read at time.] Honesty yes, o F H E R [read and spelled 'E H E R.'] o F. Say it together, of her honesty.
 (Oh yes.) [Read the passage: 'I am glad we tried it of her honesty.] [pause.]
 (Let me fix the pencil.) [The pencil fixed.]
 you will see what I said more clearly later.

(Good, go on.)

yes, you see you think and I answer and then [when ?] you do not say it [scrawls erased.] rightly it confuses me.

(I understand. Take your own way.) [pause.]

I have been no an [one] , no, several places with you. (Yes.) did you get it?

(Yes, I got your name and some things which I would have to see my record to recall.)

yes, I always give my name [not read at time.] give my name to you, yes.

(Was any one of the relatives with you?)

there [not read] was at one place an uncle [pause.] there, yes. [pause.] (Good.) [pause.] he could not to much, do much. [pause.] but try [pause.] for he does not understand yet. [pause.]

(Which uncle?) it * * [erased.] was the last one that came here.

(I know who that is.) yes [pause.]

(Did any other uncle try away from here?)

yes, [pause.] yes, [the pencil changed.] the largr [larger, not read.] one did largr [larger] yes, [pause.] yes, you know who I mean.

(Did he hear me?)

yes, but he had [read as 'did,' and the hand at once underscored it several times to erase.] hayes [had yes] [I had suddenly read the word.] trouble to make you hear him (Yes.) [pause.]

(Did an aunt try who passed out recently?) [scrawls.] * * [possibly 'we were.'] to tell you about it soon but [not read at time.] we were to tell you soon but you said it.

(Good, I understand.)

[pause.] we try to get things right, yes, and we have to work slowly, yes.

(Let me change the pencil.) no. (I can't read the writing.) [pencil changed.]

Lida [not clear and not read at time, but read as 'did.'] you refer to. [At this point 'Lida' read as 'did.'] no, Ly dia, yes.

(Good, that is right exactly.) yes he got it and it is [as, and read so.] good [pause.] is yes, [pause.] I am afraid I cannot stay longer. Good morning.

(All right, father. I want to have a strange lady here tomorrow. Can you help her friend?)

I will try if I can [pause.] R. H., yes.

(Goodby, father. God bless you.)

yes my son. [Pencil then dropped from the fingers as it does in the case of Mrs. Piper.]

This was a remarkably good sitting. It soon became evident to me that the reference to "too much English here" was to the difficulty of giving the pass sentence. That is what was evidently in mind on any theory of the phenomena.

All that is said with reference to coming through "this lady," Mrs. Smead, is true enough, but explicable by secondary personality. There is nothing evidential in the statement that he took "R. H." there at once, as Mrs. Smead knows the record at that time. But Dr. Hodgson in a sitting with Mrs. Piper said that he had come through this case with my father. The reason assigned for it is most interesting. I did not see it at the time. Apparently the communicator did not find it necessary to repeat my word "evidence" and wrote "of her honesty" after it to show his appreciation of the importance of getting it through at once. The direction of the place from here was correctly given. That, of course, is explicable by secondary personality, but on that view of the passage I should have gotten the name of the place.

The facts regarding the apparition of myself are these, as recorded in an earlier record. After Dr. Hodgson's death and before Mrs. Smead had learned the fact normally she had an apparition of him and several of me. She thought that it was I that was dead. It was this incident that I had in mind when I referred to the apparition of myself in this sitting. The rest explains itself.

The reference to "out-buildings" has not been made elsewhere at sittings when I was present or was able to decipher the messages.

But when I was leaving Mr. Smead's after a sitting many months previous to this I had requested my father that he some time tell me about the barn and other buildings. At a later sitting a tolerably fair intimation of the barn was drawn and some of its details correctly indicated. Apparently this incident is what is in mind when the communicator tells me I had asked for this.

The description of two uncles is correct. One of them, however, is known to Mrs. Smead by my Piper Report, or could have been known. The other, however, has never

been mentioned by me since his death, and the description of him as "the larger" is correct. The best incident, however, was the name Lida or Lydia. This was to an aunt that died last spring on the Pacific coast. Not more than three persons in New York City know it, I being the only person in the house that knows it. I got a reference to her with name and relationship and name of her husband, my uncle, through a medium in West Virginia recently. This instance is good confirmation of that. If I had not gotten the name so promptly here I could have attached no importance to any general reference to her, as I had myself asked my question with an implication of her relation to me.

In its psychological features the sitting is a most excellent one. It had the ring of the genuine in other cases. I notice a decided resemblance to the *modus operandi* of the Piper case, which is not known to Mrs. Smead in the distinctive feature which I have in mind, namely, the mode of making a message clear and the general psychological resemblances, with even an occasional word not used by Mrs. Smead. "Mixed" and "confused" are Piper words.

October 19, 1907.

10.30. Present at first Mrs. B. and J. H. H.

I had arranged yesterday for a sitting for Mrs. B. and it was my intention to be present to read the writing. Anticipating that my presence might not be wanted I wrote out a statement while Mrs. Smead was going into the trance. It was an explanation of my presence and said that I would leave if it were so desired. When my wife left the thought that I had in mind was apparently recognized in the immediate statement that the communicator wanted to be alone. I left immediately.

[10.36 hand began to tremble. 10.39 to write.]

We [pause] [scrawls.] are hear [here.]

(Good. Glad to meet you.) [pause.] yes. [pause.] [scrawls.] I cannot, tell him so for me, father, yes [pause.] Mary said that to you James.

(Cannot tell who?) you (Cannot tell me. All right.)
what you want to know, yes.

(What is it that I want to know?) you [pause.] (What about?)

decide [not read] (That word again.) my coming to you.
['coming' read 'concerning.'] no, coming nearer to you.

(Good, Mary. I made an arrangement for this lady's friend to communicate today.)

[pause.] yes, * * [scrawls.] father told me so, but I wanted to tell you [pause.] about what you asked me.

(Shall I ask the lady to go out?)

you must decide all mater [matter] is ['is' erased.] for you to decide, yes. [I here asked Mrs. B. to leave the room which she did.]

(Can you give the message again?)

[pause.] not for a [pause.] no until after another Sabbath day, yes. [pause.]

(Are you willing to wait?)

[pause.] if you wish it, James. I will try to be patient, yes.

(I arranged for this lady's friend, so I think I should keep my engagement.)

not her friend, but her relative. (Yes.) yes, goodbye James.

[The hand paused and I called Mrs. B. into the room. There was some evident change of influence, but there was no tendency of the hand to drop the pencil.]

now you should leave her alone, her husband would talk to her, prays Leave us alone. he [pause.] would converse with her privately.

[I immediately left the room at this point.]

(Are you here, dearest?)

yes, we would be happy once more on * * anniversary day, cloudy one that would mean much to us.

(Did you remember it, dearest?)

yes, [Mrs B. began to sob.] and do not weep, we did not then dearest. do not, you must not weep. you have, but you forget we are not separated, only a cloud between us. I would not leave you.

(Please write that more clearly.)

not for anything. I try to tell you before you make mistakes, but you, my dearest, do not always think. it is I that is h... [erased] trying to help you. [pause.]

life for you is not a burden, as you think, my dear. I do not want you to be sad. It troubles me here.

(Does it make you unhappy when I am unhappy?)

yes, my girly: not this morning.

(Are you alone, or are any of the others with you?)

I cannot give you to another, no. can you do it. it will be hard for you to say it, so I do not. you my [apparently attempt to start 'must' and erased.] must know how you would feel about my love, mine. ['mine' indistinct.] and you can never love your friend Charley H. as you do ['do' erased.] did me. does he know you cannot love him. then should you do it. it is. it is love that makes happiness, my dear, and so could you love another through * * [scrawl.] the kind of trials we had, my dear. could you endure them with with another, such trials ['t' crossed.] could you.

(Yes, but my love never failed you through it all.)

but that was mine.

(What's that word?)

mine. [first 'mine' erased.] my love to... for you, my dear. helped [letters are 'helhed.'] yes, it does not. God will care for you my Bessie. [Mrs. B. sobbed again.] do not cry, do not weep. I will not leave you.

(Will I see you myself?)

with my riding suit, you can see it [pause.] does it help you for me to come to you.

(Oh yes, yes. But I want you to come to me personally.)

I will if you wish it.

(Has Fontaine still your watch?)

why did you let him have it and my ring [pause.] did you give my studs to him [pause.] no.

[Fontaine was Mr. B.'s son and Mrs. B. had given him the ring and the watch, but not the studs. This latter here seems to have been spontaneously recognized.]

(Because I thought you would like me to do it. I thought you would like Fontaine to have your watch and ring.)

well never mind. I wanted my dear wife to keep them all.

(That would have been selfish.)

yes, it would have been better against a rainy day.

(What is that word up there? Is it 'any most?')

no, a g a i n s t.

(Oh, yes, against.)

yes, you know we used to talk about it. [pause.] and [pause.] happier on [pencil ran off sheet.] So it should be only to you today, my love. I do not want to talk to any one else. We went alone that day and on the cayes [southern pronunciation for 'cars,' often spelled 'cyahs.'] [pause and apparent excitement.] you know [pause.] your mother did not want to part with her daughter, but we were so happy.

(Who else was at our wedding?)

[confusion and scrawls in which apparent attempts at the letter 'o' are evident.] ouch [common expression among the ne-

groes, but was a specially common one with an old negro servant of the family. He prepared the wedding luncheon.]

he says, Law Missie. [Mrs. B. again broke down sobbing.] don't cry. [pause.] it is no time for weeping, but you must be like as that other day. [pause.] yes [pause.] we do not want you to weep.

(Oh, is that Amos?)

[excitement.] yes, they know [pause.] * * [apparently something about going.] it is time, this friend says. no I will kiss my sweetheart [sweetheart.] and go. [pause.] I would talk more now, but I must go. I do not want to go. .go. keep my words for your comfort: for you know my love. I cannot want you to give it to ot [?] [erased apparently.] yes, others, my words. I said not my love. C [pause.] [pencil goes back and begins again superposing on 'C.'] Capten. [His name was Captain Benton.]

It was Mr. and Mrs. B.'s wedding anniversary. Mrs. B. remarked it to me in the morning, and had not thought of it before. Mrs. Smead knew nothing whatever of this fact, as Mrs. B. had not thought of it herself until she arrived and Mrs. Smead was then in her room upstairs. The mental attitude, the expressions "my girly," "dearest," "my love," "mine," etc., were all characteristic. The allusion to trouble was true. Mrs. B.'s account of that to me makes it specially pertinent. More characteristic and important was the phrase "against a rainy day" as it had often been used in just such connections by Mr. B. The gray riding suit was also one that he wore, and was "mixed," or mottled, as Mrs. B. described it. The name "Charley H." was most significant. Not less evidential was the reference to Amos, name not given, the old negro servant. He had officiated at the wedding and was a favorite of the family. He was very much attached to Mrs. B. Mr. and Mrs. B. took a trip on the cars after the wedding, and to find it pronounced in the southern style is most interesting. Mrs. Smead knew that Mrs. B. came from the South, but knew nothing of her affairs. All the incidents that I have named were not known to Mrs. Smead and could not be known. I myself knew Mrs. B. for more than a year and have been very intimate with her, as this record shows, and I knew nothing of them. He was called Captain, a fact not known to Mrs. Smead, tho Mrs. B.

once addressed the communicator as Capt. Benton, and tho once I heard her remark at the table in telling a story about a dangerous situation in which she was placed, that a faithful servant had addressed her as he usually did as Miss Cap'n. I noted at the time that it might have been recognized, but think it was not so observed in fact. But it is not necessary to press this on either side when so many important facts were wholly unknown.

Mrs. B. was exhausted after the sitting, as I was always tired after sittings that I had. I felt no weariness this day. I was, of course, not present. But I have noticed that the weariness is apparently wholly out of proportion to the actual labor involved, just as I noticed the fact in the experiments with Mrs. Piper.

October 20th, 1906.

10.42 a. m. Present J. H. H.

I had asked one of the ladies who has had many Piper sittings to take the sitting to-day, and at the last moment she was not able to be present. This preliminary remark will explain one reference in the record.

[10.46 hand began to tremble and at 10.49 to write.]

* * [scrawls.] y. . . . yes, [pause.] nearer. [pause.] we [pause.] are coming nearer him [read first as 'here' and then 'him.'] yes, both. (Good.)

Mary [written slowly.]

(Good morning, Mary.) She is not here tis [erased.] this morning. after the Sabbath [pause.] she comes to you again. [pause.] (Good.) yes it is I. . .

[I here took away my wife's watch which I had laid on the table and placed my father's articles on the table.]

take it away.

(Do you want your articles?)

near here [pause.] this will. . So my pencil has not been sharpened for some time James. cannot you do it.

(I sharpened it this morning.) no, not my own.

[Just before the sitting I had sharpened the pencil that was used yesterday and worn completely to the wood.]

you see to it my son, yes.

(All right, wait a moment.) [pause.] (Let me change pencils.) [I put in the hand the pencil used before.]

I used to write with it when with friends over there with you, yes.

(Yes, that was at the other light.)

Yes you, ys [yes] and at home. [I here opened the spectacle case in which his old gold pen was lying.] yes. pause. I can [can] not hold it like this. I did not hold it like this, no. I took it nearer my thumb, yes. [pause.] you know how I did it.

(Let me fix it the best I can.)

[I here adjusted the pencil a little better so that the thumb would not be forced under the first finger as it was.]

I cannot use it this way now [?] but I did not mean that. I had reference James to when I was on earth. (Good.) I held it with my first finger and thumb, not this way. yes, you know ['w' written first and then 'k' superposed on it.]

(Let me change it.)

no. (Let me change it.)

[I then took the pencil out and placed it between the thumb and first finger, just as the communicator intimated. It was in fact the way my father used to hold his pen. The handwriting at once changed and became easy, deliberate and much clearer with the words wholly separated as in the Piper case.]

that is the way I usdto [used to] use it.

(Yes you did.)

[The pencil paused and the fingers were pushed slowly down the side of the pencil until they got nearer the paper.]

I did my writing carefully, James. I did not like to hurry through life. no... now we have to hurry so when we come back, we have so little [scrawl like 'u' or two 't's' written and erased.] time to use. yes, but I am trying to control my patience and to see if I can not do more and better for you.

(You are doing finely today.)

do you not think... [pause.]

(Yes, you are right. You are doing well: better than ever before.)

some one spoke to me quickly and I almost lost my control. [pause.]

your friend Hodgson, yes, said to try it this way. he said to keep cool, work slowly and in the end more could be accomplished rightly.

(Yes, that's right. That's just like him.)

it is very hard to want to say all at once.

(Yes. Let me change pencils again.)

no, I take my own things best.

(Can you wait for me to sharpen it?)

not now. I will go away and then you may, and I will come back.

(Good.) [Hand stopped writing.]

[I took out the pencil, sharpened it, and returned it to its place between the first finger and thumb as before.]

it is so H. [not read.] is so [then read as 'his so H.'] no, no. Hodgson is so kind [kind] about helping us ud [erased.] understanding these new ways.

["U. D." is a symbol constantly used in the automatic writing of Mrs. Piper by the trance personalities for the word "understand."]

(Yes, I understand. It is like him.)

[pause.] he said that when we were over anxious to talk ['to' not read.] you sometimes did not get it what we said.

(Yes, that is true.)

so I will try to keep [keep] quieter. you know how hard that will be for me.

(Yes, it will be very hard over there. You used to do it very well here.)

at that other light I used to get very nervous and frequently had to leave you to get control of myself.

(Yes, I understand.)

so I will try here not to do it. Mary was sorry she could not stay with you but is as I knew she would be when she knew that we could really talk. so anxious to have [have.] you know it.

(Yes, father, I was very sorry she could not remain. I expected another today.)

yes, I know the lady could not come. [pause.] we do not usually work on this day.

(That's right.)

it is better not to as you know the preparation for the Sabbath has to be and we all worship on that day. I was very strict about it (Yes.) when you were a boy. I did not like you to work on the Lord's Day.

(Yes, that is correct.)

[pause.] and we still have our desires to do right. Everything that can should be done. it is our day of rest [rest.]

(Yes, I thought that custom applied only to the other light. It does not hurt this one here, and so I have used all the time I could.)

yes, but we get get accustomed to our ways of working that is it. do you think I shall soon get my earthly habits changed so that (After earthly?) ['habits' not read.] (habits)

(Good, I got it.)

[pause.] so that when I return they will not be as memory [then 'ies' was written over 'y.'] of the past should be. [Sheet changed.] not I... just.

(All right. I see.)

[I had read the previous sentence as if 'past' was the last word and kept the rising inflection on 'should be.' Hence I read the sentence aloud correctly and the hand at once went on.]

I always had the boy take care [I read 'boy' as written and the hand corrected it spontaneously.] (boys) of their clothes and especially their boots for the Sabbath.

(Yes, that's good. I remember.)

when it was not pleasant that we could go to the meeting house I used to read the sermons at home for the family. (Yes.) in the sitting room we gathered for worship, you remember, James.

(Yes, I remember that. Have you ever mentioned that elsewhere?) not just like this time.

(That's correct.)

I always help [read so at first, when it was erased, and then I said 'keep.'] (no) held the family [family] bible on my lap while I read from it to my family the discourses. , yes, what you referred to at the other light was the singing par. [read 'for' which was then erased, and the hand wrote.] part. [pause, and excitement.] yes, I did not tell you all of it there. I must go now. it is time. [an hour to the minute.] I shall come with Mary n. . on [superposed on 'n.' on the first day after ['after' not read until it began to be rewritten.] af... , yes. goodbye * * * [scrawls.] James.

(Yes, father I can give Mary only a brief time, as I arranged for another friend to be present on that day.)

then I will tell her she had better wait, shall I. * * [erased.] [I had read the words "shall I" without the rising inflection and the hand proceeded to rewrite it.] Shall I. [I understood and read it as a question.] goodbye * * [scrawls.] [Hand stopped writing, and in a few minutes Mrs Smead came out of the trance with a sigh as usual.]

After Mrs. Smead came out of the trance she complained of not being able to see with the left eye and of a pain in the side. It was some ten minutes before she could see with the left eye and a much longer time before she could see clearly with it. A pain was noticeable in it all afternoon. My father, I think, had trouble with the left eye. I am certain it was one of them, as the fact is alluded to in my Report on the Piper case (*Proceedings of the S. P. R.*, Vol. XVI).

The sitting is in almost every respect a most remarkable one. It represents a complete change in the apparent *modus*

operandi of the writing, and the identity of it with what goes on in the Piper case most striking. This characteristic was especially noticeable in the use of parenthesis at places, a practice never before used in this case, but very constant in certain situations in the Piper case.

The use of the word Sabbath too was characteristic of my father, and not of Mrs. Smead, who habitually speaks of the day as Sunday. But she knows that the trance personalities in the Piper case used it.

The most interesting episode in the sitting was the allusion to the way of holding the pencil and the statement that I had not sharpened it. As I said in the sitting, I had sharpened it, but it was the pencil that the communicator had used the previous day. So I got the pencil which my father had used before. Mrs. Smead knew nothing of this and the fact coincides with another circumstance not known to the public in the Piper case, namely, the fact that a pencil is often thrown from the hand when there is a change of communicator. Apparently some influence from the "other side" remains on pencils or articles used by communicators that they can identify.

The pointed nature of the messages about holding the pencil will be perfectly apparent to the reader of the record. My father did hold his pen and pencil as he describes, and Mrs. Smead knew nothing of the fact. I had been accustomed in this and the Piper case to place the pencil, or rather Mrs. Smead herself had been accustomed to placing the pencil between the first and second fingers. It was curious to see the change of style in the handwriting. It became slow and deliberate and changed its form somewhat. A few minutes before the words began to be separated. That is, the planchette habit of joining all words, was stopped, and the writing, too, the general form of ordinary writing. The hand and arm too were more easily moved than before.

The allusion to Dr. Hodgson's advice has some characteristic and evidential value. Dr. Hodgson, after the advice of George Pelham in his communications, did constantly remind communicators that they should keep cool and not feel so anxious. And by the way, the term anxious was written

fend it against suspicion, tho I do not grant that it is justly attributable to doubtful practices.

October 22nd, 1906.

10.18 a. m. Present J. H. H. and Mr. M.

I had previously arranged to have Mr. G. L. M. present for this sitting, but the anxiety of my wife to communicate led me to begin the sitting fifteen minutes earlier to give her a brief opportunity to say what she wished. The sitting, therefore, began fifteen minutes before the regular hour. Mr. M. came later and his admission will be marked in its place.

Before the experiment began Mrs. Smead told me of an experience this morning when she came into the room to make my little boy's bed. She felt a choking sensation. Afterward she felt something back of her eyes and as if her head was whirling. She had to stand still and shut her eyes until it passed away. J. H. H.

[10.22 hand began to tremble and at 10.24 it began to write.]
* * * [scrawls.] H. * * * * [scrawls with letter 'y' legible.]
[pause.]

(Not clear yet.)

do you want Mary this time James.

(Yes, for a short time. I expect a man a little later.)

[pause.] good morning James.

(Good morning Mary. I am glad to meet you.)

I thought you did not want me this time.

(Yes, for a short time only and I will tell you when to stop.)

[pause.]

is father coming to me soon, yes, I told you.

(Yes, I think so.)

yes. I wanted to talk to him ['him' first read 'when' and then quickly corrected.] yes [pause.]

(He is not able.)

I know now, but I wanted to talk to him. [pause.] I will need to watch him c a r e f u l l y. (Yes.) yes. [pause.] I wish he could believe I come near to him.

(Have you been there?)

I go often.

(Did any one see you?)

I tried to have them know it was me. I watch with him much.

(Does any one else watch with you?)

yes, (Who?) my mother * * [erased.] could not help it. [apparently in explanation of the scrawl and erasure.] she [pause.] does not want to leave him alone. (Good.) she stays so near that we have to tell her to go and rest. (Yes.) yes.

(I understand.)

She cares more than others do for him. (Yes, I understand.) yes, it was hard for him to have her come here, but she knows all about it. (Yes.) she stays so near that she cannot help knowing all about him. [pause.] when I come here she is with him. ['with' not read.] with. they will be so happy together just as soon as he can leave, yes.

(Yes, I think so.)

then he will come to tell you at once of his mistake in not believing of us. [pause.]

[I arose here and put out the gas grate light which had been lit to warm the room.]

why I wanted him to know is that we can make his passage over more calm, yes.

(Yes, Mary, the doctors would not permit me to tell him this.)

then I must try to make him know because it was so hard for me. I cannot have him suffer. it is all wrong [not read rightly.] no [suddenly read rightly.] to keep knowledge of our life from him on [erased.] or others.

(Yes, I think so.)

[pause.] they must tell him.

(I will send this message to a friend and tell him to tell father this.)

[pause.] yes, he must know that I wish it, yes. I do not like father to suffer in coming here.

(I will do all I can.)

we will too.

(Yes, I believe it.)

you know I want him to ['want' read as 'went'] no.

(Do you know where I have been?)

[I had quietly slipped over to Philadelphia in the morning of the previous day to see how Mr. Hall was, and returned the same evening.]

I went with you there. [pause.] [The door bell rang.] I know I must soon leave you.

(Yes, the gentleman is here and will come up at once.)

[pause.]...go then.

(Goodbye until the next time.)

take this pencil away. [I changed the pencil.] [Mr. M. came in and took his place near the table at my right.]

(Shall I leave the room and let the gentleman remain alone?) we will tell you when we go to go. [pause.]

[I here removed my wife's watch which had been placed on the table to hold her, and placed my father's articles there. On turning to look at the writing I saw a reference to Hodgson.]

fix us hodson's way. way.

[I removed my father's articles and placed Hodgson's on the table when I bethought myself that it was the changing of the pencil that was meant. I then changed the pencil to between the first and second fingers, having previously fixed it between the first finger and the thumb. It is held between the two fingers by Mrs. Piper.]

yes, and his way of holding us.

[Asked Mr. M. to place an article on the table. He placed a pipe on the table.]

yes * * [scrawls.] this [?] * * pleased [read 'pleases.'] to come * * [scrawls] he [followed by fine scrawls.] pleased to come. he say not to use so much, no, as much of the weed as he did. [pause.] yes it injures [pause.] the nervous system [pause.] and [pause.] it [pause.] hurts the heart. [pause.] [scrawls.] well we are * * * [pause.]

he says he has seen this friend before [pause.] yes, here in [the] city. [pause.] yes, [scrawls.] and is [scrawls.] glad to greet him. [pause, and scrawls.]

(Mr. M.: I am glad to greet you and hope you will give me some messages from the friend who owned this article.) [pause.]

you must not get too [written 'to'] sceptical [scrawls and pause.] th... [pencil ran off sheet and then erased.] if we do not at first... [pencil badly worn.]

(Let me fix the pencil.) [I replaced it with a fresh one.] [pause.]

the one you wish to have speak is timid [not read at time.] about, no is timid about talking. [all but 'timid' read.] no, yes. [evidently in answer to right reading of the word 'talking.'] is timid [not read.] [pause.] T I M I D, yes about talking this way. [pause.]

(Yes, I understand. That person will get used to it.)

yes, we know. [pause.] the friend has no [has no] [not read at time.] The friend has [not read] not. no h a s. [pause.] been over here very long. [Long pause and hand trembled slightly.]

will come back [not read at time.] no, we will come back when you go out. [J. H. H. then left the room and left Mr. M. alone.]

your friend says that her back does not trouble her now. [pause.] now [pause.] now [pause.] you must [scrawly.] be

careful and must [probably intended *for* 'must.'] not talk to [too.] much with your friends about [pause.] this work. they [pause.] will think you [pause.] are *not* doing right [pause.] as most of them do not believe in us.

you you would like your friend's name [correct.] but that is uppermost in your thoughts [correct.] and not as good a test as we should ask for, but you have had such experiences before [correct.] and know it is not wise.

the lady that is sick will [pause.] no [pause.] not get any better over [there.] your friend says to tell you that sh...he [she] is coming over here soon, yes. [pause.] she is very sick now [pause.] y... Mrs. P. thinks here [her] work here in this city is wonderful, but you know better.

(Let me fix the pencil.)

[The pencil was moved down so that the fingers would not rest on the paper.]

yes that lady that your friend says is so sick. She said [scrawls.] nt [not] keep on her right side. we will go and see if we can come * * [see or and] see her room for you. your friend [pause.]

the dresser is opposite the door and [pencil fixed again as before.] it is and it is white. the chair next to it is white. also the bed is, no yes. a white one, yes and there are breasst [breast] rings on it. * * what I saw there was a tray with rings on it, yes, and [pause.] one of them... one of them you gave her. [pause.]

yes, [pause.] it is in a flat, not in a country home. [pause.] no [pause.] where she is sick. do you here [hear] it.

(No, I don't get it.)

it is in a flat where your friend is so sick. [written much more clearly.] yes. [pause.]

[J. H. H. outside, noticing that the time was up opened the door and remarked the same.]

(It is pretty near time now. Your time is almost up.)

Tell Hyslop, no tell James, my son, to, come here, yes [pause.] before I go. [pause.] go [pause.] please.

(Do you want Prof. Hyslop?)

son James, yes. [pause.]

[J. H. H. listening at the door, came in as soon as this statement was heard. The sitting was closed by him.]

we did not give any names to your friend for wise reasons [pause and scrawls.] and he will find that lady [pause.] yes, [pause.] yes. tell him not to encourage hre [her] 'encourage' not read. [pause.] cour... [evidently an attempt at 'encourage.'] hre [her] yes. [in response to Mr. M.'s reading 'encourage.'] en... her. She will not get better over [not read] there over [not read] no, O V E R T H E R E. I will go now.

(Goodby, father.) goo...

I concealed the object of my trip to Philadelphia from any one except my housekeeper. Mrs. Smead knew I was sent, but did not know whither I had gone. She afterward asked if I had gone to Boston to test her work here, and was told where I had been.

The allusion to the using of "the weed" less was pertinent. Mr. M. uses it less than he did. The reference to the double in the back Mr. M. says is relevant. As to talking to his friends about the subject he does not do it a great deal, but he was talking a long time last night to a friend regarding the subject. He does not know of any friend to whom the statements about sickness would apply. The reference to Mrs. P. is relevant tho Mr. M. did not recall it at first, his mind being set on immediate relatives. But he presently thought of a Mrs. P., who is rightly said to be in this city, New York, and is a friend of the person who owned the pipe which had been placed on the table and lives in a flat and not a country house. The statements describing the objects in the flat are at present unverifiable. They do not apply to anything within Mr. M.'s knowledge.

June 8th, 1907.

Mr. M. in reply to inquiries regarding details writes as follows, after answering a number of questions in reference to details.

"I have again read over the record of the sittings, and could say that there is hardly a shred of evidence tending to establish the identity of any deceased person that I have ever known.

"In a number of places in the record reference is made to specific things, which in a considerable percentage of cases, would, some of them at least, have made 'hits.' I mean the reference to the bird, method of dressing hair, color of furniture, etc.

"In my case these references are uniformly irrelevant, as applied to any of my deceased friends, and would, it seems, apply to almost any one else having a number of friends on the other side better than to me.

"It seems to me that the reference to the pipe and to Mrs.

P. are the only things tending to show the supernormal. The pipe, as you may remember, was quite a 'strong' one, but its detection perhaps tends to show hyperaesthesia."

The description of Mrs. P.'s rooms was not correct in its details. She had an apartment house.

October 23rd, 1906.

Present J. H. H. and Mr. M.

10.50 a. m. [10.54 hand trembled. 10.55 wrote.]

Good morning James. [pause.] yes father.

(Yes, father, I am glad to see you.)

[pause.] * * [scrawls.] you can have your friend come in for [?] * * ['ye' apparently for 'you.' must [pause.] will. [I here called Mr. M.]

will you ask him if he found out about what our message said concerning our friend.

(Yes, he found it all right.)

[pause.] * * [scrawls.] we saw her ill [read as 'cannot well.' no, we saw her ill yes [pause.] [I remarked to Mr. M. that they had to rest.]

she was in ['in' erased.] in that room reclining on the bed [pause.] yes? (Good.) yes, [pause.] as we said, anx... [read 'as.' no [then erased.] [read 'anxious.' yes. [Long pause.]

you watch her carefully, for she [read 'see.' no, she will complain of her head and heart [pause.]

(Father, shall I fix the pencil Hodgson's way?)

no, not for me [pause.] me [pause.] [Pencil then fixed so that the fingers would not rest on paper.]

we are sure [not read correctly: read as *care*.] sure [read as 'care.' no, sure that she [pause.] will because [read as 'became.' no [pause.] [suddenly read as because.] the light surrounding [not read.] surrounding the lady friend was very strong yes.

(Good, I got that.)

[pause.] it is not as easy to do for others [pause.] no, it is not as easy to do for this friend as for some others, yes.

(Yes, I think so.)

he does, yes, he does not bring light with him.

(I understand.)

and it is very hard to work for him. [pause.]

(Yes, father, I...)
as you know we have not controlled long [not read] long and
it is harder for us.

(Yes, I believe it.)

[pause.] * * * [h... .] [scrawls.]

(I thought I would give him a sitting today and then some
later.)

could friend H. we p... be persuaded I could I think help
more, but alone * * * [erased.] his friend is not anxious to
['anxious' not read.] anxious to try. (I understand.) [pause.]

(Would it help if I left the room?)

no, it would not make any difference.

(All right.)

as I should have to talk for her [pause.]

[Again I fixed the pencil and there was a pause of 15 minutes.
After a few minutes the hand stopped trembling and rested for a
few minutes. It then began to tremble again, and again stopped.
Again the hand began to tremble and in two minutes was writ-
ing.]

[Writing was slow and difficult.] He will not come today
and I cannot come alone.

(I understand. Do you mean that we shall stop?)

yes, it is better so.

(Good, very well.)

goodby....

(Goodby, father. We try tomorrow morning with another.)

After Mrs. Smead came out of the trance she said she
saw two ladies, one with dark hair and eyes, the other with
light hair, laughing as if playing a joke on some one. The
dark-haired one had a very white skin and her hair was
parted in the middle and wavy on the side. The hair of the
other was parted a little on one side and was fussed up.

At 1.35 p. m. Mrs. LeM. all at once felt as if she were be-
ing possessed and asked me to bring Mrs. Smead, with the
hope that Mrs. Smead might see something. I called Mrs.
Smead and as nothing could be seen I suggested a sitting to
clear away the influence. We at once went upstairs and
Mrs. Smead took the pencil. Mrs. LeM. sat down by the
table and I attended to the management of the séance, which
was conducted as the usual experiment. The following was
the result:

place this other light together next time ['next' not read.]
 no, next time, yes. both lights, yes, and we wish it for a time
 [not read.] time [not read.] T I M E, yes, convenient [read
 'concerning.'] no con... [suddenly read as 'convenient.'] for
 our friend Hodgson to come too, yes. [pause.] also [pause.]
 yes. [wait.] I said [read 'and.'] no, said fix it so that the
 morning friend could come with these [pause.] yes, lights to-
 gether.

(All right, I shall do that.)

and for friend Hodgson, yes. [pause.] yes [pause.] do
 you understand us.

(This friend here today will be here Friday morning.)

* * * * yes friend

(Do you want him tomorrow morning?)

no, call him [not read at time.] morning friend, call him morn-
 ing friend, yes. (Good.) the lady suffers so she says she cano
 [cannot.] She cannot work for him over here on our side, yes.
 (Good.) all right [pause.] thanking you James.

(Yes, I understand father. Thank you.)

New York, Oct. 23rd, 1906.

Mrs. LeM. has just remarked to me that while I was up-
 stairs at my experiment she had a very strong impression
 that she should come up, and actually got up from her chair
 once to do so, but refrained. Interrogation of her showed
 that it was just before we came down stairs. This made her
 feeling coincide with the long pause and close of the sitting
 when there was great difficulty in having the communica-
 tions.

JAMES H. HYSLOP.

The following is Mrs. LeM.'s own account of the feel-
 ings which prompted us to make the experiment above re-
 corded. I had her write out the story soon afterward.

October 23rd, 1907.

A man appeared for a sitting with Mrs. Smead at Dr. H's
 home. I had seen him once before, having let him in the house
 the day before. I had an uncomfortable feeling when I let him
 in. The second time he came, that is, on the present date, I did
 not see him at all. He was admitted by Dr. H. who took him up
 stairs. From the moment of his arrival I was most uncomfort-
 able and during the time of the sitting with Mrs. Smead I had
 hard work to keep out of the room, so strong was the desire to

intrude. I restrained the influence and went on with my work. Still the influence remained with me, depressing and trying to impress me. But I fought it off with all my might. We had luncheon and then I took a walk. Still the influence tugged at my vitality, and to prevent myself from falling from the chair in which I was sitting, at work with the typewriter, I was obliged to get up. Then I was completely overcome and I called hastily to Dr. H. to call Mrs. Smead, which he did. It seemed almost as if I were dying. When Mrs. S. arrived I asked her if she saw any one, and she answered in the negative. Then I begged her to help me, and Dr. H. suggested that we should go up to the room where the sittings were held. With the assistance of these two I went up stairs, more dead than alive. The impression was of a dark woman in great distress, bodily pain as well as great mental suffering. Mrs. Smead sat and the results of her sitting are recorded. After the sitting the impression entirely left me and I never in my life felt better. As before stated I know absolutely nothing of the man or his history, but of one thing I am *sure*, and that is that there was some cause of great suffering to this woman and that her anxiety to communicate with him is more for his own sake than hers. "There are moments when all would go smoothly and evenly, if only the dead could find out when to come back and be forgiven." I should have stated above that, at the time when the influence was strongest, the discomfort was in the pit of my stomach and in my chest.

E. B. Le M.

Both Mrs. Smead and Mrs. Le M. remarked after this record was made that they thought the woman had suffered from poison. The reader will observe that, at the next sitting by Mr. M., Mrs. Smead's automatic writing contains a reference to poisoning (p. 648). This circumstance carries its own suggestion.

An interesting collective experience which is connected with this man at a later date in a remarkable manner should be recorded here, especially as it is associated with the same apparent presence of a woman in distress. I had Mrs. Le M. and Mr. Carrington make their record of the facts soon after the time of their occurrence.

February 8th, 1907.

On Thursday, Feb. 7th, 1907, while sitting at my desk in the office of Dr. H., engaged with my appointed task, I was very much startled by several loud raps somewhere near me. I cannot say

just where the raps were, for I was so much startled that my direct attention was distracted. I hastily looked around to my right, and there close beside me stood a woman who has appeared to me several times before. Her face wore the same expression of suffering which has always characterized it, and the look of pleading was more pronounced than on former occasions, if that were possible.

I associate this woman with Mr. X. (Mr. M.) who had some sittings with Mrs. Smead when she was in New York, and who was a very disturbing element to me during the time of these sittings. This poor soul seems to have passed out of this life under some terrible conditions of mental suffering, and the presence is of the most frightfully depressing character. She has the most haunting expression of the eyes I ever saw, such beseeching for aid of some kind which I know not how to give. I was rather annoyed by this unexpected appearance of this woman after so long a period had elapsed since her last coming, and wondered what it meant, and I had not seen Mr. X. (Mr. M.) at all in the interval. Dr. H. was out of the room at the time of this happening, conversing with some one in the next room. It occurred to me as possible that Mr. X. (Mr. M.) might be in the room with Dr. H., and I requested Mr. Carrington, who was in the room with me, to go and see who it was in the next room. He reported on his return that Dr. H. was talking with a woman. I could not quite understand this, for never before has this woman come except in association with Mr. X.

When Dr. H. came back to the office I asked him if he had seen Mr. X. lately, and he said he had been in the house that morning. This explained the situation. Perhaps if I had not been so startled and if I had not jumped from my chair, I might have received the impression the woman wished to make me, but after I left the table, the vision vanished, only the terrible feeling of my head and the nausea with which I am always afflicted at such times remained. The face so pale and wonderfully distressed is hard to shake off. I have no impression of clothing or anything material in connection with it. The mental condition was so absorbing and so utterly prostrating to me.

E. B. Le M.

Mr. Carrington writes his account which applies only to the raps which he also heard.

February 8th, 1907.

Yesterday morning, about 11 o'clock, I was busy working and thinking of nothing but the matter in hand, Mrs. Le M. also being busy in the same room working. She was sitting slightly behind

me. Suddenly I heard behind me and close to Mrs. Le M. a series of sharp, quick and decisive raps, raps unmistakably and whatever their origin. The sounds were as unlike creaks in wood or furniture as possible. They were raps upon wood, apparently made with bare knuckles, lasting for a space of about two seconds—as nearly as I can remember it—in which time there were probably eight or ten raps. They were about as loud as one would make upon a door, when wishing to enter a room. They were undoubtedly raps and quite unlike any other sound whatever.

When I heard these raps, I looked up expecting to see some one standing in the door, and was surprised to see no one. My attention was then drawn to Mrs. Le M., who was staring straight in front of her, with a drawn and very pained expression on her face. Her eyes seemed watery, as tho she were about to cry. She made no motion for two or three seconds, then, with the remark, 'There are those horrid raps again,' she arose and walked across the room to another chair and sank into it. Mrs. Le M. was breathing rather rapidly, and her eyes were somewhat bloodshot. She seemed to be extremely upset by the occurrence, and in a moment sank her head in her arms, and remained in that position for some little time, volunteering no remark, and requesting me not to speak to her for some moments. She seemed very much disturbed.

I then saw that the raps had some peculiar significance for her, and had induced an emotional crisis. As soon as Mrs. Le M. could talk calmly I asked her to tell me what was the matter, and she replied that she had seen the form of a woman standing beside her, at the moment the raps occurred, and that she had seen the figure before, under peculiar circumstances. Mrs. Le M. also stated that she seemed to "take on" or imbibe the mental condition of the apparition, which was one of intense suffering and anguish. I, of course, saw nothing, and knew nothing about the previous times when this woman had attempted to communicate in a similar manner. I then learned that, on several previous occasions, this woman had attempted to communicate in raps, to the great distress of Mrs. Le M., who was, on each occasion, deeply affected emotionally.

The raps, as I was told, had been loudest when Mrs. Smead was in the house when Dr. H. was experimenting with her some time previously. I was not present at that time, as I had not been engaged in the work until afterward.

The most interesting and significant part of the whole case to me is this. When Mrs. Smead was here, a gentleman had had several sittings with her and it was this man with whom this woman was anxious to communicate. When these raps occurred yesterday, Mrs. Le M. was not aware of his presence, or that he was in the neighborhood. After their occurrence Mrs. Le M.

asked me to walk past the door of the parlor and see whether there was in it a certain man, describing him to me. I did so, and saw no one present but an elderly lady, talking to Dr. H. I returned and told Mrs. Le M. that fact.

Soon afterwards Dr. H. returned and Mrs. Le M. then asked him if that certain man had been there, and Dr. H. replied that he had, and that he had left a short time before. The raps were apparently connected with his presence, tho Mrs. Le M. did not know he was in the house at all and I knew nothing whatever of the story.

All I can vouch for, as the result of personal observation, is the raps, which were unmistakable. They were unlike anything but raps, and sounded, as said above, as if made with bare knuckles on bare wood.

HEREWARD CARRINGTON.

The following is my own record of what I knew in association with the incidents recorded by Mrs. Le M. and Mr. Carrington.

February 8th, 1907.

As soon as I had come into the office, after my interview with the lady who followed Mr. M., Mr. Carrington and Mrs. Le M. told me that they heard raps while I was in the parlor, and Mrs. Le M. mentioned the fact that she had seen an apparition of the lady who was associated with the experience she had during the sittings with Mrs. Smead when Mr. M. was present. She also stated that she had felt nauseated in the same way. I then told her that this man had been present and that my first interview was with him.

It will be worth remarking that I myself met him at the door, and as he entered I turned about to see if Mrs. Le M. saw him come in. She was sitting in a position at her desk, from which she could have observed him, if she had looked that way. But she did not turn to look and in fact I could not see her face at all. I thus carefully noted the fact that she did not see him, tho I had no special reason for thus inspecting the situation. It was a casual impulse, so far as I know.

I did not notice when he went away whether she looked in that direction or not. But if she had she could have seen only his back. I should remark, however, that she might have subliminally heard his voice in his talking with me, tho we said little about his experiences here, in fact, nothing except a reference to the record which I was to send to him. But whatever explanation of Mrs. Le M.'s experiences might be made on the ground of subliminal audition of his voice this will not explain the raps which were

simultaneously heard by Mr. Carrington. I have no proof that there were any subliminal influences from Mr. M.'s voice, especially as we had talked in a very low tone of voice most of the time, and as Mrs. Le M. is usually in quite an abstracted mood of attention at her work she is not easily disturbed normally by sounds, tho perhaps this might be associated with subliminal hyperaesthesia. But while this may have given rise to her experiences, tho I have no proof of the fact, it hardly accounts for the raps, as already remarked, and especially for Mr. Carrington's hearing them. Raps are not habitual features of the work in the office, so that on any view of the incidents reported they seem to have some coincidental relation to the situation.

JAMES H. HYSLOP,

October 24th, 1906.

10.35 a. m. Present Mrs. Quentin; J. H. H. present a few moments at beginning, and came in as the sitting closed.

[10.37 hand trembled and at 10.39 wrote.]

* * [possibly 'is H.'s f' ?]

(Wait a moment.) [pencil running off top of sheet.]

yes, we are here [not read.] we are here [not read.] we are here now. [pause.] Tell the lady to [read 'we.'] come nearer. to come nearer, yes and we will try [not read.] try to speake [speak] to her. [pause.] you had better leave us alone and we will tell you when we want you, yes.

(All right. I shall go out and you may write straight on and I can read it afterward.)

[J. H. H. leaves the room.]

* * [scrawls.] all right.

(Who is speaking to me?)

* * [scrawls.] who sits here asks you [apparently said to the communicator by the control.] * * [scrawls.] * * [mamma?] my dear

(Can you tell me who you are?)

I am speaking he says. [pause.] you want. I am Mr. Hyslop's father. I help [?] trr [?] [erased.]

(Do you want Dr. Hyslop?)

no, I have to talk for your friends and so your work will need pass through to him. [apparently said to the communicator.] your dear friend is here near you and I hope you will not loose patience with me if I do not make it clear to you for him. [To sitter.]

(Do you remember the ring?)

yes, and I remember when I gave it to you. [pause.] he said that she [?] had it on when hse [she?] came over [?] over [pause.]

(Did you tell me to take it to a medium?)

I * * * * * come here to you to this light. with it it is clearer to talk to you.

(Have you been at Grove's Point?)

you can believe [not clear.] where we are now [pause.] * * many others. [pause.] you could not as they do not understand * * * [Out?] this [not clear] light in which we come back. it was well to remember, my dear, that we are nearer you.

(I don't understand.)

do you mean when I said about my ring? [or capital E.] do you mean since I told you to bring the ring * * [scrawl not like an attempt to make an interrogation point but more like an attempt to make a capital E. which is the initial of the sitter's Christian name.]

(No, have you been there in the past week?)

I go so often [written 'often'] dear that it is hard to tell you just what time you mean. I am there with you and you cannot help knowing when I go.

(Have you seen V. and H. there this week?)

yes, I have. did they know about it. I would that they could see me to [too] it would help them.

(Are you glad they went?)

I am glad for [sheet changed.] for you that they did. I [t] has helped you dear, to have them with you. yes I am glad.

(Is H. with you now?) [H. is sitter's mother.]

not * * [this] time. he [she] could not come here yet. [pause.] can you fix this pencil.

[Pencil fixed. The fingers had pushed down till they touched the table.]

(Is that right?)

yes, better, he says that it will come to you another time, but... [sheet changed.]

(Is she near me always?)

not always, my dear, it would not be right to have her stay to [too] near as she will come so often that you cannot help knowing she is near, but that if she was to stay it would hurt [?] her [?] and she would not grow here. she needs for a while to try and get f... [erased.] away from the earth surroundings. [pause.] and so she must be taught about it. we will stay near you and I will come for her, so that you need not fret and worry. I will do it for you and after a short time I will bring her to this lady. then you may talk to her if you wish.

(Do you talk to me myself?)

yes, I talk to you, but do you hear me (Repeat.) I talk to you but do you hear me, dear.

(Yes, often.)

I know ['know' erased.] I kn... [erased.] know you do sometimes and that is why I know you would believe me more could you go to another for light.

(Where must I go for light?)

why here is light as we are those that we can talk through.

(Don't you know I try to go to your side for light?)

from our side over here is what he means friend. [pause.]

yes, and I bring it to you. [pause.] I am with you so much. I want you to know it. (I do know it.) yes.

(Do you watch the children?)

* * [scrawls.] cannot help care for them as I did I am so much with them that you would almost think I had not left them. I do not care so much about going * * [now?] as I suppose you might think I loved them, dear, as well as any man could his own. yes you must not think me selfish because I do not want be ['be' erased.] to be thought so. I was not when with you, dear.

(Yes, but had all the dear ones on the other side.)

that did not need to make me selfish. I am here now and could I have Stayed and helped you it would have been better for you and now I want to be what comfort I can. I know it is hard for you, but we cannot always tell on your side I... what is best and then I was so tired.

(Yes, you were tired.) [pause.] (Weren't you glad to see them all when you got there?)

of course I was glad, but not as happy as I would have been could you have come with me.

(But it is not time to come. I have my life to live.)

no, no. I know you do and I will not be selfish if I get tired in doing my part; for I am trying too [to] to overcome my impatience and so I am staying near you to do it. for I could not go away and leave you long.

(Do you see the baby there?)

do you see the baby there, yes I told you I would come for her [?] * * * * own [?] * * ones here and do you doubt [sheet changed.] doubt it [pause.] and of course I do. (And Alice?) I can see them all [?] and we have very fine times together and Alice cm [erased.] came here. [pause.] Alice came here this time. yes, we are together now when you are at home. the little ones could not talk here very well. it would frighten them, but I will tell you, my dear, that I will come again to you [sheet changed.] you at home. have them all with me and you can know it. I will help you to use the pencil if you will sit for me to try.

[Mrs. Quentin had been accustomed to the Ouija board in her

work up to this time. Soon afterwards she tried the pencil and the usual automatic writing developed quite readily.]

(Please write plainly.)

then I could tell you many private things which we cannot say for others. I do talk to your soul.

(Bobby, is he with you?) yes.

(Do you see my mind?)

I have helped. I have helped with them dear and that is why I say I would work with you.

(Are you in sympathy with my recent development?)

yes, how could I do otherwise.

(Am I right to go ahead regardless of opinion?)

as long as you feel my presence. [sheet changed.] presence you need not worry and you could ask that God give you light and he will. I will surely help you.

(Can you give me an identification; something we both know?)

[pause and trembling of the hand for some time.] You know it was hard for me to believe you would develop in this work as I ['I' erased.] you have. [Correct.] I did not more than half believe it, but now I am trying to make you know more of it.

(Yes, I know you did not believe very much in me.)

and now I believe so much that I help you, dear.

(Go on helping. I need it.) [pause.] (What about H.)

I will bring her to you at home. we would not have time here to talk about her.

(Can't you tell me something of H. and V.?)

I wanted to tell you about my helping you, so that you would be more encouraged. [pause.] violet. [not read at first.] VIOLET, do you mean.

(No, Vernon.)

I thought it was Vera, but he did not tell me clearly. now you should not have said it untill [until] we gave it to you clearly. we are agoing to ask your husband to tell you about them both if he will.

(Can't you give me a message for Vernon?)

I am getting tired as I used to do, dear. you must wait. I will bring H. with me next time and let her try. She will want to when she knows where I have been. you know I wanted more than all else to have you know that I was helping you and you will know more from me at home.

(All right. I am glad you are.)

I must go now, so tell * * please that I will come again some other time. if you doubt me I will come * * * * * again goodby, my dear. I will tell them all where I have been this morning and we will come to you. goodby be my own * * * * * wife, be brave and it will be good possibly 'well.' for you.

[Change of control.]

(Is that all?)
do you not send some parting greeting to your f.....
[Handwriting was like Chesterfield's.]

There is some confusion in this sitting as to the communicator. Mrs. Quentin assumed that it was a lady. The language at times implies distinctly that it was a man. The correct incidents apply to a lady. The close again makes it appear that it is a man and a husband. The husband of Mrs. Q. is still living. The word "Violet" had some pertinence, as a bunch of violets was put on the coffin of the lady whom Mrs. Quentin supposed to be the communicator. Vera was apparently a mistake on the "other side" in understanding the name Vernon.

Mrs. Quentin writes as follows:—"On reading over the record I feel sure that there were several trying to talk at once, as they have often done with me, when we had to beg them to come one at a time.

"The 'he' I think is that same brother-in-law who came to me in my dream and who died in the prime of life, leaving a wife and five children. It seems perfectly intelligible and pertinent if looked at from this standpoint, and the last may be an attempt to get a message to his wife. It seems as if my grandmother who owned the ring threw in remarks all the way along."—Cf. notes on pp. 663-4.

October 25th, 1906.

10.30 a. m. Present Mrs. L., Mr. B. and J. H. H.

Soon after the commencement of the sitting J. H. H. and Mr. B. were sent from the room and Mr. B. called in near the close.

we we are here [pause.] coming here yes. [pause.] wait with us, yes. [pause.] there is a little [not read at time.] child that [pause.] is here, James. (Good.) yes he [read 'the.'] no, he says the music [pause] was hard for him. [pause.] yes. [pause.] and he come [came] to tell this lady [read 'today.'] no, [then suddenly read correctly.] that he could get it better now because the music is easier here. one, 2, 3 [scrawly and not read at the time.] 1 [?] 2, 3.

(Last word again.)

one two three ['two three' read as 'mother' by myself at first then 'brother.'] no [Mrs. L. read it correctly.] [Mrs. L. held her hand a few moments on Mrs. Smead's and it apparently quieted it.] * * * * one two three. [pause.]

(J. H. H.: Should I leave the room?)

you and the other friend can if you will please James.

[Mr. B. and J. H. H. leave the room. Mrs. L. remains.]

(Is it I you want?)

yes friend [pause.] we will try [pause.] yes if we can.

(Will you try and write the words separately?)

the little boy said near you and would... would like you to have you [pencil ran off sheet.] you speak to him, yes.

(Can he tell me who he is?) [New pencil inserted.]

E D D I E. it sounds like it.

(Does this little boy know me, or does he think he knows me?)

yes, and he did while (Words separately.) there with [pause.] you. [pause.]

(Can you tell me anything about him more or is there anything else you can see?)

he [sheet changed.] [pause.] he [scrawls.] [pause.]

(Write clearer, plainer, please.)

some... there is a lady that say[s] mother [pause.] she [?] [possibly 'he.'] is not connected with that boy, but she knows him and you.

(Write that again please.)

you are too.

(Can you write a little clearer?) thus. she..

tell My Son to come here [pause.] we will talk to him, yes. [pause.] She wishes [?] it. She can [pause.] * * [erased.] nearer to the other friend that went out [pause.] (The...) but the boy will stay near you. he said his head troubles * * ['him' ?] him here. [pause.] to this side you, yes, he studied [pencil ran off edge.] studied to [too] hard. [apparently not read.] he stu... [apparently read.] yes, and had a fever in the brain. [sheet changed.] head, yes, friend. but the lady says she only went to sleep. [pause.] it was no trouble when she came.

(Does this lady know me?)

yes, but you [r] friend [is] better. she is nearer to [sheet changed.] she is nearer to him [pause.]

(And the little boy—does he know my friend?)

the friend out [?] do you mean. he does, but you better he says. knows you he says better than him.

(Do you want to have an article to see if you can see anything about it, or do you want to see the friend waiting outside? Did you understand?)

you can ask him to come if you wish. we will try to talk to him. [Mr. B. called in. Mr. B. went in at once.]

(Here is the other friend.)

do you tell him what we have told you, yes.

(They have told me that a lady is here who knew you. She went out very quietly: said there was no trouble when she went.)

She said she was mother. called mother, yes. [pause.]

(Who called her mother?)

he did, yes, and [pause.] [Mrs. L. puts hand on Mrs. Smead's wrist.] [writing quieter.] she would have him speak to her. [pause.]

(Mr. B.: Did I call her mother?)

She [pause.] said something about it being so, yes.

(Can she make herself a little clearer?)

she does not think as he did about this, * * she * * [erased.]

he says you would be surprised to see her boy * * * * this work.

(To see the boy at the work?)

yes, why does he come to here when it is not not necessary. [sheet changed.]

(Not necessary for what?)

y... for his belief in the future [apparently not read.] no, future life. you do not need it thus [this] way of investigation. I mean, yes, you know why I never believed it was right. (I never blamed?) believed it was right. I never did I should have said and not I do not wish you * * keep it up, for you to * *

(Was it not right?)

nos [no it is] it is not right to [erased.] not to trust it all to the higher powers and not to work alone for light. that is what she says now.

(Who is this speaking? Does she say she is this friend's mother?)

[pause.] now does she say it moth... [pencil ran off sheet.] her if she is not friend. (Tell her.) [To Mr. B.]

(Mr. B.: My mother is with me in this life.)

but she says mother and is near to you.

(Anything more to say? It is about time to close the light.)

I guess she is not clear in her mind for she will not say but that she is or was called mother. she is an elderly lady and perhaps it will help you to know her... [sheet changed.] she wears a black gown and quite a wide white necktie embroidered at the points. she also has a black lace cap on and a brown and white pin cameo they [sheet changed] they call it. she has it on the tie * * yes,

(She used to wear it?)

on the tie and sometimes she had a white collar without the tie, but alway [pencil ran off sheet and sheet changed.] always she wore the pin, yes.

(The time is up now to stop the sitting. Will you take an article and see if you can get the person next time to come?)

you can tell [?] [pause.]

(Write it again carefully please.)

you wish it. I will tell my son.

(I do wish *very* much for you to take the influence I shall give you and you can try to bring the person to me. Can you do this?) if you wish us very much.

(Can't read. Clearer.)

I will try. will you call my son friend. [J. H. H. called and came in.]

(Yes, father.)

I.. (Wait a moment.) [pencil fixed.] going now.

(Goodby until tomorrow.)

(Mrs. L. "I asked them to take this influence with them. Shall I give it to the hand?") [Mrs. L. placed a book of R. H.'s under Mrs. Smead's hand, after opening it.]

Mrs. L. reports that absolutely nothing in this sitting has any relevance. No persons are even recognizable. The boy referred to was thought at one time to offer a chance for something, but the allusion did not sustain any details that were necessary. All the incidents about the "elderly lady" and her dress is irrelevant.

October 26th, 1906.

10.47 a. m. Present Mr. M., Mrs. LeM. and J. H. H.

According to the agreement last Tuesday, Mrs. LeM. came into the room to be present as one of the lights. She sat in the rocking chair behind Mrs. Smead and soon went into a trance. As she went into the trance, or rather just before it, she complained of a pain in her breast, held her hands about her neck and said that she could not breathe. Soon she was wholly unconscious. Mrs. Smead showed no signs of suffering but went calmly, as usual, into the trance.

we are here. (Good.) yes, the lady says she [pause and trembling of hand.] was the one that [pause.] * * * * * it troubles her to her. [pause.] (What....) She was the one that we told your friend was so very sick before she came here. it was suff... [erased.] she said like being poisoned. [pause.] that

made her suffer so hard. we cannot let her talk alone because it would make her suffer again and it does just to come near.

(Yes, I understand.)

we hoped that friend H. would help her but he said it was not best for her to try and so she said to tel [tell] her friend that much as he ha. . [read as 'he had.'] no, much as he hated, yes, to believe that she was living [pause.] yet it was so, yes, and that she would [pause.] still keep [read 'help.'] keep him anxious about her no longer. for now he knows what she has suffered and is still alive [not read.] alive. She will not worry him longer. [pause.]

(Let me fix the pencil.) [Pencil turned around.]

she said she had not left the room from which she came here only to stay near him because she wanted to make him kno... her, yes, and that so many times has she suffered over that. [pencil turned again.] now she will try to go from it. (Good.) as she knows he has heard about it. We are sorry James that we could not let her try herself.

(All right, father. I understand.)

but you know what the difficulties is [read 'difficulty is'] then suddenly 'difficulties are,' when the pencil wrote:] are and you see she has stayed in that earth condition until [read 'and it.'] no, until she would need go away for some time before she could talk (I understand.) without getting * * we have told her so.

(Wait till I fix the pencil.) [Pencil turned again.] you did not (I will change it.) [Pencil changed.]

he did not like to be [pause.] [Hand trembled much.] she did not like it because we told her to * * [possibly scrawls for 'wait.'] but we could not do otherwise.

(Yes, I understand.)

[pause.] will you tell the friend so. (Yes.) yes, we would gladly could we ['could we' read as 'continue.'] trying, but it would not do.

(Yes, have you anything else to say about that case?)

we would rather she tell [not read at time.] tell her own story.

(Yes, that's right.)

it is better.

(I understand.) yes. (Do you wish to talk about other things?)

not this time James. we use [not read at once.] use [old fashioned 's.'] so much force that we must not try another this time, you understand. (Yes, I do.) yes, I will leave you now. (All right.) Goodby My son. (Goodbye, father.)

Mrs. Smead came out of the trance sooner than Mrs. LeM. As soon as the sitting was over I turned to look at

Mrs. LeM. and she was resting her head on her hand and her elbow on the bedside. In a few moments I raised her head and she sighed and gasped for breath. Presently she suddenly opened her eyes with a start and asked if any one was there. I made no special reply and in a moment she sank back into a half trance again and more sighs and heavy breathing occurred when she again awakened unable to use her tongue to speak. Her legs were so numb that it was difficult to walk for some time. In some respects her trance was ended in the manner of Mrs. Piper's. She did not utter any sentences but the physical signs, in particulars which I cannot describe, resembled Mrs. Piper's. Mrs. Smead has never shown any of these.

After Mrs. LeM. recovered consciousness she remarked to me that she wanted to speak to the gentleman. She had remembered some of the things which came into her mind during the trance or which had been admitted into it as she came out. I took her to the gentleman and she afterward told me what she narrated to him as her experience.

The reader will notice that the communications represent the communicator as suffering as if she had been poisoned and that this allusion only partly coincides with the impression after the sitting of the 23rd that she had been poisoned by the man himself. If the message had been the same it would have been referable to secondary personality so far as Mrs. Smead is concerned, and it may still be so in spite of its variation. But the fact that both had gotten a similar impression on the previous occasion when the man was present is against this supposition, and so is the difference between the two occasions in the message given at this sitting. It remains to verify the facts in the case.

The verdict of Mr. M. which I have quoted at the end of a previous sitting was passed after reading the present record, and so stands, no pertinence being discoverable by him in the communications. He was desirous of having further experiments, but there has been no later opportunities for these.

On the 27th Mrs. Smead reported as having occurred after the sitting of the 26th, the following experiences.

"Friday afternoon, after the sitting with the gentleman where the lady with dark hair appeared, I felt several times as if I had a mustard plaster across my shoulder, and once this afternoon I felt it. It seemed to be about the size of a small letter sheet."

October 27th, 1906.

10.40 a. m. Present Mrs. L. and J. H. H.

[10.45 hand trembled and at 10.48 wrote.]

I shall try and get the lady for this friend as we promised her to do.

(Very good.)

She asked me to, so I shall go to try, wait.

(Mrs. L... I asked....) [Long pause.]

[Mrs. L. placed Dr. Hodgson's MSS. book of verses under Mrs. Smead's wrist. Hand trembled more noticeably, for awhile and then moved upward on the paper and began writing.]

she [read at time as either 'the' or 'she.'] [pause.] she * * [erased] so we cannot talk like this.

(Mrs. L.: Who is the lady who seems to wish to speak to me?) [pause.] she hath influence but it is not strong enough for the lght [light] this time. had it been taken from of her [read 'of her' doubtfully.] off person it would have been stronger.

(To what do you refer in taking it off her person?)

when she left the earth the book that she read does not hold personal memories of friends (Good.) like the smaller objects of her wearing apparel.

(Well it is another person that is wanted. Here is an article.)

[I here placed another article of Dr Hodgson's on the table near the hand—an article which I have used on various occasions with Mrs. Smead and others.]

I will go in search and try and bring the person.

(Good. Look at the article carefully.)

[I pointed at the article and thought of Dr. Hodgson. Hand quietted and a long pause of four minutes. Then it trembled for two minutes before it began to write.]

Think [read as 'then' with waiting for the rest. As hand was superposing I said: 'Wait a moment' and moved the hand and pencil down.] T... [I suddenly read 'think.'] you J.... my son. [pause.]

(Do you wish me to leave the room?)

[pencil made a line across the page and wrote an undecipherable word resembling 'son.'] you think you can trifle with your father. [written very rapidly.]

(No I....)

no, I went to see which of the friends [pause.] and your friend's ['s' written on next sheet.] lady friend over

(Wait a moment.)

here said you did not think it was me. this young lady has very beautiful blue eyes and her features are what you call peculiar, imperfect. ['imperfect' not read, except 'in' for 'im.'] P E R F.... [suddenly read 'perfect.'] yes. h... [erased.] she has abundance of beautiful brown hair, yes. her face is one that ** [erased.] was never spoiled by the use of outside powders.

(Well....) there is also a tall [read 'tall.'] tall [read 'ball.'] no, T... (*Tall.*) Gentleman and he... his head is all light, yes.

(Father....) (Mrs. L.: This may be all right.) (Go on.) yes, he has a smooth face and a dark suit black, yes * * .

(Let me fix the pencil.) [pencil turned.]

coat is not made as I wore mine.

(Well, how is it made?)

it is longer and he has a high ('Light'?) no, standup collar, yes, and whe [erased.] weres [erased.] wears, yes, a ring with a big stone. it looks like red, yes. and he has a pair of white cuffs, like the collar and he has a stone in it that looks [superposed.]

(Last word again.)

looks like a diamond, yes.

(Mrs. L.: There is nothing here.) (J. H. H.: Let it go.) [Pencil changed.]

he has asked me to describe his [read 'this.'] his personal appearance [appearance.] to you and now he says it was his evening [read coming.] no, ev... [suddenly read 'evening.'] costume, yes.

(Good, does he know me personally.)

no, he knows your lady ['your' read 'you.'] fr...

(Wait a moment.) [hand superposing and was moved down.] the lady friend,

(Mrs. L.: Does he know me?)

yes, and her friend, yes, that is interested in your work. [Mrs. L. looked at her watch and pointed at it, signifying that the time was up.] we must go now.

(All right, the time is up.)

goodby.

(Goodbye, father.).

Mrs. L., after the sitting, said that there was absolutely nothing in it that was pertinent except the allusion to the

young girl with blue eyes and the tall man. She thought of her sister who so appeared early in the Piper sittings and her husband who was tall. But details do not fit at all. The sitting was an absolute failure in relation to her, and I do not know any pertinence whatever in any of the incidents.

J. H. H.

October 29th, 1906.

10.45 a. m. [Present Mrs. B., J. H. H. only a few minutes at the beginning.]

we R here [pause.]

(Let me move the book, please.) [Book or pad moved up a little.]

we, yes, wish to be set right, yes.

(About what?)

our own point, this pencil.

(All right. Shall I change the pencil?)

[I had begun with pencil used when Mrs. B.'s husband communicated. I changed to the one used by my father when in control and placed it between first finger and the thumb.]

yes, now I have a word to you, James alone.

(All right.) [I asked Mrs. B. to leave a moment. She left.]

your lady friend of last week did not understand us. she hurt us so as she moved us around we could not do for her what we would. that is all now. you can leave us with your friend if you wish.

(Yes, I shall do so.) [I called Mrs. B.]

tell her not to hurt us. [I left as this was writing.]

(Who is here?)

you want your same friend.

(Yes, I do.)

he said has she seen me yet.

(No, not yet.)

I will tell him to try.

[Change of handwriting.] Yes, I am here Bess and...

(Are you Captain?)

I am. [pause.] you are all right this time. your soul is at rest more now.

(Yes, I am all right.)

yes, I do not like it so troubled as it was before I came to you here.

(I don't think I'll ever be so disturbed again.)

your friends will help you. yes you know that what your Friend C. H. you asked me to tell you. . . what you wanted to do. I would not if I were you.

(Why not?)

because I do not think you could be happy.

[A short passage omitted because it is too personal to publish.]

Charles Horton.

(Which do you mean? That is not correct.)

horton you get. his name, do you get it.

(Not quite, spell it.)

Horten. is it well. ['Horten' possibly attempt at correct name.] is she. [?]

[A considerable passage of private matter is here omitted. It contains one or two incidents of some evidential value, but are too personal to mention in detail.] *

(What shall I do with your father's picture at home?)

Keep it, yes.

(Don't you want me to send it to Rachel?)

no, no, it was mine and now it is yours; not where you are there. keep it for me.

(Don't you want to send some message to the children?)

It is hard to do it when they are always so busy and don't have much time to think of me over here.

(Don't they think of you?)

yes, but not like you. are you doing much for the ones over there. that is what they tell me here. you. . .

(I do want to be useful.)

I what, I did not here [hear.] you always were my deari [e] and you can do very much by helping to show them over there where you are that we are here. you do not my dearest need be. . . need be afraid to let your light be used for the work. it would not hurt you. do you understand.

(Yes, I understand.)

it will be well and I will help you, yes. [pause.] I have [done] it since you came nearer to me, me, yes. this work will help your usefulness.

(You know that my desire is to be useful in life.)

yes, and you can bring comfort to those that are over here, yes, by helping with your life. [pause.] it is our choice [erased] choice, yes. I am glad to help with you Bessie and you need [erased.] need not be afraid to give up to it.

(Can't you come to me?)

I shall be glad to if it [erased.] the father, [sheet changed.]

Father so desires it. we will ask him, yes. you must let me tell you another time about that. I will help you as you so desire me for a guide. it is all right. you need, yes, not worry. I must go. the time goes so rapidly. what did you say.

(You will surely come to me?)

yes, I will. I shall live near to you my love. I shall come to you alone. you will not be frightened.

(No indeed I will not.)

then I will come as near as I can to you this night. will you seat [apparent attempt to erase.] set in a an [a' and 'an' erased,] an easy chair and do as your friend here is tonight. good, no I must lno. . . . I must leave you until I try to come alone tonight. goodbye my Bessie. be willing that we shall control you.

[Change of handwriting and control.]

Tell James we are agoing to leave now.

(Shall I call him?)

no, not time now. I was almost gone when you called to me. now what did you ask of me.

(Won't you be my friend?)

I am the friend of all Son James has for friends, but that is not just what you wish me to say. what is most or nearest to your heart, yes.

(Can't you help me?)

I do when I can be of service to the work. I am not this time.

Mrs. Smead was not told of the failures last week with Mrs. L. The allusion to the rough handling and failure is pertinent therefore.

It is true that Mrs. B. feels less worried or troubled than she was before she came here. Mrs. Smead knows nothing of her previous history and of course nothing of the state of mind which gives pertinence to the allusion here. The reference to "Charles Horton" is the same as to Charles H. in the second experiment, but the name is apparently completed here, tho not correctly.

The remainder explains itself. It is not evidential, but it has the right characteristics about it for being what it purports to be.

One of the most interesting incidents in Mrs. B.'s sittings is that connected with the statement coming from Mr. B. "I shall be glad of it if the father, Father so desires it." The reader will remark that it is imbedded in the conversation about her trying mediumistic work herself. She

has had many mediumistic experiences and has done automatic writing of the usual type. One who purports to communicate through her more or less as a control is Father Damien. Apparently it is he to whom Mr. B. alludes in the message. Mrs. B. did not recognize this until I called her attention to it. Mrs. B.'s own father is still living. Mrs. Smead knew nothing whatever about this control of Father Damien. I had always attributed his presence in Mrs. B.'s writing to secondary personality, as she had a very great admiration for him and his work. But apparently the allusion to him here would imply a more interesting explanation.

October 30th, 1906.

10.50 a. m. Present Mrs. H. and J. H. H.

[Hand began writing at 10.55.]
 we [pencil showed it was going to run over top of paper.]
 (Wait a moment.) (Mrs. H.: Don't touch her.) [Said in
 whisper.] [J. H. H. moved hand down.] are here. you can
 ['can' not read at time.]
 (Little larger letters please.)
 see that we are not hurt ['hurt' not read at time.] this time.
 (Word before this.) hurt. (Good, I shall.)
 yes, you understand me.
 (Yes, I understand perfectly.)
 then we will ask you to leave us. I shall let the gentleman try
 for her.
 (Good, if I am needed you will call for me.)
 yes, I will.
 (I shall be outside.) [J. H. H. leaves the room.]

I came to you at the last time you came here and you did not recognize me. [J. H. H. called in to read. Sitter could not understand.]

(Well.) yes.
 (I shall have to read.) no.
 (For the lady.) not all.
 (You can write and I can read it afterward. Is that it?)
 you can go out of our light. [J. H. H. goes into the corner
 of the room.]

when you come before we could not let him try. you were too nervous. now I shall sti [erased.] sit back and he will work

alone. why did you think it impossible [J. H. H. called to turn sheet. Then returned to his position.] for mother and I to ever come back to you. we came as soon as we could and now my head does not trouble [me], yet you do not speak one word to us here. do you still care for us. it is so strange. it was always I that was quiet, but I never [J. H. H. called to turn sheet and remained.] could believe you wuld [would] not speak to me. Do you come to trouble me. my head is all right now. it is all right.

(Now what relation are you to this lady?)

I shall not stay if she does not care to speak to me

(Yes, she cares.) alone. (Yes, I hope you could give something to prove your identity.)

she is mine.

(Good. Yes, she does not see you. We get the messages in writing and it will take little incidents in your two lives to show that you are present and when you are able you can give your name in full or in such form as she will recognize it.)

I cannot tell her one thing (Wait a moment.) [superposing.] she does not already know.

(Good, but you can tell something which the lady through whom you are communicating cannot know.)

[Hand went on writing while I spoke this statement.]

Is she not satisfied to know she is mine still.

(Yes, but that does not prove whom you are clearly.)

you know that I came here of head trouble and I will tell you that I worried * * until it made me sick, yes, and now I am [written 'an.'] trying to set right myself again. yes we [hand shook and 'we' erased.] I do not like to tell my troubles to strangers.

(That's right. Talk on some other subject.)

and she knows I never was much good at talking.

[Long pause during which Mrs. H. remarked: 'Won't that person tell his name?' J. H. H. replied: 'Yes, but that must take its own course.']

[Hand began shaking and in a moment to write but paused again for a few moments and wrote illegible scrawls.] * * * * *

* * * will come next week [all this not read at time.]

(Cannot read it.)

we will [read 'would.'] come ...will... will... next week, Hodgson.

(All right, Hodgson.)

you can help us, yes, goodbye ['by' read 'boy,' and this followed by attempt to erase, when I read it rightly.] Hodgson.

(All right. Goodbye. Come again.) [pause.]

[This interruption by Dr. Hodgson, assuming that it is he, shows a very marked change in the handwriting. It decidedly

resembles in general characteristics his writing in the Piper case. The writing now changes to the preceding, deliberate style, Dr. Hodgson's having been rapid and less clear.]

I told her to speak to me alone. [J. H. H. whispers to Mrs. H. to greet the communicator.]

(Mrs. H.: I am glad to see you.) (Yes, she will the next time.)

not now no.

(Not next time, but now?)

you see not [probably intended for *now*] how hard we speak to you [pause] now do you wear my rings always,

(J. H. H.: Say Yes or No.) (Mrs. H.: Yes.)

[Hand slightly trembles.] yes keep it do not ever take them from the place I put them.

It is a new way to talk (Yes, I understand.) and hard to bring back memories, yes, but I am [am] trying. [Hand trembles as it writes next few words.] let us never forget the time I put the first one there.

(No, she would not forget that.)

it was when we were happiest. [read first 'happy,' then 'happiest.'] yes. (Wait a moment.) [Hand ran off paper.]

I know that she cares because she took it and said, yes, she would love me always, yes. [excitement in hand.]

It is time for me to go. [pause.]

(Yes, the time is up.)

goodby James. When friend H. said, yes. (Yes I shall.) Father. (Yes, I shall.)

When Mrs. Smead came out of the trance she complained of a pain in her head which she said was not like a headache. It passed away in ten minutes. She said, however, that she saw a hand with a pencil by the side of her's all alone. Also that she saw a lady with dark hair parted in the middle and wavy on the sides and pushed over the ears in the old-fashioned way. Lady was stout. Also saw a man with pleasant face and hair a little gray, but not much so.

October 30th, 1906.

1:05 p.m.

I just asked my Secretary if she knew the woman who was here this morning and she at once asked me, "Which woman?" I replied, either one. Mrs. Le M. at once said that she did not know and remarked that she did not even

see one of them. The other, the lady's companion, came into the room to write a note while the sitting was going on, but her name was not given to Mrs. LeM. Mrs. LeM. remained in entire ignorance of the sitter, as I wish her to have another sitting. I admitted them to the house and Mrs. H. was heavily veiled. A few moments after saying that she did not know either one of them Mrs. LeM. suddenly said: "Wait a minute! Was Mrs. H. (giving full name) here this morning?" I simply asked her in reply, "What makes you think that?" She replied, "Now you tell me." I admitted it, and Mrs. LeM. remarked: "I just heard a voice telling me the name."

I am quite confident that Mrs. LeM. had not been able to know or suspect in any usual way the identity or name of the party who came for the sitting.

JAMES H. HYSLOP.

October 30th, 1906.

Mrs. Smead described the following vision as having occurred last Sunday morning just after breakfast.

She had gone upstairs to Mrs. Brain's room and was sitting in a rocking-chair between the two beds when she saw the head and shoulders of a lady near the foot of the bed on her left. The lady had on a cap whose front was flat and a band seemed to cross it. The sides were puffed up or ruffled. The top was quite high as if it rested on a knot of hair held up by combs. The face was thin and the cheek bones high.

Mrs. Brain recognized this as a description of her grandmother. Mrs. Brain describes the cap which she wore as follows. The grandmother wore a cap which was plain across the front and the sides fuller, resembling ear laps. The crown of the cap arose slightly above the head so that it could be seen. Mrs. Brain says that she does not know a lady to-day who wears one like it. The cap was of the style of forty years ago.

Mrs. Smead, after the vision, came down stairs and asked Mrs. Brain to describe her mother. Mrs. Brain wanted to know why and Mrs. Smead said she thought she, Mrs.

Smead, had seen her mother. Mrs. Brain always called her mother.

JAMES H. HYSLOP.

October 30th, 1906.

Mrs. Smead described the following experience last night. She was awake when it occurred. She seemed to see six persons in the room. One was a lady who looked like the lady she saw yesterday morning, just after the sitting. There were several men. One had on a cap which made him look like a priest. Another had a four-cornered hat such as children sometimes wear. Others had on hats like the Pope or a Bishop of the Roman Church. She started to get up to write it down, but found that she could move only her head. All the persons in the vision were dressed in white.

JAMES H. HYSLOP.

10.34 a. m.

October 31st, 1906.

[10.38 hand began to write. Present Mrs. Quentin. J. H. H. a few minutes.]

we are here, yes, the others will accompany the ligh [t] and for the presen [t] James I shall try their methods alon [e]. You u. d. what I mean.

(Yes.) [Mrs. Q. read the 'U. D.'] mean.

(You mean for me to leave the room for the present and...)

[pause.] (You mean that you will conduct it alone.)

i mean I will try to tel [l] the friends while I try to keep the light usible [usable.] yes, now let us try.

(Good; I shall leave that to you.)

yes, leave. [J. H. H. left the room and did not return till the close.] yes, alone.

(Can you tell me who is here?)

T... wait awhile. [possibly what has been interpreted as 'T' may be the beginning of 'H,' as the beginning of 'H' in the next word resembles this.] Hattie as she said, you asked for H and the other one is not herer. [here.]

(Is H. here?)

it is her that would speak with you. she will need rest often. she says tell mamma we have a lovely time so many of us together.

(Are you all together?)

we are most of the time.

(Who is speaking?)

Robert Hyslop for ure [your] little girl.

(Is the little girl Alice?)

yes, and there is another too she says. She has only been here over two Sabbaths.

(Can she tell her name?)

Hariet. she is not strong enough yet mamma. we get stronger here in a little while to come back. you kn now [hand began superposing and had to be moved down.] mamma that this man has the same name as our Robie's name

(Is there a little boy there?)

name as I said like Robie mamma. do you know we come to you lots and put our arms around your neck and kiss you, yes, and you jump sometimes and think it is a noise.

(But I mean another little boy, not Robbie.)

he is not right here, but he is home with auntie. she took him home mamma [tendency to get the 'Mamma' with one 'm' as has always been the custom with Mrs. Smead.]

(Who took him home? Grandma?)

and Alice would not stay. she saw you go out mama and she came with you and I am glad I come because I rather be near you.

(Do you see your little sisters?)

I told you mama we had a nice time together and auntie and gramma take us to see so many pretty places, but I like to stay near you.

(You don't miss me there?)

we do mama. sometimes we cry because you don't come. then they take us away till we feel better mama.

(Do you learn lessons there?)

we are learning all the time and I am this time having my first lesson in talking to you mama this funny way, you see mama.

(Can you ask Grandma to speak to me?)

she is home mama with baby brother.

(Where is home?) [pause.] [Question repeated.] where w. . . [pause.] where there are lots of pretty (Wait a moment.) [pencil fixed.] trees m ['m' erased.] and hills that help to make it look pretty and then the home is there with you. if you was here it would be here. that is what Grandma tells us when we cry.

(You must not cry. I think of you always. Be a good boy and teach little brother.)

we play and grandma tell us lessons. Alice went back to tell her to come to you quick. mama did you think baby brother could play with that ball now.

(No, I did not think so.)
 but he did once mamma and perhaps if he comes here with us
 he will want to....
 (Is Grandma there yet?)
 no, mama.
 (Tell me how much you see me.)
 we see you most mama when it is dark where you are because
 sometikes you come here with us them [possibly intended for
 'then.'] but we can put our arms around you outside ma....
 grandma didn't come, no, the man says we must go away pretty
 soon.
 (Send a message to your father before you go.)
 ask papa to come and talk to all of us mama. tell papa we
 can go with him easy now and I can have lots of good times here.
 (I will.) yes, we love them all.
 (Wait a minute.)
 all of us do mamma love him and you to [too] to [tell] tell
 him I saw baby's rattle ball, then he will know it was me,
 (I don't remember any rubber ball.)
 no, baby's ball.
 (Do you mean doll?)
 it made a noise.
 (Yes, I know. It made music.)
 yes. I must go mamma.
 (Give my love to Grandma.)
 yes and sisters and baby.
 (Is that all?)
 He has gone.
 [J. H. H. overheard the indications of closing and came in.]
 Tell James I shall go now.
 (All right, father.)

I had just come down stairs from the sitting which Mrs.
 Q. had with Mrs. Smead and found Mrs. Smead in the library
 with my Secretary, Mrs. LeM. Mrs. LeM. remarked that
 soon after Mrs. Smead came into the room she, Mrs. LeM.
 felt a slap or touch of a hand on her shoulder and Mrs. Smead
 remarked to me that she saw a lady in white. Mrs. LeM.,
 owing to her feelings and sensations which were that of
 something trying to influence her, asked Mrs. Smead to go
 away. Mrs. Smead went down stairs. In a few minutes
 Mrs. LeM. showed signs of control and asked me to call Mrs.
 Smead at once, which I did. When Mrs. Smead came up-
 stairs Mrs. LeM. took a sheet of paper and asked Mrs. Smead

to hold her, Mrs. LeM.'s hand. Mrs. Smead placed her right hand on Mrs. LeM.'s right, which soon began to write. The following as far as it is decipherable was the result.

[scrawls.] Remember the energy [?] carried [?] out of this * * * * this morning be a useful * * when [?] [sheet changed.] now do you see how this is James. * * * * is and [?] * * Be careful of this * * for with it is * * * * * tell her stop * * * * * power controlled * * * * * [pencil quickly thrown from hand, and writing ceased.]

Immediately after Mrs. LeM. began to recover clear consciousness, as she was not perfectly normal and complained apparently of something as was indicated by exclamations as if pained, she said she saw light all through her head flying about like forked lightning. As soon as she was clear she said that her impression of what they were trying to say was that I should be careful of this lady, the sitter who had just gone, as she would be useful in the work.

Mrs. Quentin makes the following notes with reference to this sitting. In a note to the first she says that she did not utter the whole name of the persons whose initials are given in the questions she asked of the communicator. This will explain the significance of the name Harriet.

"Mrs. Smead was in a trance when I came in and did not see me at any time. Notice the name of my mother Harriet is given at once correctly. It was always used in the form of Hattie for my mother and Harriet for my grandmother.

I have no little girl on the other side, but my brother has—a tiny baby. The Alice referred to—name mentioned by Mrs. Q. in previous sitting (p. 643)—represents my sister Alice who died at the age of six months years ago. You notice she is referred to by my children as "auntie," tho I had given no clue of her relation to me. Robie (Robbie) referred to is my grandfather's only son, my mother's brother who died, aged twelve, years ago.

The child speaking is evidently my oldest son who was still-born and had no name. He certainly was not in my thoughts, and I was perfectly amazed to be forced to admit

it was he, by his reference to his little brother who was younger and who lived to be seven months old.

The reference to the musical doll which turned on a stick and whose body was round like a ball and of various colors is too absolutely pertinent to be mistaken. The youngest baby loved this toy fondly and would stretch out his arms to it the moment he saw it, all through his illness.

When he says, "Yes and sisters and baby," he evidently means his two sisters and baby sister on this side, tho it puzzled me at first."

Mrs. Quentin adds with reference to the two sittings as wholes the following summary.

"My impression of the first sitting was very unfavorable and I went away much disappointed; but the second was so startlingly and unexpectedly pertinent that had I been the greatest sceptic I would have been forced to recognize some power outside anything obtained from my mind. I never dreamed of getting a communication from the nameless baby whom I never knew, but it *must* have been so, or there is no meaning in his reference to 'baby brother.'

You see how far the musical doll was from my thoughts when at first I did not know what was meant by 'rattle ball,' and asked, 'Do you mean rubber ball?'

The oldest little boy would have been ten years old last winter and the youngest eight years this July. He died seven years ago aged six months.

This last sitting made an impression never to be effaced."

November 1st, 1906.

10.30 a. m. Present Mrs. X., and J. H. H. a few minutes at outset.

I am here James.
 (Good; glad to greet you.)
 yes, will you wait
 (Yes, I shall wait.)
 [pause.] for m. . . us to get the friend.
 (Yes I shall.)

[pause.] will she wish to talk when alone James.

(Mrs. X.: Never mind.) (No, not necessarily. If you can do it as well with my presence you can do so, but if you need me to leave I shall do so.)

[pause.] the friend would like to talk alone.

(All right. I shall leave.) [J. H. H. leaves the room.]

you came to see me.

(Yes, that is a right greeting.)

I am glad you did because It [new line begun] is so good of you to come.

(I am glad.)

and it is so nice that we can talk.

(I am happy to come.)

although it is just a little different, yet we can do it here.

(Yes, we can do it here.)

you know how much I loved you and now I do still only more but I would tell you all about it my dearest one. you know that we loved each other very much and did not know how much we were to each other until I had to come over here. when I came away I could see you so clearly my dear and I wanted you to know I was all right.

(That is true.)

I did not want you to weep but I was free from my pain.

(I was glad to have you free.)

and I wanted you to be happy, not said [Probably intended for *sad*].

(Yes, I understand. But it was hard.)

yes I know my dearest one I could not help weeping for you were so lonely and I could not help you as I used to when we were together. yes, not like w... when I was I did put my arms around you my dear, but it was so different than when you would look up and smile when I did it before, you know what I mean mean mean.

(But you helped me.)

but it was so hard to have that dreadful pain.

(Yes, it was terrible.)

you know I could not have suffered it had you not been so good to me.

(How do you mean? But you were very good to me.)

I should now have to be very much ashamed if I had not my dear been good to you. you, I know were patient with me when I had that dreadful pain. It was so hard sometimes.

(Anyone would have been patient with you.)

[pause.] we can have a talk about something else. It makes me suffer so all over again.

(Yes, let us talk of something else.)

It pleases me to see you carry those flowers for me. yes, it

looks more cheerful. we can know so many things here about which you do that I did not reli... [erased.] realize when I was there. It is so nice to have you where I can talk to you yes. I must rest awhile. wait.

(Yes, I will wait.) [pause.]

How did you find me here.

(Did you not send me word?)

no, how did you find me here. yes, but I wanted you to come and how did you know it.

(Did you not send me word?)

yes [pause.] then [?] you did get it. I did not know but perhaps you did n't. It is quite a while since, yes. (How did you send me word?) through your friend, yes.

(Which friend?)

you know the one. I do not nee[d] tell it.

(That's right.)

we can send the word to you because you have some light yourself.

(How have I shown it?)

because you know sometimes I have come to you. you could see me.

(You mean I could feel you.)

no, see me. I can make you know it is me.

(that is true.)

yes and it is so nice to be able to keep near each other.

(It helps me a great deal.)

it is what takes so much of the awful sting away. yes, and helps us here so much when our friends, all of those we love, can know we are near them, yes.

(Tell me something of yourself.)

If I do think [think] about it, it brings back that dreadful pain.

(Can't you talk about happy days?)

yes, I will rest and try again.

(Yes, rest.) [Pause.] [pipe laid on table.]

you know we do not use them here. yes.

and I would like to again with you, yes.

(No, I did not think you did, but you enjoyed it here.)

I had lots of comfort smoking, yes.

(Yes, that is right.)

and that is why you saved them because they were mine.

(You remember those happy days?)

no one else even had them but myself and so you keep them for me, yes.

(But we will be together again?)

when we were together, yes, I wish we could again sit and talk while I could smoke, yes. we will but It is so * * [hard?] to

see them and then and you together now, yes will yo[u] look up so that I can see you full.

(Yes I will.)

I want to kiss you, yes, like I did. we will alway [s] remember it, and I will squeeze you untill [until] you so [probably intended for 'say.'] [circles then drawn.] h... [?] then until you say O yes.

(Yes, sweetheart.)

we will allways [always] be so happy, even now because I can come near you. It is so goo [d] to remember the times we we. . . . (Wait a moment. The pencil is wrong.) [pencil fixed.]

(Tell me some little fact.)

I will have to go the friend says very soon.

(Will you come again tomorrow?)

will I, oh yess [yes] I will come allways [always] near you

(Try to tell me some little fact.)

about my pipes. I will try to. I it [scrawl.] if it does not hurt me.

(I understand.)

yes, goodby

[J. H. H. then came into the room and the hand seemed to have ceased the writing. In a moment it began again in large letters.]

we a re going. (Goodbye.) y...

After she came out of the trance Mrs. Smead said she saw a gentleman with a dark mustache and a broad forehead and the face was a little thin on the sides.

Mr. X. died of paresis and apparently there was no pain associated with his death. It is apparently true that Mrs. X. has "some light" as she has tried automatic writing with some success. Mrs. Smead knew nothing of the lady. Mrs. X. was brought in after Mrs. Smead had started into the trance and had her head and face buried in a pillow. She could not even see that it was a lady present. Mrs. X. left the room at the end of the sitting before Mrs. Smead came out of the trance and was not seen by her at all. The allusion to smoking and to the pipes might be regarded as evidence of the supernormal if we did not have to assume the possibility of subliminal perception by smell of the one that had been put on the table.

November 2nd, 1906.

Inquiry of Mrs. X. to-day reveals that her husband did take a great deal of comfort out of his smoking and it was very characteristic of him to sit before the fire and talk while having his smokes.

I ascertain also from her that he suffered dreadful pain during his illness. My previous note indicates that I thought there was none of this in paresis, but it seems that the doctors told Mrs. X. during the illness that his suffering was not so great as it appeared and then admitted afterward that it was, and that they were trying to relieve her of sympathetic suffering.

The most important incident is the allusion to carrying flowers. This Mrs. X. does constantly in memory of her husband. The allusion also to smiling was pertinent, in fact almost evidential, as it describes exactly what took place under the conditions described.

November 2nd, 1906.

10.45 a. m. Present Mrs. X. and J. H. H.

[Hand longer than usual before writing. 10.51 began.]

[Line drawn a short distance and then a pause, for 3 minutes.] [scrawl.] h... [pause, 4 minutes.] [scrawls.] here [?] [scrawls.] you [scrawls.] you * * * *

(I can't read it.) [I held my hand near Mrs. Smead's.] we are trying here [her] yes.

[Instead of coming back to its place the hand at once began to write in inverted mirror writing from right to left and wrote thus to the left hand side of page and then went from left to right in normal writing. It continued thus several times, as notes will indicate.]

not this time friend. we would [inverted mirror writing.] wait. we told you through the other [normal writing.] light [inverted mirror writing.]

(Well, I did not get that message.)

you did, for we gave it [inverted mirror writing.]

(Well, that was for another lady to be here next week.)

no, no, you did not understand [inverted mirror writing.] us. we that are here working told you two days since [normal writing.] that we did not wish the li... [inverted mirror writing.] ght this time. [normal writing.]

(Good. We shall give it up, but I did not understand it so.)

wait James. I will tell the other friends that help me.
(Good.) the one that helps most does not wish it.

(Yes, I understand.)

it is he that you have doubted much. [pause.] yes.

(Who is it that I have doubted?)

C yes C l a r k e, you know. H yes, we cannot stay [normal writing.] [pause] when b C l l you he [the] secon... [not read at time.] [inverted mirror writing.]

(When shall we meet again?)

day after the Sabbath [inverted mirror writing.]

(I shall do so.) [read and understood as referring to first day after the Sabbath.]

second day after [inverted mirror writing.]

(All right. I shall do so. Shall it be for this lady?)

if she desires it so. [Inverted mirror writing.]

(Yes, she will come.)

[pause.] [Pencil ran off sheet and was replaced three times and immediately pushed off again. I then placed it on the other side of the sheet and there was a pause. In this interval I explained to the sitter why the sitting was postponed, giving a specific physical reason known to me. Immediately the following was written.] no. [pause.]

(We had better cease.) [No reply.]

After Mrs. Smead came out of the trance she said she saw numbers all over the field of vision, and especially the number 73. Immediately after this Mrs. Smead went and lay down, feeling only stiff, and had a nap of about half an hour. When she awakened she reported to me that she had seen the cross, two blue lights, and my father.

November 6th, 1906.

10.30 a. m. Present Mrs. X. and for a short time J. H. H.

[It was my intention that Mrs. H., who had the sitting of October 30th (p. 656), but she refused to come, being dissatisfied with the results of the first one. It is apparent that the control thought she was to be present, not having been apprised of the refusal. The same communicator purports to be present, but on being told the situation, leaves the field to friends of the new sitter.]

[Line drawn across the page and pencil ran off sheet. Hand gently moved back to left side of sheet.]

yes, all right over Ther [e] u. d. Hyslop.

(Yes, I think I understand. Things start off well this morning.)

[pause.] you do not understand me.

(All right. Please explain.)

it is all right over there, yes.

(Over here where I am?)

no [wavy line drawn] across [wavy line again] yes. [waving line again.]

(Yes, good, I understand.)

yes.

(Across the billowy wave. When did she arrive?)

[pause.] we cannot [cannot] meet yet.

(I understand.)

we will soon tho [this word in previous habits was spelled 'though.'] [Inquiry of Mr. Piddington shows that Mrs. Piper arrived in Liverpool Wednesday, November 7th.]

we would ask you who the lady wishes her husband, yes. does she desire to talk with him.

(You mean the one who was spoken of last week?) yes. (Well she....)

you ask me James to bring him and now he wants to know if you wish him to try.

(Let me explain. I tried.....)

you do not need to.

(Good. I understand. If the gentleman wants to communicate with me he may do so and I shall write to her about it.)

[pause.] he will not but says he will go to her himself.

(Good.) yes, does not want to talk with you.

(Very good. I shall try to get her again.)

There is another friend wearing a hat, James, says it is a D E R B Y and has a—perhap[s] the lad[y] would rather talk to him privately, James. ask her if that is her wish. [I asked Mrs. X. if she wanted to talk alone and she said she would.] (Yes, she...) then I will leave him here.

(Shall I leave the room?)

if it is her wish to talk alone.

(Yes, I shall leave and hope to have a few words before you go at the close, so goodbye for the present.)

I will talk with you on the morrow.

(That will do.) [J. H. H. left the room.]

[change of handwriting.] I have [scrawly] come here to talk with you, yes. (Greetings.) yes, you know I came. all right [pause.] and we can, yes.

do you remember my black hat. (Yes.) I used to wear some times on [erased.] almost on the back of my head.

(And I didn't like it.)

yes, I used to do it to plague you, dear, yes.

(Yes, I remember.)

I sometimes would sit with * * [erased.] one foot on the other and lean back in my chair, yes.

(Yes, I remember.)

with my hat that way. can you see me now.

(No, I can't.)

your mind can, yes.

(Yes, my mind can.)

and I used to like to smoke.

(Yes you did.)

I told you I would come ['come' not read.]

(I don't make out that word.)

did I not come, yes, and I remember you * * [apparently scrawl for 'would.'] and [erased.] I remember I would tell you I loved you and that would help you [to] be my own sweet-heart and (yes.) we would be * * then. I guess I liked to tease [not read at time.] you, tease you. (Easily.) I wonder if I can. you can wait. I will just rest.

(That's right. Rest a little while.)

[pause.] did you bring my pipe.

(Yes, I did. Here it is.) [pipe placed on the table.]

yes I liked one y... [you ?] no, that pipe, yes.

(Is it your favorite pipe?) that was what I meant.

(Is your brother with you?)

he is not here this time dear, but I told him I was coming to talk to you and he laughed at my *I dea*.

(He did not understand.)

yes, no he finds much to interest him, interest him, so he does not want to come back near the earth.

(I understand. Does it hurt to come back?)

it does unless there are others to help that have learned the way, yes.

(Did you ever use my hand?)

I have tried to but we are uncertain as to our result, so you see we like to meet our friends at other places [places] yes, to tell them about our coming to them. I... you have my purse, yes. [pocketbook was lying on the table. had not been seen by Mrs. Smead in her normal state.] (Yes.) and you keep it yourself. (Yes.) yes, I has [probably intended for 'it has.'] what I needed of it [pause.] yes, you found is all right that you have there, yes, you did not find much in it did you dearest.

(You know I always spent it all.)

you had the right to it, yes.

(Slowly, dear, slowly.)

i[t] was yours, yours.

(Yes, I understand.)

you did not get what I had for smoking no, no.

(Do you want it? I have it.)

you keep it. it is yours now [pause.] I was only remembering [pause.]

(I understand, but would you like me to bring it here?)

and will you come again.

(That will depend on their letting me.)

It is so good to have you near me. I can feel you so plainly.

(I don't get that word.)

here no plainly. (Plainly, Oh yes.) plainly here. the veil is not dense like it is at other places, yes.

(I understand.)

(Can you write your name?)

J [or I] [sheet changed.] I can with you, yes.

(I understand.)

[Mrs. X. has done considerable automatic writing and has frequently received the name of her deceased husband in that manner. I have the record of this on file. His name was John J. H. H.]

bit [evidently intended for 'but it.'] is better to have my things spoken of here so you know me by them. (Yes.) no one else can use them and if my name was used there are others to [too] [erased.] that have the same, yes.

(You are right.)

and you could not tell it was me.

(But I know it is.)

as well my * * [pipe?] no other has had na [?] my * * but you. (That is correct.) [pause.]

(What of your father?) I rest again. (Rest again.) we try to have meetings with you, you - we get some light through do we, yes, through to you.

(You mean you get some light through me.)

I mean do you get our words to you at home, yes.

(Sometimes I do.)

I come often and I try to [sheet changed.] you make you know, yes.

(I try every night.)

and I have been near you so much, yes, my friends there [not clear.] here think I am not succeeding.

(I don't get the last word.)

succeeding.

(They are mistaken.)

I have tried and I have sent my messages to friends there and

I have thought you got them. If you knew how hard it is you would want to help us.

(I try. What must I do?)

listen for me to speak, yes, yes, and you can hear me, yes.

(How will you speak? Through my hand?)

I do, when you speak to me I have to talk with it, but I have to use your mind sometimes.

(I understand. Sometimes I think you use my mind and not my hand.)

yes, but I use both. it is very interesting to see the friends believing that once did not, yes.

(Tell me, do you see William?)

William yours y... [?] she my wief [wife] wants you. shall I, yes.

(That message is not clear.)

I only spoke to him. I said you wanted to [sheet changed.] but he will not try. he his [is] smiling as usual. he says it is a joke. [pause.] his eyes flash and his face is all smiles, yes. he says it is a joke, yes.

(What is a joke?)

My trying to persuade him to talk to you. isn't it like him, (Like whom?) my brother. he will not.

(Is your father there?)

he is smiling... no alone... what did you say dearest, yes.

(Is your father there?)

no, not here, only [only.]

(Does he believe in this?) he helps me at home [pause.] that is he helps by [not clear] by thinking, yes, you know know I must [not read at time.] must go. the friend here say[s] it is time. we do not count time like you do and it soon passes when we come back, yes, goodbye my dear.

(I understand. It passes quickly with me when with you. Goodbye.)

I will come to you again.

(I hope so soon.)

and now keep my change. [pause.] goodbye, yes, keep it.

[Change of control.]

Tell James my son I would speak with him. [Mrs. X. came to door and J. H. H. came in.]

yes, I know it was whom (Yes.) you wanted James. yes, you know what I mean. (Yes.) I am going.

(Goodbye.)

goodby. [pencil then moved to edge of sheet and ran off. I watched it a moment and it showed signs of wanting to write. I placed the hand on a new sheet of paper, and the following in

inverted mirror writing took place.] take it away ['take' read 'ask.'] no take away.

[I was at the point of asking if he meant the pencil when Mrs. X. bethought herself of the pipe and mentioned this. I at once removed the pipe and handed it to Mrs. X. No further indications of writing occurred and Mrs. Smead soon came out of the trance.]

As soon as she recovered consciousness she said she saw a man with light brown hair, blue eyes, and all smiles over something. He wore a stand-up collar. She also said that she saw the cross [symbol of Emperor]. Also the letter "I" on the left side and "S" on the right. Under was a monogram in which the most prominent letter was "P." The letters "I" and "S" are two of the three, "I S D" which are used by Emperor in the Piper sittings as descriptive of his character. I can give no possible interpretation of "P" unless it be for "Prudens" who is one of the trance personalities in the Piper case.

[NOTES BY MRS. X.]

While seated at my desk very shortly after Mr. Mc—— died I had a momentary feeling and conviction that all was well. This re-occurred to me when the statement was made: "and I wanted you to know I was all right."

His suffering during the last weeks was so terrible and so hopeless that I was glad to have death free him.

The reference to the flowers applies, I think, to his grave. I am in the habit of carrying quantities of the garden flowers which I have strewn for tangle of growth about the grave and have many times questioned whether the more conventional treatment would seem to him more dignified. Miss G——, a psychic, once made a reference to roses at a time when I had them much in the rose garden and had carried many roses to the grave.

Ten or eleven months ago in writing automatically I repeatedly put the question whether, if I ever had a sitting

with Mrs. Piper, he would come. I occasionally have a feeling of presence. My reply, "You mean I could feel you" to the statement, "You could see me," brought to my mind an incident of Saturday evening, October 27th, 1906, when walking into my brother's in Boston. I had for a few moments, perhaps only seconds, a sensation of presence. A fleeting physical buoyancy of spirit accompanied this connection of presence.

The pipe was unwrapped behind Mrs. Smead and it had not touched the table when the hand began to write, "You know we do not use them here." Mr. Mc. was devoted to his pipe. Every evening after dinner when the coffee was brought in he would have a cigarette or a cigar. I often smoked a cigarette with him, but he almost invariably ended the evening with his pipe.

The request, "Will you look up so that I can see you full," is characteristic; for the eyes gave him the delight they give all lovers.

In the first sitting more than in the second the answers to my questions seemed to come almost before they were given verbal form. It may have been mere nervousness, but in my writing an answer of some sort is given to a mental question before the formal completion is worded.

On November 6th Mrs. X. wrote me the following explanatory notes which I append as throwing light on the sittings.

"When Mr. X. wore his Derby (black) he would frequently put it on his head rakishly to tease me. I have an aversion to seeing a man's hat tilted. My brother teases me in the same way. Mr. X., when ready to go out, would sometimes sit down with the Derby on and I would insist on his taking it off. I always said that it was unbecoming. He was a tease and delighted in a joke.

He had numerous pipes but the one in question was his

favorite. Tho I cannot be positive I doubt that he ever loaned it. There were two others which he liked and which he used when the one in question could not be found.

When I asked the question, "Is your brother with you?" I referred to his youngest brother Patrick, who died six months after Mr. X. and whom I never saw.

The question, "Did you use my hand?" refers to automatic writing which began with me suddenly in August, 1905, and ended abruptly in October, 1905. During that period the hand wrote with considerable freedom almost every day.

Mr. X. speculated in 1903 and lost. He always insisted that there should be no monetary questions between us and the bank account was joint. I am naturally extravagant.

"You did not get what I had for smoking," refers, I think, to the pouch. On the third of October, 1905, I saw Dr. Hyslop and he told me that he was going to Boston and would probably have sittings with Mrs. Piper and that he would take anything belonging to Mr. X. which I might decide upon. On October 4th, 1905, my hand wrote: "to send the piper but not the p." The word *pouch* came to me at once, but the movement of the hand was so weak that "p" is the only letter visible. I asked the question, "Why not the pouch?" and the answer was, "Because it is too strong, yes, it would make too strong a smell."

My question, "Do you see William?" referred to a living brother who is ill. The question was badly put. Mr. X. always spoke of this brother as Willie, Bill, or the Major. I do not think I ever heard him use the name William. The name evidently carried no meaning and I am supposed to be again speaking of Patrick. I do not know how much of a joker Patrick was, but I rather think he had a keen Scotch sense of humor. I shall inquire of his living brothers.

Inquiry in regard to the description of Patrick and Mr. X. shows the following result, in a letter from the brother of the communicator.

"As to the description is was not like Pat. as I saw him. His hair was quite dark, but they told me it was coming out badly at Bath and the tonic they put on it changed the color.

It was wavy. His eyes had atropine in them, which made them look much darker."

Mrs. X. adds with reference to her husband's hair. "My husband's hair in health was the color of pure gold. It grew darker before he died. The 'light brown hair' is interesting, as I have never thought of Mr. X. as having anything but very blond hair."

In the letter sending me some additional notes, and dated November 12th, Mrs. X. says: "My own hand has been writing again. 'Last night I was told I must be patient, for the message will not always be right.'" This apparently refers to statements made to the communicator on "the other side" assuming a knowledge of the normal mental states of Mrs. X. regarding the errors in the communications.

November 7th, 1906.

10.30 a. m. Present Mrs. P., Mrs. B. and J. H. H., the latter for a short time.

Hyslop we would talk to you.

(Yes, alone?)

not m... [pause.] uch [scrawl] easier... no will be easier,

(Alone?) yes. (Good.) [Mrs. P. and Mrs. B. left the room.]

you can arrange it Hodgson's way

(All right. Wait a moment.)

[pencil then put between first and second fingers, having at first been placed between finger and thumb.]

yes we would tell you, yes, that we are over all right, yes and

(Good, glad to know it.)

ask you how long it will be that you * * [read 'said' at time.] [hand paused and then began printing.] W I L L w a n t our services here.

(Until the third day after the next Sabbath.)

we will come not all together by ['by' erased.] but one with R. H. at at [a] time, not the day before the Sabbath. our friends do not like you to work expecting [read 'especially.'] no. [suddenly read 'expecting.'] yes, him to work then. [pause.]

(Shall I have meetings as late as Friday or the fifth day after the Sabbath, after the last Sabbath?)

we will try for you, but our friends will not come then. we

must try the work alone. ['try' read as 'stay,' the 'st' of 'must' being joined with it.] no TRY work, yes.

(Well if you think it best. . . .)

they you know do not wish to work on the day you mentioned, but we can, I and father Hyslop together will try for you, yes.

(Shall I myself take the meeting on Friday?)

It would please us best. we are to help your work from now [not read at time.] now on, yes. (Thanks.) It will be difficult for awhile but practice patience as we do here and it will come out right. goodby H. [scrawl.]

[Mrs. P. and Mrs. B. admitted again to the room.]

(I shall leave you alone.)

yes, yes, now. [J. H. H. left room.]

That lady with the brown hat he [pencil ran off paper.] hat here says she does not want to come quite so near to talk.

(Who is speaking?)

yes, R. Hyslop, yes. the lady is her friend, yes.

(Won't you try to bring some of her friends?)

the lady is her friend.

(Who is speaking?)

I thought she said Mary but I might have been mistaken. it. . . .

(Yes, Mary is right. How long has she been gone?)

we cannot remember. she has much light about her, so would say considerable time [pause.] and we [pause.] will ask if she has brought some. . . no. . . brought something to her, yes.

(No, did you want her to bring something?)

why did she not bring the [pause.] wait. . . and she says there was a little heart that she could have had she brought it.

(Do you want her to bring it here?) yes w. . . when she asks for it. Mother did have it [sheet changed.] when I came here.

(Is that her own mother speaking?)

no, my own mother. she wore it much.

(Please go and send some one to fetch my friend's mother here. She is so anxious to speak to her.)

yes, we will ask for her. [pause.] Friend she will come soon, wait. [pause.]

(Did you find her?)

She was reading near the table. she is coming now. [pause.]

I wonder what brought you here.

(Now is it this friend's mother?)

it is. is it possible now. how shall I talk to you child.

(Am I doing right about Will, mother?)

I knew you came for that. I would do it, child [scrawl.] for him. you know it is hard to yield your will, yes, but It is best. you must sacrifice yourself and you can never be sorry, no child, do not worry. I will talk to him myself and help him.

(Yes, he is too far away. He can't come.)

he will come. right, yes.

(Could I have done any more than I have done?)

we do it, yes, and tell him I am trying to help him, yes. Will you bring him to me, yes. [pause.] I will tell him to come to you, yes., I would bring him here to tell him. you must help him. be kind an [d] lovig [loving] patient [patience] will help him. give him coffee and lots of it.

(I did gorge him with it.)

it will help his bad habit and you keep him with you. go out with him and he will feel your love for him more. I will be able to help him more if he is with you, with you.

(Is my father with you?)

we were reading in the room, no ['no' erased.] at table, yes. we had the books and paper.

(Are you there all the time?)

yes, no, at this place.

(Is my husband with you?)

no, he says [he] stays near you. we are not at the same home. we have our own little one and he is near you .

(Is my child here?)

he is with her much of the time. we canot [cannot] use this now. first fix fix it.

[pencil turned in fingers.] no fix it R. Hyslop's way my way, no f. . . put it my way, the pencil.

[pencil then placed between first finger and thumb.] yes and I would say the little one is near her now, yes. it is a pretty little child and there is also a gentleman with a h. . . [erased.] silk hat,

(Is that the husband?)

yes, he looks near the child, yes, and I would say it was the baby's father, yes.

(Can't you talk to them and ask them to come and speak to this lady?)

they are not near so that I can talk for them and I would have [pause and sheet changed.] not this time. she is concerned much for the boy and will talk for to him. It is better for him near the lady and we shall ask this lady to come again, yes, we can she bring her husband's box with his small articles with her, yes.

(You wish her to bring her box and little belongings with her?)

yes, will try. goodby. [J. H. H. came in.]

After she came out of the trance Mrs. Smead said she saw a little child about two years of age and the letters B and W, the letter W was first and B afterward.

In the afternoon Mrs. Smead called me up stairs and said

she was bothered with a woman who had her hair brushed back and reading at a table. Whenever she shut her eyes Mrs. Smead said she could see her.

This last incident, and perhaps both, represent subliminal emergencies of impressions received during the trance. Compare sitting.

Inquiry of Mrs. P. in regard to the incidents of this sitting gives the following reply.

"The reference to the lady in brown hat suggests nothing whatever to me. Mary was a cousin's wife who died during October, 1905. I do not at all understand what she could have meant in referring to a little heart. I was only slightly acquainted with her mother. She never called me 'child.' I asked my mother if I could do anything for my brother Will. The answer was to give him coffee, as I had done that many times. I did not think that amounted to much. I do not understand the reference to a man with a silk hat. I did lose a child five months old. The letter B means nothing to me. It probably means the brother I have just referred to. The Dr. Friend (mentioned in Mrs. Z.'s sitting, p. 682), must have meant the doctor to whom I was engaged at the time of his death."

[LATER NOTE.]

When I first read the record I did not discover that there was an apparent reference to the sitter's grandmother. Hence the above note was written by the sitter without this reference being in her mind. She, as I, thought she was communicating with her mother. As soon as I discovered that there was a possible reference to the grandmother I wrote for further information and received the following facts.

The grandmother died in 1864 or 1865, and may have been in the habit of addressing the sitter as child.

In response to a direct question whether her husband wore a silk hat at any time in his life the reply is that Dr. R——, the "Dr. Friend," wore a silk hat evenings and at church. The record shows that it was apparently this friend

to whom the silk hat was referred. This was not recalled as a feature of identity, and the reader will remark that the second note contradicts the first one.

In reply to the inquiry whether the "little heart" had any reference to the grandmother I received the following:

"I am positive 'the little heart' referred to had nothing to do with her. When I was a child not more than five or seven years old, a young man, a cousin, visited Niagara and brought home two small bead pin-cushions made by Indians. He gave me one in the shape of a star and my sister a heart shaped one. I showed such a decided preference for the *heart* that my sister gave it to me for many years. This was laughed about in the family.

"The cousin subsequently married the 'Mary' referred to in the record, who passed away about two years ago."

As the incident of the "little heart" is associated in the record with this "Mary," and is a good one in evidence of identity, it is interesting to see how it was recalled at the later date.

November 8th, 1906.

10.30 a. m. Present Mrs. Z. and J. H. H., the latter only a short time with an interruption of only a few moments by his entrance in response to a request.

The present sittings were arranged for Mrs. P., the lady who had the previous sitting. She was unable to come and a friend came in her place. This fact will explain the allusions at the beginning of the sitting. I must remark, however, that Mrs. Smead met Mrs. Z. last Sunday at dinner in my house and Mrs. Smead thus knew her name. It is quite possible that Mrs. Z.'s friend, who was with her at this dinner (not the friend who had the sitting yesterday), may have mentioned her Christian name as it came out in the sitting. We have at least to assume that she did. But this is absolutely all that Mrs. Smead could have known in so far as the record of the sitting is concerned, a circumstance which is especially true in that I myself, tho knowing Mrs. Z. quite

well for eighteen months, never knew anything about the incidents mentioned at the sitting. They were a distinct surprise to me.

But, having in mind this acquaintance made last Sunday and knowing that Mrs. Smead did not know who was coming for the sitting, I kept Mrs. Z. out of sight until Mrs. Smead had gotten into the trance. Hence Mrs. Z. did not enter the seance room until Mrs. Smead's trance was on and her head and face buried in a pillow which would not permit her seeing the lady if she had been perfectly conscious. Mrs. Z. left the room also before Mrs. Smead came out of the trance. Consequently, at no time did Mrs. Smead know, in her normal state, who was in the room. So far as the supernatural is concerned the conditions were about as good as if Mrs. Z. had never been met at all.

H. we [?] [scrawly line drawn.] we come here yes.

(Good.) [pause.] (The lady here yesterday...) yes we... (could not come today and sent another in her place.)

we would have helped the Dr. Friend for her as we said. did she send the box.

(No, but allowed a friend to come in her place.) [pause.] (I...)

but we told him and I alway[s] liked to keep a promise, James.

(Yes, father. I did not know that the lady could not come. If I can arrange for another meeting later I shall do so.)

no use now. (All right.) I have told him. (Good.) [pause.] So we will try for you now. you can leave me now. I am sorry. [J. H. H. left room.]

we would ask the [thee] to first te... [started to write where it would superpose, and hand moved down.] tell the friend tha... to tell the friend that her mother is much alarm [ed] concerning the boy, yes.

(What boy?)

She will know. the one in trouble, yes, and now I will seek thy friend for thee S E E K [apparently first 'seek' not read.] I will seek thy friend for thee. wait.

(What friend?)

The one dearest to thee.

(My father do you mean?)

wait until friend Hyslop returns with thy friend. [J. H. H. called and came in, when the hand seemed to indicate that the previous request had been misunderstood and hence wrote.] no.

[pause.] H is here [handwriting different from the previous.] leave us [former handwriting resumed.] (All right.) [J. H. H. leaves again.] [Photo of father and letter placed on table.]

the friend will try to speak alone, but we may need to do it for them. he says C is all right and does not have any trouble now with his throat. can you him C. you know we are together and we come to your friend, but she does not like to let us talk to you, why don't she.

we would ask the [thee] to put it where we can see it C. you know there is a friend here that has a letter H. like that. what is it. arris. you know him, he says. Daughter will rember [remember] my sitting for that picture. they said it was a life size one. you rember [remember] how it was with that black coat and my collar was turned over, not the Standing up kind. you know my picture then did not yo[u] daughter. it was that large one and my face was nearly over to the side. [pause.]

you know I like to tell you that I am here and I can remember the way it looked up there. I can see is [it] in that room with the others. it is looking from the left Cassie to the right. do you remember about it, yes you.... [pause.] I am.... [pause.] Is... he must rest. If you [pause.] perhaps he can tell you about his home with the Trees that shaded the front, you remember where he st....co ['co' erased.] when [he] stayed at... his... the capitol. you remember the large house looks like a wide street. he says, yes, it was and a large house with windows that are out in front, bay ones, lots of steps to the front door. yes and he lived there when he was in the city, the Capitol City, yes. good you know this [is] me.

(Am I your daughter?)

yes, she is my daughter, my daughter Cassie [pause.] P. He is here whom yo... [began superposing and hand moved down.] you once knew and the friend said wait. it was at that city where his picture is. we want friend Hyslop to come [last sentence shows slight change of handwriting.] [pause and change of sheet.] [Next begins with previous handwriting.]

we would tell you that the friend goes to the place called congress, no [wavy writing and slight scrawls.] where they gather to talk much of it does not a.... [pencil moved to left hand side of paper.] appear [superposed on 'much' and reading not certain.] Some of the n... [hand moved down.] new ways he says they should get. [scrawl and dim writing.] it troubles him to think, to remember long. so wait. [pause.]

he used to, he says, enjoy being in the Room with the other representatives [written 'representtives.'] of his * * * * he would like to have you tell him who [written 'whom' or 'hom,' as if a mistake for 'whom.'] has his place.

(Write that again.)

place who has it * * [on ?] the * * no senator in my place now [?] [pause.] he [pause.] can you tell me. I want to know. [pause.] now I would ask you to tell me. [pause.] you do not hear me, do you.

(Yes, I hear.)

then why don't you answer me who is in my place now as the senator * * [scrawl with letter 'd' ending it.]

(Josiah Wood.)

I guess I did not know him.

(Yes, you knew Josiah Wood.)

we did not meet there together.

[J. H. H. came in as the time was up and past.] we will wait a little. no, I must find about him. I don't remember him. now I will see him and [written 'an d.'] I will know then if I remember him. I will come and ask C to come with me next time. the friend here says I must go, goodbye daughter.

[At this point J. H. H. changed the paper as Mrs. Z. had begun to use the wrong pad for the best writing.]

you hurt us when * * [erased.] you do * * [possibly 'it' or 'nt.'] take take that James. (I understand.) going now.

[A short pause was followed by a sudden resumption of the writing as if something had been forgotten, since the sitting on the following day had in fact been prearranged for me, and apparently there was knowledge of my general plan to have sitters more than once.]

[Whatever the idea was, it appears in the following communications with J. H. H.]

Shall we meet your friend tomorrow.

(Do you wish it so?)

if you do we will.

(I thought I had better make arrangements for the future and hence intended it for myself.)

[pause.] [I was hesitating on the matter. J H H]

(Well, I will think about it and be ready in the morning.)

as it pleases you.

(Yes, this lady may come. I will make that definite.)

November 9th, 1906.

10.48 a. m. Present Mrs. Z. and J. H. H., the latter only a few minutes at the outset and some twenty minutes or more near the close when called for.

[Again Mrs. Smead did not know who the sitter was, as I managed the matter so that the sitter did not enter the

seance room until after Mrs. Smead had gone into the trance again and she left it before Mrs. Smead came out. Mrs. Smead had been told by myself on Tuesday that I was to have the sitting Friday and I carefully refrained from hinting that any change of program had been adopted. When she came out of the trance to-day I intimated that I had had a stranger present and Mrs. Smead spoke up and said she thought I was to have the sitting. I then explained that I had changed the plan. Toward the close it will be observed that there was a distinct memory of the fact that I had wanted to talk about the future management of the "light." I was therefore called in to have this say while we had an important sitting in other respects as well.]

we [pause.] are here we will get the friend immediately [immediately.] wait

(Yes, I shall.) here. (Shall I remain to take notes?) no.

(All right, I shall leave.) [J. H. H. left the room.]

did you bring his glasses.

(No, his glove, I brought.) [glove placed on table.]

yes, yes, we will tell him. yes I see h * *. [possibly intended for 'his.'] daughter and I greet you.

yes, You rember [remember] my wearing them in when in the senate, but I need my cl... ['cl' erased.] glasses too. I can see better now only to come herre [here] to talk it troubles about seeing and we wait so often to keep from getting dizzy, yes, dou [do you] want me to let C. talk to you.

(Who is C.?)

he says you ought to know him.

(I don't remember him. Who is C.?)

not C. but... [pause.] you wait. he has become mixed up. the friend was very sick before he came here and it was a long illness he says, and now the [erased.] he is tempted to cough much when he comes near you. yes, so we told him to wait a little and he can try it again. the friend that used the glove would speak more, yes, his...

(Well speak.)

[Change of communicator.]

I used to have a seat with lots of others, yes, and I used to write a great deal, yes, you hear me do you. do you remember how much I used to write and I read much to [too] yes, I can now without my using my eyes [apparently not read at time.] my using my eyes. yes you know I used to use my glasses. now I don't and I... you know there wasn't much grass around our

city home. it was, don't you know what I said. tell me daughter what I said to you. can you not tell me.

(You said there was not much grass around our city home.)

yes, yes, that is what I said (Yes.) and we had one away from there that I liked that did. . . .

(Where do you mean father?)

I [t] was in a different place. we had to go a long way on the cars, yes, you know about it. it was our own state. I mean I used to like to come home to it, yes, we had a pretty place with grass in front and a walk up to the veranda, piazza [piazza] they called them down there. I will rest. tell me if I made you hear me, daughter.

(Yes, you did.) [pause.]

now was there a young lady that came to one assembly that had much crimping of her hair in front and down by her neck, the rest was fixed in a knot. she wore a white dress or ball gown they call'd [called] it and many admired her. you met her then, yes, she just passed here a little while ago while I was speaking to you.

(Was it Miss Dalton?)

[scrawls like letter 'n.'] you know her. (Yes, Miss Dalton.) she was the one greatly admired. I only remember her as one of your friends. it was at the assembly.

(What date please?)

we cannot tell them. I must go now as the friend says he wishes to talk to his son, so dear I will say good morning. we do not need say goodbye now because we can't talk from here to you.

kindly tell son James to come to me. [J. H. H. called and came into the room.] we would talk to you now about what you desired, yes.

(Wait a moment let me fix the pencil.) [I changed the position and point of the pencil.]

better do it Friend H. way.

(All right.) [got a new pencil and placed it between the first and second fingers, as it was at the time between the first finger and the thumb.]

we will not ['not' not read at time.] meet you ton [apparent inversion of 'not.'] on . . . not meet you on the morrow (I understand.) an[d] so we would to [erased.] like to talk to you alone. (Good.)

[Mrs. Z. asked to leave the room which she did.]

about your work. you desired me to help you and so I have done what [read 'that.'] I could, what I could for you.

(Yes, father: you have done wonderfully well.)

and now I want to know [pause.] if your desire is for me to keep it for you.

(Yes, let me explain.)
do so. your we... [last two words written while I was beginning my statement.]

(Now the light expects to remain with me until the third day after the Sabbath and then will return home. I would be pleased to have you look after her until I can arrange for further meetings. It may be that you can have meetings with her husband once or twice a week, as you desire.)

we have told them and will for you continue, only James you must not keep me k... [erased.] working all the days. I must go away soon myself (Yes.) and rest. I have worked for the friends. many of them are afraid at first and it is [scrawl.] is

(Yes, father: I appreciate all you have done and wish you to rest. I only asked you to look after the light *if you desired*. I will not press the matter. You do as you think best. I shall write to the husband of the light and explain so that the light will not be injured. Would you advise it to rest?)

I will keep on with my part of it, yes, and I will see that no on [e] ['on' erased.] unnecessary work is done from our side. I mean I will not let ann [erased.] any one from here try without the consent of the greater light.

(Good: that is just what I want.)

yes I will do so for it is best. We will watch it carefully now. you can [hesitation in writing 'can.'] c.... [suddenly read

(Good; I will let it take its own course and you can direct, as 'can.']) have me for your work as you think best.

with the greater light, the action of the husband. Will that do?)

I do not mean that. I can fix it all right with the lights there, but I mean here.

(While the light remains?) yes,

(Good; all right.)

I will help here first then rest [not clear] rest.

(Good: that's right.)

It was always my way, yes. [pause.] going (Goodbye.) now J.

Mrs. Z.'s husband died of bronchial tuberculosis and suffered torments with his throat before his death. The letter C. probably refers to the name Cullie which she called him. "Harris" is possibly a confusion for Henry Allison, a deceased uncle of Mrs. Z.

Mrs. Z.'s father was a senator in the Canadian Parliament from New Brunswick and was Speaker of the Senate. He had a portrait, life size, which hung with a number of others

in his home and another in the Canadian Senate. He, to use Mrs. Z.'s language, was "perfectly crazy about the picture." It was exactly as described here, and tho the photograph of it was lying on the table, it was not visible to Mrs. Smead, who could not have seen it for the pillow and head rest even if her eyes had been open. It was almost a profile and he wore a collar which is apparently a standing one, tho this is not as clear as may be desirable. The picture represents him as wearing the Speaker's robe and holding the Speaker's gloves in his hand. He gave this portrait to Mrs. Z. who was always fond of it.

He was near-sighted and always wore glasses when driving, but not when reading. He spent a great deal of time writing, both on Parliamentary matters and in connection with estates of which he was executor. He and his daughter lived in several places while he was in Parliament. One of them was a hotel and there was no grass in front of it, neither was there any to speak of in front of the other places they stayed. There were no trees around these places, but there were trees in the Parliament grounds. His home was in Sackville, N. B., a thousand miles distant. It stood in a grass covered lawn surrounded by trees and approached by a drive and with a piazza about it on which he walked two hours every day of his life there. The Miss Dalton described was the niece of Lord Lisgar, and after a great deal of difficulty it was ascertained that she died about two years ago.

November 12th, 1906.

10.30 a. m. Present Mr. C., J. H. H. a few minutes at beginning and close.

we are [pause.] with you yes.

(Good morning.)

and do yo [u] want thy friends. we will try, wait.

(Good, I shall.) [pause of one minute.]

leave me now, James.

(Yes, I shall.) [J. H. H. leaves room.]

[Mr. C. placed his wife's ring on the table.]

we have tried to help her, your lady friend, yes, she is better, but we asked her to wait and do you want her to try alone. (Yes, please.) I came to you and was very sick. I could do nothing. you know I had a little bird with me. it sang so sweetly that I did not think there could be any trouble for us as I listened to him, no, [scrawl.] wait. she will come back.

there are two little children here friend, a little boy with golden hair, that are near you, yes, and the dark lady. I mean the one with dark hair. she will try to speak again now. you brought the ring I told you about, yes, do you remember it, it, and how sick I was when I came here. do you not rember [remember.]

(Who is talking?)

you do not want me to tell all about ourselves do you.

(Who is talking to me?)

I will not tell my name. I am only know [n] as the lady with dark hair. I do not want to talk of my name. I had one alright, yes, but I do not like to tell it to everyone. I had a very pleasant time on earth and the end came, then I suffered more than very many. do you know how I suffered. you know too how much you cared for me. now I was sorry to leave you and you know that too. I cannot talk to you as clearly as I could were I in the body again, but you can forgive me for all I did not right. will you forgive me so that e a r t h l y troubles will not keep me back. I want to go higher and have tried, but must be forgiven for It is the only way to do for me and I ask you to forgive me. I will come to you when I get away from the earth awhile. then we can talk better, but now I must not. everything comes to trouble me so easily. If you will just tell me you will forgive me I will go away.

(I certainly forgive you whoever you are.) you know me, yes. (Are you Henrietta?)

I told you I would not give my name, but was known as the dark lady. we knew each other well as my ring will tell, yes. so of course you must know it is me. you will know I must. I am sorry for all I did wrong and * * * * [words superposed on previous writing.] much, could you but know to [erased.] how [scrawly] how I have hoped and longed to ask you to forgive me you would know that I am more sorry than any one can tell and now I will try to go and live nearer [J. H. H. came in.] the greater light that I may come again to you better for having told you about it. I h... (Do you forgive me also?) I have found that I was alive. I forgave all without a thought for anything but that I must * * [erased.] be forgiven. now I will keep my promise to come when I have learned how better so to tell you what you would. I mean my name.

[Mr. C. remarked to me in an undertone that he had not got-

ten any name and I replied that this seldom occurred in this case in its present condition.]

I do not want to now. you know I would not go higher until I was forgiven by you. yes, so goodbye my deares [t]. I will go as they tell me I must leave you again.

(Let me change the pencil.) no, goodbye. (Goodbye.) H.

[Mr. C. asked what 'H' meant and I explained that it was my father's initial, and the hand wrote.]

no, not R. H., but H. James. [pause.] good morning.

When Mrs. Smead came out of the trance she said that, just as she was laying her head on the pillow at the beginning of the sitting, she saw the same woman that she saw at the sitting of the first man who had a sitting. She said that she saw no one else.

Last night while Mrs. Smead and myself were talking on religious matters and her husband's situation in them she said that she saw a large light pass across the hall. This morning at breakfast she said that she saw many apparitions during the night. One of them was a woman who seemed to be wearing a black silk dress and walked from the bureau to the trunk near the door of the bedroom.

During the trance I came down stairs instead of waiting all the while in the hall and the following was the experience of Mrs. LeM.

Mrs. LeM. shows signs of outside influences and felt as if she would go into a trance. This was possibly coincident with the time the communicator said she must go away awhile. This is a conjecture on my part from the time I came down and what is said in the record on that point. Mrs. LeM. gave the names Stevenson McCleod and Helen Farnham as connected with the sitter and said that a yellow chrysanthemum was connected with him and that he was nervous.

On inquiry which I at once made, knowing that Mr. C. had come in with a yellow chrysanthemum on his coat, Mrs. LeM. had seen the man when he rang the bell, but could recall only seeing him with his back to the door. She paid no further attention to him. I met him at the door and Mrs. LeM. remained in the library. She could only have caught

a glimpse of him as he rang the bell. When I admitted him I did not see his face or the front of his body until I opened the door which has a glass in it, making persons outside visible from within. It is probable that Mrs. LeM. saw the chrysanthemum subliminally at least. She went on after further inquiry to describe his hair and beard as iron grey which is correct and that he was a large sized man, also correct.

In regard to the communicator it may be worth mentioning that I had written the man to whom this communicator was related last Saturday and he probably received my letter this morning near the time that the sitting took place. I mention this as a matter of record and not that I can attach any more value to it than that of a coincidence.

November 13th, 1906.

10.25 a. m. Present Mr. C. and J. H. H. J. H. H. absent from the room soon after beginning until near the close.

we are here, yes, and would talk to you first.

(Good, I will listen.)

we will come to . . . mary [w]ants to come to you [difficulty in reading and Mr. C. asked to sit down at a little distance.] wants to come to you yes. she will on the morrow, James. (Good.) do you want a friend brought [not read.] brought now then leave us.

(Father, two things. First I intended a friend to come tomorrow at least a part of the time. Will that be right?)

but Mary was promised to come

(I will let Mary come.)

two Sabbaths past to come after the first one.

(Good, I accept that correction.)

and the other one what is it.

(Father, the person who came yesterday was not the right person for the one present. Can you get one of his friends today? The communications yesterday were relevant to the first gentleman who came here, but not relevant to the person here yesterday. Can you get a friend today?)

I did not get her. she had been promised to come back and tell what she could.

(Yes, and I intend that she shall have a chance in the future sometime.)

[pause.] we told her to come while we were looking after the light

(Good, I understand. I...) and we had to let her talk let [first 'let' not read rightly at time.]

shal[1] we try for thy friend, James.

(Yes, I shall leave. Goodbye for the present.)

[J. H. H. leaves the room.]

Tell the lady to come, yes. wait, they have gone for her, gone. [pause.] shall she talk to you alone. I came to you and as I could not speak I made you * * [erased] you know who I was. I could see you knew me. you are so kind to come to me. I came and as ['as' erased.] tell you I knew my own ring you have it and what did [pencil ran off sheet.] with my other [pause.] jewels. did y[ou] keep them, for I would that you had them here. there were so many places we went together that I could tell you about. you want me to tell you who I am, who I am. yes H arriet. you know now I was H A R R E t, no, you was very near to me. I was to you. did you hear me tell me ['me' erased.] tell you my name.

(No, I did not.)

I said it so that you could. I thought How will help...

(Please try once more to give me your name.)

you dearest if I do... H e... Just don't [pause.] I say get it * * [scrawls which might be an attempt at a capital E.] yes to me if you hear me. H E N R I E T T A yes. I have told you twice that I was here and you did not tell me about where you put my other trinkets. did you let the other have my [circles made and probably intended for the word 'rings.'] and chain.

(I divided them up among the children.)

we would not [?] could have talked about many things had you have kept more of them yourself, but my wedding ring was more to me than all the rest together. you know about how happy I was then, yes. It is not the only beautiful day that I had. I was happy almost all the time you know I can tell you dear that I was happiest when we were alone [t]hen we could tell each other of all that troubled us, and no one knew but ourselves. we [erased.] will you tell the little ones I am still caring for them. I love them now and it is hard not to feel there [their] kisses an[d] no, they cannot kiss mother until they come here.

[excitement and wavy writing follows.] yes it is hard not to * * * [have ?] come come to you, you here. I wish you could bring them to me. it would be so nice to have them, ye[s]. we mustop [must stop] now. want to first first fix this first for her fix this [scrawl.] she cannot use it rightly now. change it. you can change it now. I will help her yet. fix it.

[Mr. C. called J. H. H. who comes in and seeing what is wanted fixed the pencil and left again.]

(Do you watch over me?)

yes I am [written 'ma.'] going home with you when you go. I do Stay with you and now you will know I have tried to impress you with my presence so much that I did begin to feel that y... [pencil ran off paper.] you did not think I was near you. It [superposing] is different here that I had suppos... [superposing.] supposed it was. I did not think I would come and ask you about the things I had left and [superposed on 'about.'] and now I find that they keep ['h' made first instead of 'k' and converted into 'k' by turning the 'n' shaped part into an 'r.'] the earth his [?] [possibly intended for 'here.'] together likke [like] a chain chain.

If I had to be here alone I would not want to stay. It is because I have other[s] with me you know who who I mean. I have two little ones here to care for, yes. the largest is a boy with golden hair and blue eyes: the girl is [J. H. H. came in as time was up and past.] now [or how.]

(Yes, father. The time is up. Let me ask a question. Can)

no, not yet. the lady said Good[b]y to her friend that is near you. she is his wife. now James.

(Can we give the other light down stairs a meeting tonight?)

no, not then. (When?) Mary will give up if you so desire. we...

(No, I would be glad if we could divide the time because I promised the lady tomorrow. You decide it with Mary.)

and tell you then (Yes.) Mary will be all right

(Yes, I know she will.) goodbye. (Goodbye.) [pause.]

we would have you tell us more about coming.

(All right.)

Shall I keep my place as guiding light to her

(Yes, father, but only as you see fit to direct it after the light gets home. I will tell the husband only to sit as you direct with the aid of the greater light.)

it would be better so.

(The light goes home tomorrow.)

I know. what I wa[n]ted is, if you desired me, to continue to guide others to her to her as I did friend H., yes.

(That's right.)

I wanted it clear what I should do,

(Yes, that's right.) goodbye. (Goodbye.)

After Mrs. Smead became conscious she said she saw a spirit that was dressed in white and a blue cross in front and in connection with it the letter H.

The name Henrietta was correct. It is the name of the sitter's wife who is deceased. But as Mr. C. asked for this person by name (p. 689) it is not evidential. The manner of correcting Harriet which had been mentioned by the sitter the day previous was spontaneous and interesting. Harriet, however, was the name of a relative, deceased, the mother of Mrs. Quentin who had two sittings earlier (pp. 641-5, 660-4), and Mrs. Smead had no knowledge whatever of Mr. C.'s relation to Mrs. Quentin.

November 14th, 1906.

10.45 a. m. Present J. H. H. first half and Mrs. B. second half of sitting. Sitting longer than usual by thirty minutes.

H says don't give up.

(No, I'll not give up.)

is it is better, will be better.

(You meant not to give up this meeting?)

no.

(All right. I'll not give up the work.)

that is it [pause.]

I wanted to bid you goodbye James. you know I could not when I left you to come here.

(Who is this?) me Mary.

(Yes, Mary, that is true. It was a sudden parting.)

and I shall be away for a while and don't worry.

(No, I shall not. How is your father?)

I my mother came here and I took her all around the house (when was that?) just two day[s] since. I did it and you did not hear us ta [pause] lking.

(Mary, the light saw a lady that I guessed was your mother. How was she dressed?) [Asked latter part of question before I thought that any answer would be subliminal.]

you had what she was looking for.

(What was that?)

she could not find it.

(What was it?)

[pause.] It was what she wore much [pause.]

(Can you give the name of it?)

and it was not much good. I told her but she wants it back with my jewels [written 'mj ewels'] yes.

(If I can find it I will. What is it?)

you must get it back with them [circles made to indicate rings] (Rings?) yes. (Good.) she was worried because she could (Wait a moment.) [hand superposing.] not find them.

(What was she looking for?)

the rings.

(I know them now. I shall get them.)

yes, I told her so now. I must leave as father said another was to come.

(Just a moment. How is your father?)

did I not tell you.

(Not this time.) we would go and help him. mother has had to be coaxed continually to keep her from staying to [too] long.

(All right, I understand.)

she care [s] so much for him that she can hardly leave him to go to rest.

(You...)

I mean my mother.

(I understand. Now when this light goes home you can report anything of importance when meetings are held.)

and when they are, no, if necessary. [J. H. H. stamped foot on floor to call Mrs. B.] goodby, James. (Goodbye, Mary.) [J. H. H. left the room.] [Mrs. B. enters.]

Good morning little girlie [apparently not read rightly.] no Little.

(What will I tell Lillie?)

no, I said little Girlie.

(Oh, you said Girlie.)

yes, and dou [do you] know Bess why I was captain Captain.

(No I don't know,)

I wanted my brave little wife to feel she could be supported in strong arms.

(Won't you try to give the name I called you by.)

you know it was an ordinary one, yes, common folks have it. I will have our friend here write it the wrong way, then you can find it out [then followed the name George written in mirror writing backward and so spelled egroeG] yes, you can see it B [letter 'B' in mirror writing.] [possibly attempt at initial of surname.]

(I mean when I spoke to you very tenderly.) what on dou [do you] mean. it was one of my pet names you ar... are thinking of you must no [last three words in mirror writing.]

(Well, never mind. I won't press you.)

that is the way I will tell you not to be living way back there but now. we are living...

(I will not have an opportunity to talk to you in so long. Am I wise to continue in this course?)

[Question made ambiguous intentionally as two distinct things were in mind, one the work of psychic research and the other more personal.]

living ahead. only when we come to talk dow [do] we live in the past. I told you Bess that I would come to your home where you stay and I will do it. do not worry.

(Is it well at home?)

no [erased.] how do you mean. I would keep myself free were I you. if you were with me I could keep you company and I do, yes. I go to you so many times and I would if it were wise stay alway[s] by your side. no we have to part of the time get out of the earth atmosphere and then we can come back easier. I have not been home though [?] unless I go from you to them. I cannot find out unless I go to them. no dear, I know you need [erased.] need me and I shall stay as long as you wish until you come to me, until you come to me, yes.

(When am I coming to you?)

I cannot tell you now. It would not be wise, yes.

(I have not finished my work here.)

no, not yet. you must help us yet, to help us come near to friends there. that is what I want most.

(Do you wish me to sit alone or will I have Miss M. sit too?)

alone sometimes for me, yes. do you mean mamma.

[Sitter evidently did not understand this question put by communicator, as her query following indicates.]

(Tell mamma what and who is mamma?)

no, not all the time, yes that is what I told you before. now what does he mean when he says tell mamma. I, R. H. said it for him. he needs to rest a no ['no' erased.] while. [pause.]

Yes I am back.

(Yes, well how is it there?)

and I [pause.] could see the old home where we left together, yes, and I y. . . . wished you and I could come out again together and get in the carry-all together ang [and] go out in the world alone once more. we did once, yes, and that driveway is a, was a happy one in the cars. you and I came out on the front v. . . . ['v' erased.] piazza [piazza] and then and then we said goodbye to all those friends that came to see us get married, yes, and the rooms were was pretty and you looked so sweet to me. I did not want the rest there and was glad when we were all alone and so were you.

(Do you remember the curious wire we received.)

we, I was thinking * * * the boy but could not remember what that boy [?] wanted. I saw him but I could not not just now remember what he came for.

(Whom did you see?)

the message you, I begun to tell you all about that day, but you asked me about something and now I must wait.

(I will not interrupt again.)

we had a colored man to drive us to the cars and he was sorry to have you go away and the cook to [too] yes was afraid and was worried for fear she would not see you again, yes. when I go [?] home she says she is waiting for her missus to return, yes.

(Has Maum Mollie gone over to you?)

you know they were hapier [happier] then than they are now. so many of them do not enjoy that freedom they wanted b... Bessie and they were happier in [a] home like yours, yes. you were good to them and so was mother and father and they loved them.

(Have you seen my little brother?)

yes, we have often been together. I am going to tell you that she does not want her Bessie to leave her again. I told her what you asked me about and she said tell her I do not approve.

(Does she think I would be unhappy?)

what you asked me if she knew. She said what I have told you and I will tell her you asked me about her, yes, and now when I come to you again I will tell you that what you asked me to tell you today, yes. Papa is agoing, yes. Goodby.

When Mrs. Smead came out of the trance she said that she saw an old-fashioned candlestick with a candle in it, and also the face of a little boy. Mrs. B. asked if it was a beautiful child. Mrs. Smead replied that it was a pretty child and had light hair. Mrs. B. remarked that he had golden hair and blue eyes.

The reference to the rings by my wife might have been an evidential incident but for a most interesting circumstance which would be a ground for very grave suspicion if we did not have other and independent evidence of supernormal power on the part of Mrs. Smead. On the night of the 11th as the above record shows Mrs. Smead saw an apparition as described. When she told it to me in the morning I said I thought I knew who it was, and thought of my wife's mother some of whose jewelry I knew was in the trunk to which the apparition had gone, but I said nothing more and never whispered about it. When the communicator referred to the rings I at once thought of the two rings of my wife's mother

and grandmother which were in that trunk locked in a tin box inside the locked trunk.

But after the sitting, reflecting on the meaning of the expressed desire to have the rings brought back and in the statement that they could not be found, the following circumstance came to my memory.

Early in this series of sittings my wife (p. 610) alluded to her watch and expressed the desire that I should have it near me. I went to this trunk when Mrs. Smead was not in the room and hunted for the watch there, taking out all the trinkets kept there of Mrs. Hyslop's and when they were replaced I left by mistake a little box with her mother's and grandmother's rings in it, and two little tags on the outside indicated whose they were with my wife's initials on them. Mrs. Smead found the box lying on the bed and gave it to me. She had ample opportunity to examine the contents and also the tags.

The reference, therefore, has absolutely no significance for the supernormal, and but for the independent evidence of its existence, would be a just basis for very serious suspicions. I know her personally well enough to say and believe that she would not even examine the tags on the box, but my personal belief has no value in the light of possibilities when the sceptic wishes to have much better tests.

I had not returned the box to its place, but had locked it up in another tin box downstairs. This Mrs. Smead did not know, and hence the rings could not be found in their proper place.

George was the correct name of the communicator and it was not known by Mrs. Smead. But it was not the name Mrs. B. wished to have written. This was correctly given at the end of the sitting.

The communications to Mrs. B. are all perfectly pertinent and characteristic. They were driven to the cars by a colored man and what is said in reference to him is correct. The reference to the piazza and what occurred there is correct also, whether it be attributable to subliminal guessing or not. But the most striking incident of the sitting was the word "Papa." It was the name that Mr. B. always used in

signing his letters, and would not be the most natural way for a subliminal to speak of a person whom it assumes to be the sitter's husband.

The next series of sittings was unconnected with those which precede and will not appear to some readers to have the same value evidentially. But as they are associated with the death of my father-in-law they should be included in this volume. Personally, and under the circumstances, I regard them as containing quite as genuine phenomena as any of them, but will not urge this view against those who wish to consider the opportunity for previous information by Mrs. Smead. She did not have such knowledge I am quite certain, but if she had been so inclined there was the opportunity to have employed detective methods for obtaining information.

The sittings which I first notice were held by Mr. and Mrs. Smead in the regular work which they are doing in my absence. I was, of course, not present and the record was reported to me. I had not intimated to them that my father-in-law had died, and Mrs. Smead had not even learned of his illness when she was in the city for the experiments.

My father-in-law died on the 14th of December, 1906. On the second of January, 1907, my wife purported to communicate at a sitting of the Smeads and spontaneously asked when I was coming. On the 5th of January I had a sitting with another medium, the Mrs. Smith of the articles published in the *Journal* (Vol. I., p. 133), at which my father-in-law purported to communicate and gave much evidence of his identity. That record cannot be published here, but is mentioned as connected with the phenomena. On January 7th, as reported below, my father-in-law purported to communicate through Mrs. Smead when I was not present, as the record indicates. Mr. and Mrs. Smead did not know of his death and did not learn the fact until a later sitting, at which he gave enough for Mr. Smead to infer who it was.

January 7th, 1907.

10.30 a. m.

Present Mr. and Mrs. Smead.

(All is ready.) we are here.

(Very good. Good morning, friends.)

George H. W. ['W' resembles an 'H.']

(George H. H.?)

no, W. (George W. W.?) yes.

(What was the last name beginning with W? What does W. mean?) [pause, and pencil drops from the hand. Pencil replaced.]
two [apparently intended for 'it was.'] it was on * * * * [apparently one part of the illegible writing is an attempt at 'w mon,' which the following clearly written message explains.]

[Pencil changed in its position.]

wass [was] in the tenth month that I came here. the old
c * * colored mammie * * [apparently 'think'] * * [apparent attempt to repeat the last word.

(It is hard to hear you. Try to write plainly.)

[Pause, hand limp, pencil drops, and breathing affected. Pencil replaced.]

(What does all this mean?)

[Pause and pencil again falls from the hand.]

(If you want me to fix that pencil, move the hand over to me so that I can tell.)

[Hand limp and relaxed. Pencil removed. Pulse slow and full, breathing deep and sustained. Finally hand asks for pencil.]

yes, the old mammie came. she says tell her not to put on those li.. [or 'ti.'] [erased.] light garments. then it will not ker [?] [pause.] hurt her when... not hurt her to have her Marser George to come back when [sheet changed.] yes.

(Who is this message for?)

marsen George wi... [pencil ran off paper.] wife she says

(George H. W.?)

no, not that George. that George is connected with thy friend Hyslop.

(What George is it?)

the one that belongs to the lady near him nn [erased.] no, we much of the time, yes. mammie wore sometimes a dress with a little flower ana [and a.] kind of purple stripe on it, a white cap and a nectie [necktie] thhat [that] was a big one.

(Who is W in George H. W.?)

[Pause.] yes, there seems to be a girl of twelve yrs [years] with dark brown hair. she is studying at a long table in the school. her hair curls and is tied with a white [sheet changed.] tied with a white ribbon. she has a long sleaved apron on, yes.

(Who is this message for? What is the meaning of this thing?)

well, James will know. (All right.)
 tell him that mother H. is with th. . George much of the time.
 (I will.) he will know.
 (All right. Free your mind.)
 we will come back. wait. (Today? Here?) yes. [Mrs. S. became conscious, but writing continued by control.] it will be best w. . . wait before the friends come again. (Yes.) and we would like these meetings at this time as you are in the habit of ddong [doing], yes. we may wish to bring friends and let them try, but not always at present.

(I would like my friend Dr. Upton to come.)
 we may let the friend come later. now we will send for him.
 Good morning.

(I understand that we shall sit tomorrow.)
 that is it.
 (I shall return from S— Thursday. Shall we sit then?)
 not so, we will come on the morrow and then wait.
 (Till next week any more sittings?) yes. (Is this Robert Hyslop writing?)
 H. with friend [sheet changed.] with friend Myers.
 (I am glad to have you come. You are always welcome.)
 yes, thanks.
 (What was the trouble with Mrs. Smead Friday and part of Saturday?)

we will tell you on the morrow.
 (All right. God be with you and with us.)
 Friend, we would have friend H. know concerning the other time we came to examine the light, R.

There are apparently points of some interest in this sitting. As I have remarked above, my father-in-law died in December, and my wife purporting to communicate on January 2nd asked when I was coming. Apparently his name was attempted at this sitting. It was Geore W. Hall. It is possible that it would have been gotten rightly but for Mr. Smead's way of making the inquiry. I wrote to Mr. Smead, after he sent me the original record, to know what the meaning of the sitting was, pretending, as it were, that I did not understand it. He replied it had no meaning to him: said in fact, that "it was all Dutch" to him and Mrs. Smead. All that he could do was to conjecture that it had some possible reference to me from the presence of my name as the person who would know. This was his only clue.

I inquired of my father-in-law's second wife to know if

they ever had negro servants in the family and her reply was that they have always had them. The most significant incident, however, in the record is the statement that "George H. W.," later in the sitting, corrected apparently to "H" instead of "W.," is connected with Mr. Smead's friend Hyslop. But the answer to the query about "George H. W.," that it was not right and that this George as asked for was connected with me was a most significant incident, most probably wholly unknown to Mrs. Smead. I had named my little boy George Hall Hyslop after his grandmother. This was the boy whom Mr. Hall frequently called in his delirium before his death and of which I have recorded one coincidence (p. 548). Apparently it is this boy to which reference is made in the correction of the name.

I know nothing about the dress of the old negro "Mammie." But I made inquiry of Mrs. Hall and find that the dress is correctly described.

The reference to the little girl studying is a fair description of my older daughter, except the curled hair. But I have no reason to suppose that she is meant, neither do I know of anything to make the reference coincidental.

I have been told through two other mediums that Mr. Hall met his mother first on the other side. I was told through Mrs. Smead when the prediction of his death was made (p. 695) that "mother" was with him. I took it at the time to mean that it was his first wife, my wife's mother, the statement purporting to come from my wife. But in the Washington case I was told it was *his* mother and her name was given as Gretchen, her name being Margaret, as I afterward learned from Mr. Hall himself before he died. It is therefore pertinent here to find allusion made to his mother being with him much of the time.

He took ill in October, the tenth month, and died in December. The error in time is apparent. His memory was impaired during the illness.

In a sitting on January 30th, I not being present, there was an apparent, but confused, attempt to communicate again for a short time. But nothing evidential occurred, tho a reference was made to a latch key, and then it was said, after

finding that he could not communicate:—"Tell Mr. Hyslop that the father he was wishing to hear from is all safe and that his wife cares for him and his needs." On February 11th apparently my father-in-law tried controlling, and had to give it up before the sitting ended. I quote that part of it which pertains to him.

February 11th, 1907.

10.30 a. m.

[Present Mr. and Mrs. Smead.]

[Prayer. Dr. Hodgson's, and Robert Hyslop's articles on the table. Mrs. Hyslop's and others not used.]

(All is ready.)

Hyslop, Hodgson. Father * * is all right here. Tell James he is with me here [?] yes. sorry he did not believe when there. had no farther time [?] in this. you tell him James friend.

(Yes.)

Father saw considerable of your life then, James, and doubted much, your life there.

(All right.)

we came with him to you before, yes, and there were so many that he was weary after the journey that he said he would wait. journey over to our side of life, james, you know.

(Yes, that is good.)

could he have believed more he would have given more to your good work.

(Yes, I get that.)

I will go to him now. you tell him friend.

(Yes, I will. Please tell me who you are.)

mary Hyslop. [written in a scrawly manner.] he knows it.

[Mrs. Hyslop's article opened.] (Do you see it?)

it helps me, yes, and the little tray to [too] I know has held me before.

(What is it that I have opened?) [pause.]

m.... [Then rectangular or square figure drawn with circles in it.]

[Change of Control.]

Let me try once. I can tell my son that my business was a good one. I could furnish him with a good Suit at any time, yes.

(You are doing well.)

I could too tell a fairly go... [good] story for entertainment of others. I used to think my mary was gone forever from me.

(Good.)

yes, but I have found her. (Yes.) my only daughter, yes.

(Please to tell me who is talking.)

H. will know if you tell him that I am once of just say H. 3 will do for me.

(H. three?)

yes, it will do for me. [great excitement in hand.] it is jolly fun, yes, to come, yes. I was * * * * * have. I * * remember much to tell him. I think... no, no. [pause.] yes, he knows how some people could not * * me happy, but I would be when I got away. [pause.]

Could I have had more experience with this lady's work I would have known more and took an [?] an. . . . I should have. . . . well James will understand me. I know he will. I saw but little of it. [pause.]

The sitting continued a little while longer with some advice by the regular controls as to the manner of conducting the experiments, and then closed.

There are some exceedingly good things in this sitting. It is quite apparent that it is my father-in-law that is meant. This is indicated clearly by the association with the name of my wife, Mary Hyslop, and the word "father." But the communications make it much clearer. He did not believe that his daughter Mary survived death. He did not believe in a future life when he was living and he saw considerable of my life in this work. Possibly the statement that "we came with him to you before" refers to the apparition of him by my Secretary (p. 548). It is also evident that the reference to his giving more if he had believed is the same as later communications on the same matter (Cf. p. 707). He had done all he could to discourage my work and I did nothing that could be interpreted as trying to interest him in it financially.

Two statements are extremely good. The allusion to his ability to furnish me with a good suit apparently points to his former business in woolen cloth (Cf. p. 711), and he used to tell stories at banquets and public meetings. He was not either a good speaker or a good story teller, but he always felt the obligation to tell some story.

There is also one statement which I cannot explain in detail, but which is sufficient to prove his identity completely to me. It would involve matters too personal and private to mention here. It expresses exactly the facts and would be recognized by all who knew him intimately.

It was this sitting that led Mr. and Mrs. Smead to conjecture that my father-in-law had died. When I went for later sittings I admitted it.

March 25th, 1907.

10.30 a. m.

[Present Mr. and Mrs. Smead. J. H. H. absent.]

(All ready.)

it is confusing. you must know and record it so. we do it as we are tolld [told]. Greetings Friends.

(Cordial greetings.)

you are waiting. [pause and then excitement and twitching of hand.] we will only wait for the reply. you can of your ownself believe what so Ever pleases thee.

(Is it the Cardinal?)

the what.

(Is it the Cardinal?) n o. (All right.) [pause and excitement.]

they will not believe that Either. [pause.]

The jolly little man says he is surprised to find so many that he used to find think were dead. he is waiting to have his Fr... [pause.] he is in an easy chair and says tell them that Geo. [period inserted.] is all right. it is not a rocking chair, but just an easy one soft cushion like padded [padded] you would call it. he has a dressing gown with a cord around it, yes.

(Go ahead. That is good.) [pause and excitement.]

he seems to thing [all indistinctly written.] it says he was once in a very small state in E U R O P E and the place town was near a beautiful lake. the house was on the side of a m o u n t a i n. it had many eaves, yes. [pause and great excitement. Mrs. S. coughed violently.] you wi... wait. [pause.]

(All right now.)

you see my throat sometimes will make me stop. I must go back now to ask George about it.

(Please to write your name.)

when we went to this mountain house it was a foreign country. he did not know the language and he [pause.] we had better wait a little. [pause.]

(All right now friend. Will this friend try to tell me things so that I shall know who it is. It is important he should do so.)

When son James comes he can do it. (All right.) yes he will from time to time tell some facts about himself here.

(Shall I fix the pencil.) no. (All right.)

When son James comes he * * [possibly 'will.'] know him.

(It would be valuable if the name was given here to me.)

he has partly so aranged [arranged.] it at other times. (Explain please.) it is all right.

(If I get the name, science cannot say telepathy from James.)
no, we have said it here, H. 3, you see, yes. so that is all
right.

(I understand now.)

(Shall we sit tomorrow?)

if it is so arranged. R. Hyslop.

(All right. Thanks. I shall send it to James.)

Apparently there was some other communicator than my father-in-law at the first of the sitting, but it is just as apparent that he is meant a little further on. He always wrote his name "Geo." and it is interesting here to find the period inserted by the automatic writing. Mrs. Smead of course knew nothing about this fact, tho it is so common with the name George that we cannot urge it as evidential. I do not recall, however, a single instance of this in the Smead case before.

My father-in-law had an easy chair which was cushioned and was not a rocking-chair. He sat in it a great deal with dressing gown which had a cord around it. These two facts were absolutely unknown to Mr. and Mrs. Smead. The allusion to the small country in Europe is evidently to Switzerland, to which reference is made later (Cf. p. 707).

The next sittings at which any reference was made to him were held when I was present and are given below.

April 9th, 1907.

10.30 a. m. Present Mr. Smead and J. H. H.

[Hand trembled almost immediately. After a minute it paused and then began to write in half a minute, trembling slightly, while the first few words were slowly written and were quite clear. Apparently it was some one else who controlled than the one who soon began to communicate.]

We come. we, yes. [pause.]

(Good morning.)

[trembling.] Will I get ['t' carefully crossed.] him. (Yes.)
now. (Yes you may.) [pause.] [trembling.] I wish to wait.

(Good.) Yes.

[Change of control.]

I am here now James. I am G. H.

(Yes, I know. Free your mind. How are you?)

They have [pause.] my things now to do as they please with [not read at time.] with. It was very different when my Mary was with me and * * mother, yes, Mary and you knew all about it. [pause and scrawls.] yes way back in those early times [not read correctly at time.] no you do not hear. [pause.]

could I have believed then what I know now it would have been different, yes.

(Yes, I believe that.)

yes, yes, I could have materially helped you [materially read 'made up.'] and will materially materially, yes. [I read the word materially, but signified that one instance was not read by saying 'morally'] no materially. [read.] yes, will not they do it for me now.

(I do not know. You will have to influence them.)

it is my * * James that part of it * * money. [pencil fixed.] It should be given to your work, a part of my money. I wish I could have it now to do it over again, yes.

(Well it can't be done now, so don't worry.)

tell them I want it done. (Very good.) I mean the mother and son. (Yes.) well I [read 'will it'] well I will tell them. (Very good.) [pause.]

It was a better change for me, James. I can [read 'came.'] no can now be with my own, yes. you remember when we went [undulating lines representing mountains were drawn.] (Yes.) yes, and the pleasure we had. fix this. [Pencil fixed. Had slipped up in fingers.] over on that other land where some of the people we did not understand. the houses on the [mentally read 'hours,' then audibly 'houses.'] no, no, no. we did not understand their way of speaking [not read correctly at time.] no, their way of speaking. (Good.) [pause.]

you remember the funny little hous... [pencil ran off paper.] houses yes, [pause.] on the mountains, yes. (Tell all about them.) Mary was there too. you know about them. we could not talk as they did (That's right.) and I tried to [pause.] yes, wait. (Yes, I'll wait.)

[Hand relaxed and turned over to one side, and in a moment began to tremble again.]

yes and we had to give them so... [erased.] souvenirs of our money to ['souvenirs' read *some* with accent indicating it was not all.] no souvenirs of our money for keeps, yes you know, you. [sheet changed.] you know what I mean. (Yes, I do.) yes, they do not do that here where we come fr... ['where' first read correctly, then read 'when,' then again 'where.'] [Hand moved as if to erase.] yes, from. (That's right.) [pause and scrawls.]

It cost a great deal to travel in those places, James. [Pause.]

Hand turned over and relaxed.] (Wait a moment.) [pencil fixed.] and we enjoyed seeing them wait for it, yes [Long pause.] yes we used to take fine walks out on those mountains, yes it was when the cares of life were few then, yes. [pause.] Mary was a good daughter, yes. (Yes, she was.) and [pause.] we will be good to you. (Yes, thank you.) help you she says all the time. [pause.]

(Yes, Mary, I think you are helping all the time.) [I assumed she was present and had used an intermediary.] [pause.]

Mary is not here this time. we are two [not read.] two H's [second 'two' read 'more.'] no, [pause.] we are 2 H's yes, here. (Good.) yes [pause.] you know about my coming here.

(Yes, I do.)

well [pause.] when I went to that house just after wards where I used to live it was all dark. the curtains were ['curtains' not read.] curtains were all drawn and it looked lik... [erased.] lonely and I did not want to stay. I was surprised that they should want [to] mourn when they did not care. I was glad to be free, yes. you understand me James.

(Yes, I understand.)

yes I did come to you so I tha... [erased.] that I could tell you, yes, I wanted to tell you that I was alive still. (Yes.) yes.

(Do you remember how soon you came?) [I was thinking of two occasions when I asked this question, one, that of his apparition to my Secretary, and the other of his communicating through Mrs. Smead, January 7th last.]

came where.

(Came to me.)

as soon as I left the earth Mary brought me to you, but I could not talk ['talk' read 'tell.'] no, could [not] talk. yes, It because I was weak when I tried to come back.

(Did any one see you?)

[pause.] where did you mean.

(When you came to my home.) [pause.] you know the lady saw me and I tried to mak[e] you see me.

(Yes, that's right.) [pause.]

when I go back I will tell mary about it, yes.

(Yes, that's good. I kept quiet about it.) yes. [pause.]

yes, I am beginning to forget so I will go and rest. [Hand relaxed and moving back across the paper went down about two inches and paused.]

[Change of control.]

James my son, yes, we have been to [erased.] trying to help you. we are sure to do it, yes, and as you see I have brought (Wait a moment.) [superposing.] [pencil changed.] [pause.]

you a person near you th... [pencil ran off sheet.] that could tell you some things. I [?] yes, I will ['I will' read 'divine' at time, and paper changed.]

I will tell you we have and instructed him as to what to do asay [and say] to you, that is, things that you could, no would help to know him,

(Good, tell them.) yes, and he will come again. (Good.) yes, he is a pleasant person to talk and does it well. I can better now do it. [pause.] yes. It is getting time for us to go and we must soon [pause.]

(Yes, I shall return tomorrow.)

yes, we said it so for you.

(Good, thank you.)

yes, Hyslop, [pencil broke from heavy pressure, and I put another in the hand.] Hall George W. yes and he has a small George. well we must go. we could talk for ever.

(Yes, I know.)

yes, but now we have to stop [pause, and I held the hand in mine for a few moments.] going James, yes."

After she became conscious Mrs. Smead complained of pain in the left eye and inability to see with either of them. She said in response to my question whether she could remember anything, that at first when she sat down she saw some mountains.

She also told me that last night she "saw" Winifred sitting in a stately position all alone in her room writing.

George W. Hall is the name of my father-in-law who died last December, and an apparition of him was seen three and a half hours later in my house by my Secretary, just after I had received the telegram announcing his death (p. 547). He left a widow and son, a fact possibly known by Mrs Smead. But she knew absolutely nothing about the pertinence of the reference to his money affairs. He always discouraged me in my work and would do nothing for it tho quite able to do so.

He took a trip with his family in Europe in 1883 before I knew his daughter Mary, who subsequently became my wife, but I know nothing of the incidents which are here told apparently of this trip. Mrs. Smead knew that my wife studied music in Germany, but I do not think she knew anything of

a trip to Europe by her father at the same time, tho I may be mistaken about this fact. He was not in active business when he took this trip, and owing to the number of persons involved at the time we may well understand the pertinence of the allusion to the cost of travel. What he says of his daughter is characteristic and represents a state of mind, which with the reference to the expense of travel, was not known to Mrs. Smead. There are also allusions which are too personal and private to explain in detail and which were absolutely unknown to Mrs. Smead. I have to suspend comment on them.

The allusion to the "house where he used to live" is equivocal. It might refer to the condition of the home he left at the time of his funeral, which would not be true in regard to its loneliness, tho the curtains were drawn. But his old home in a suburb of Philadelphia is still standing, owned by other parties, and I was told that it is not occupied. He was very fond of this place when he lived there, and it was at the time he took his European trip with the family.

The incident about the souvenirs is probably correct, tho I have no means of verifying it. It was known, if it occurred, only to my wife and himself.

He had no son by the name of George. But my little boy, George, named for him, was a favorite of his. Mrs. Smead knew the boy and his relation to my father-in-law.

April 10th, 1907.

10.15 a. m. Present Mr. S. and J. H. H.

[10.21 hand trembled, 10.23 writing began.]

[w]e are here, yes, ready, yes. [pause] [pencil kept moving about a point.] Get him ['him' read 'them.'] him. we will. [pause.]

[Change of control.]

do you know how much like mary's coming mine was.

(Yes, in some respects.)

it was with the head that I... [pencil broke; new one inserted.] refer to, you understand do you.

(Yes, I understand.) [pause.]

(Do you remember who were present at the time?) many were. (You mean on your side?)

no, [pause.] over there.

(When you can do so mention some one.)

it was my head snapped and I came soon after that [hand trembled.] [pause.] you no [know] know [pause.]. (Wait a moment.)

[It was apparent that the writing was very difficult and that the pressure on the pencil was great. So I resolved to change the sheet and tried to move the arm, but found it almost impossible to lift it. Evidences of marked catalepsy were present. I moved it upon the paper.]

what it was, yes.

(Don't press so hard on the hand.) [pause.] [writing more rapid and easy apparently.] well I wanted to tell you some one took me home [?] [pause.] to the house in a carriage, yes.

(You mean your own house?) [pause.] wait [Long pause.] [Hand moved toward my side of the paper and I held it a few moments.] there James it is hard to do it over. I was near a large high building. (Yes.) did they tell you about it.

(I know the high building.) [I thought of the tall building in which his office was situated.] [hand trembled.] yes, did you know. [pause.] what time I went to the place to [too] near it to go up stairs [pause.] but my business was not the same as it was once. I told you all about it before.

(Yes, I remember.)

I said clothes [written 'cloths' and so read when the hand went back and wrote 'es' over the 's.'] yes were a part of it. it was a large establishment in my own city, yes.

(That's good.)

I had woln [erased] woolen cloth lots of it James (Yes, Good.) and ladies came some to buy.

[Pencil moved partly across the page making scrawly marks.] on the cars, yes, I went that day James, I remember. [pause.] I no [know] you will remember about that store [pause.] (Yes.) [pause.] It was some years ago * * [some?] I liked to be there when mary came to it. yes. (Wait a moment.) [hand was going to superpose the writing.] it was (wait a moment.) [superposing again.] a Hall [pause.] O [pause.] A K C L O T H I N G. [read aloud to see if I got it rightly.] did not I tell you rightly yet. I . . . it did not seem that I heard you.

(I got the words: 'A Hall Oak Clothing.')

[hand trembled considerably.] * * * * oak Hall Clothing Company. (Good.) [scrawls.] yes that is right * * * * and you that time. [pause.] and [pause.] said I could [not read at time.] [pause.] I said I could that time. ['could' read 'would.'] c o u l d t h a t, yes. [pause.]

That was a while ago, James.

(Yes, it was.)

[pause.] [hand trembling.] Mary came to see me trying, she said tell you we believe now [pencil turned in finger after 'n' was written.] all right.

(Do you remember what I said about that?)

at your house. (Yes.) you said I would have to believe here and I had better beore [before] I came [pencil ran off paper.] I came.

(Yes, that's right.)

If I had know [known] what you do I would have long ago, yes.

(Yes, I think so.)

[pause.] [hand trembling.] I will help you to now. (Good.) [pause.]

(Did we talk about this subject elsewhere?)

when I was there with you.

(Yes, in some other place than my house.)

you talked with me in my House and at the lakes [pause.] [trembling.] James, we talked much about it, this subject of living continually.

(Yes, we did. Do you remember the last summer where we talked about it on the mountain side?)

and ho [oh] yes I was agoing so [to] say it was under the trees. we walked where no one could hear us. (Yes.) I said I wished I could have proof of my Mary's living. (Yes.) I would then believe. [Hand moved over toward me and I held it for a while.] I do now. why did not you send me here.

(I wanted you to go to another case, but I could not get it.)

but I did not care [resembles 'come'] why did you not send me here.

(This case was not so well developed.)

I did not care so much * * [then?] I did not believe it so much then as you did. this is all right, James. (Yes.) I knew about it. I could have known more. I would have believed more yes. I know that place you said, but I know this better, and they do not let strangers much (wait a moment.) [superposing.] much such as I come there. I would come her [here] yes. they knew you and that is why they brought your friends there. (Yes.) they did not know me.

(Yes, I understand.)

[pause.] [hand trembling.] I can come here. the friends over here are willing and let me cone [come.]

(Have you met your children?)

[pause.] I said Mary came this morning to see me try.

(How is she?)

[pause.] Mary is allways [always] ready to work.

(Yes, I believe it) and the children are all right [pencil moved down the paper and then returned to the line.] one was more like me, yes, yes. I [erased.] she had her mother's ways, much like her. [pause.]

which children did you say, James. I have ween [been] wondering [wandering] away as if dreaming.

(I referred to your children that passed out long ago.)

I remembered Mary best. one was small (Yes.) so could not entere [erased.] enter much into my life.

(Yes, that's right.) but is all right.

(Yes, don't worry about that. I was only trying to help in your recollections.)

we will come again.

(Yes, the hour is up.) you know it is a tiresome way to try and live over our earth existence from here.

(Yes, I know it, but it is a great work.)

yes I know it now. Going to go and come again. George Washington Hall.

(That's right.)

Robert Hyslop.

(All right, father.)

we will come again to you.

- (Yes, tomorrow.)

wait and we will see about it. [pause.] all right, we will come. (Good.)

So far as human observation is concerned there was no other resemblance between my wife's death and her father's than their suddenness at last. The physical difficulties were not the same. Mr. Hall was suddenly attacked by something resembling apoplexy, tho it was not this specifically, as his whole system was diseased, and had to be taken home in a carriage. He recovered from this, but was down again in a few days, not to gain his strength again, tho he went out in a carriage to some business twice afterward. His office was in a large building. The question whether they told me of this incident is pertinent, as it occurred just before his last illness and I lived in New York, he in Philadelphia.

It is true that his business at the time of his death was not the same as it had been earlier. He retired many years ago from the clothing and dry goods business, and simply managed his investments, which he had been doing almost ever since I knew him. He once told me what his business had

been, and a part of it was "drumming for his house." I take it that this is what is meant by his reference to his being on the cars. I do not know the name of the company. He never told me. It was only once when he was in a reminiscent mood that he told me about it. He was not in the habit of telling about his early life. He was rather a reticent man. I do not know whether his daughter Mary, my wife, was fond of going to see the store or not. If she did it was when she was very young.

The "we" in the statement "we believe now" is pertinent, as my wife did not believe in my views at the time of her death, tho growing sympathetic with my work. Mr. Hall never believed it in spite of our frequent talks about it. He was strongly opposed to my investigations and did all he could to discourage me in them. I often told him, and did so in my own house, that he would believe in it after he passed out, and that it would be better if he believed it before. The allusion to the lakes as a place we talked about the subject is correct, but it is possibly an attempt to get the mind on the next to last talk we had on the mountainside, which I had in mind when I asked my question. It was under two maple trees that we had the most serious talk about it, in which I told him not to fear death, that he would be glad when it was all over, and would agree with me then. It was our last talk on it and was two or three months before his illness and death.

One reason I had never brought him to this case was that, in his state of mind, and in my suit for an endowment, I felt that to do so would be a desire on my part to get money from him. His daughter once called for him in the Piper case, and as it was apparent to me that he was wanted to influence his mind on the financial question, I never mentioned it to him and refused to take any steps to that end. He was called for by her through another case also a short time before his death, but was unable to go.

The statement that strangers are not admitted at the other light is true for the Piper case, probably surmisable by Mrs. Smead.

I never heard him mention any of his other children ex-

cept his son Clarence, and him but once. His children by his first wife died in infancy, and most of those by his second wife also in infancy. Mary, my wife, was the one that entered so deeply into his life. His name was George Washington Hall. Only his name "Hall" was known to Mrs. Smead. She may have guessed that George was a part of it, but she had no ordinary means for ascertaining the other, except casual or intentional inquiry at my house when she stayed there. She once met Mr. Hall at my house, in 1900, and had a short conversation with him. He referred to his trip to Germany then and some cheese which he had when there, and to the fact that his daughter studied music there. That, Mrs. Smead says, is the limit of her knowledge of him. Her statements, barring lapses of memory, I think can be accepted, tho I shall not urge this view upon the sceptic. She says he never told her anything about his business, and I can readily believe this, as he was quite reticent even with me about this early period, tho he was very confidential and talkative about his later business matters. No allusion is made to these in the communications.

April 11, 1907.

10.20 a. m. Present Mr. S. and J. H. H.

[Writing began at 10.28.]

"we are here" [written so finely that I could read it only by watching the pencil at the time.] [pause.] Hall is coming. wait for us

(Yes, I'll wait.)

[pause.] wait. (Yes.) [hand trembling.] [Long pause.] you know I cannot hurry much. I need to move slowly. my heart would not allow [allow] it so they said you would wait.

(Yes, that's right.)

yes, James do you know why I married the ['married' read marred.] no, married the second time for.

(No, I never heard it. I would be glad to hear it.)

[hesitation.] then it would not help you.

(Word after 'the') ['then it' not read correctly.] then it would not help you.

(Yes I get it.) I thought to tell you would help [pause.]

[Apparently the communicator comes to learn that my ignorance of the fact is a reason for telling it, a psychological consideration, if rightly conjectured, shows a consciousness on the part of others present, especially my father who controls, that it will answer the telepathic objection.]

I was sorry not to have a son [pencil broke from heavy pressure. New one inserted.] my own wife so m [erased.] after she had gone to this life I married hoping to have a son that I could b... [pencil broke again: another given.] be proud of and would take up my same business. you understand me.

(Yes, I do and I am glad to know that as it clears up some things for me.)

[excitement in hand.] yes, I had thought to do it for that reason. Yes, but you know of but part of my disappointment and trouble.

(Yes, I understand. You need not say any more.) [pause.]

well we are ready to tell... [pencil broke.]

(You press too hard on the pencil.)

[pause.] and I hope to get it all cleared up now.

(Good, go ahead.)

I tell you frankly a m... [pencil ran off paper.] man can not be happy unless the other side is congenial, you see.

(Yes, that's right.) [pause.]

I [pause.] would say that some women know how to talk to [too] much.

(Yes, that's right.)

yes. [excitement.]

I want to know about the house.

(It is for sale.)

I do not want it sold, James.

(What do you wish?) the family to keep it, yes. I knew something was out of harmony there. I worked hard for it and I wanted it for the family. (Wait a moment.) [superposing.] to [erased.] so that they would always have a home

(Yes, but you know that the rent would be lost and only one can live in it now. Your son cannot live there now.)

why not. I know there is a small family, but it will grow and the house will not be too large.

(Yes, but his business is not there.)

he could go to it, yes, then his mother could alway [s] have a home to go to.

(You remember how you left the property and in whose hands.)

and, yes but I would change it some now. will they not listen.

(I think the law would not change for any message from your side.)

I know, I know that, but would they not be willing. I mean the mother and son. [pause.] no I suppose not. I do wish it though.

(Well...)

it was a pretty home and perhaps strangers will care for it.

(Yes, I....)

I like my lawns an [read 'on' and erased.] around it. I wish they would keep it and all things I had collected inside from visits, yes, the souvenirs I mean. I had som... [some] that my wife's that is here with me and we alway [always] liked to go and look at them together. we do now.

(Yes, I have some at my house of hers and yours.)

yes I know and they are given all an [erased.] around to friends. yes, I hope you... [pencil fixed and the hand came to my side of the paper where I held it for a few moments.] will keep then [them] from every earth influence for a while.

(Yes, I have packed them away.)

I like to go to them and fee... [feel] that they were what we had. yes, it helps to remember easier, James.

(Can you tell me what some of them were?)

not here now.

(All right.)

I would need to go to them first (All right.) [pause.] I understand now the change I have seen taking place. (Good.) [pause.] who has the pictures from the parlor.

(Son and mother.)

did not they give you one.

(No, and I would not ask.)

no, no, I know, but I wish I had told them to give you one.

(It is all right.)

you would have liked best (Wait a moment.) [pencil writing heavy and was changed.] [pause.] one that I called [written 'cal' and started to write 'e' when the hand turned back and made the second 'l' superposing it on the 'e.'] mary's, but [pause.] they will soon loose [lose] their charm for me now.

(Which one. Which picture was that?) [Thinking of two large paintings which I knew.]

If you had one I could have go... [either 'have' should have been erased or 'ne' has been omitted from 'go.'] back to much * * ['is?'] it and recalled memories of the room it was in. [pause.] it was a painting, James, oil one.

(Describe it if you can.)

of the lady a [When I read 'the lady' the hand went back and inserted 'a' above the line before 'lady.'] yes, very dear to me

(Good so far.)

and I wish you had it.

(Can you say any more about the lady?)

mine she was.

(Yes, I understand. Do you recall any other picture?)

[Thinking of the two large ones.]

of the daughter.

(That's good.)

[pause.] yes, it was right to be yours, yes.

(Well it may be yet.) yes, you will care well for it if they let you. (Yes.) keep it. (Yes, I will.) who would better care for it than the ones that love her best.

(That's right.)

I would ask [read 'wanted to ask.'] it I would [read 'wanted,' and hand erased.] I would [read 'wanted.'] no, I yes. [in answer to reading 'would.'] I would ask for it.

(Well, I will.)

that would be right. (Yes.) [pause.] Mary would have you have it.

(Yes, I understand.)

childhood memories for her would linger around the picture, yes, of the home of her mother [pause.]

(Yes, I shall try to get it without doubt.)

well I would tell you [pause.] there are strange feeling [s] when we return to see everything so changed. it upsets us, yes, if you could only have them stay awhile until we became adjusted [adjusted] to this side we could easier talk to you over there. that is one reason it is so difficult

(Yes, I understand.)

the quick changes, yes. [pause.] you [pause.] wait. (Yes, I will.) [pause.] I am tired. (Yes rest.) [pause, pencil changed. Hand relaxed a moment.]

we will help him, James, to come back. he was more affected tod. . today and it made him tired. (Yes) yes.

(Shall we meet tomorrow again?)

not more until after the Sabbath, James. it is not well.

(Well, father, I have to return home in order to conduct some experiments with another next week.)

well. . .

(Can you give me a word that I give here. You try and give me the words: [Words omitted.] Get it?)

[pause.] again louder. ([Words omitted.] is the sentence I wish you to give me in New York next week. Do you get it?) [Repeated slowly and distinctly.] [pause.]

[In a few moments Mrs. Smead sobbed slightly and soon came out of the trance, but went to sleep and had to be awakened by Mr. Smead. When she first recovered from the trance she called my attention to her left hand which was quite cataleptic.]

The allusion to his second marriage states a fact not known to me, but is pertinent and may never have been revealed to any one, if true. It would clear up to me some things that are very personal, and if the statement is true it removes the credibility of some things suspected. His second marriage proved a great trouble to him for many years, a fact not at all known to Mrs. Smead.

His attitude toward his house is not that which he had when living. He was anxious to sell it and did not expect it kept. There were no lawns around it. The house was a city house and opened on the street. There was a back yard covered with a brick pavement, but it had no lawn or grass in it. He had owned, until about 1893 or 1894, a house in a suburb of Philadelphia, of which he had been very fond and which had a fine set of lawns about it. The grounds were above the street and he has apparently referred to it at sittings with another medium. He sold this about the time indicated. Hence there is apparently some confusion about the matter, as well as indications of a mental attitude other than in life.

He had some important oil paintings in his parlor. In it also were a picture of my wife, which is here mentioned, and I think an oil painting of his first wife. Of this I am not quite certain. What is said about them the reader will recognize as pertinent. We might attribute the mention of them to pure guessing, and I should be inclined to this interpretation if there were any traces of this process in these sittings. He did have a large collection of souvenirs which he had gathered from his trips in various places.

On this date, October 22nd, Mrs. Smead wrote out an account of a vision which she had on the night before she started for New York. The following is the narrative.

"Before we went to bed the night previous to starting for New York, Mr. Smead and I were talking about my trip to New York for experiment, and I said that, if things did not go right this time, I would never try this thing again. Mr. Smead said I was wrong to say this. But I replied that I had made up my

mind that I would not do it again, if things went as they did before. He then remarked that I would get my warning all right.

Within an hour after we had gone to bed I saw a person step into the room for two or three steps and stood there with both arms down at the side, dressed in a white robe. Both the surplice and the gown were perfectly white instead of black. The surplice of the Episcopal gown of today is white. The apparition then raised up his arms, as if in the attitude of worship, and moving them upward in a straight line, curved them together as if blessing me. The palms of the hand were turned outward at first and were turned in as if announcing the benediction. Then the form disappeared. I told Mr. Smead of it in the morning and he remarked, well, you got your warning all right. I noticed at the time that the experience had a quieting influence. I did not feel any more doubts about the trip."

In response to inquiries of Mr. Smead whether he remembered the incident and its details, without telling him what Mrs. Smead recorded, he replies:—

"I remember very well Mrs. S. telling me about the vision of the priest in the white robe; the details I cannot recall. I am sorry, but I do not wish to guess at them; what she tells you of the details you can trust. Her memory of them will be very near right I am sure."

But for the date of recording the fact this incident should precede the record. But it came to me when I remarked to Mrs. Smead that the sittings were good ones and so stands in the order of its recording.

EXPLANATION OF THE AUTOMATIC WRITING.

Readers of this record will probably be helped in their appreciation of the phenomena by a more definite knowledge of the automatic writing. To give a clear conception of what this is I publish in *fac simile* the entire sitting of October 20th. I choose this one because of several characteristics which make it psychologically interesting. There is first the effect of the old planchette habit of writing. As I have said in the Introduction, Mrs. Smead began her work in automatic writing with the planchette. This does not permit

the separation of words entirely. They may be made discontinuous or intentionally so by drawing lines before beginning a new word. This sometimes occurs in this form of automatic writing. But it is impossible to eliminate the connecting line in such work, and so it appears to confuse the interpretation in many instances.

Some years ago Mrs. Smead gave up the planchette and used the pencil instead, but for a long time the writing remained continuous precisely as if done by the planchette, and it often takes this form still, especially with certain communicators. The tendency to separate the words seems to have grown with the reproduction of the methods of the work connected with Mrs. Piper and the apparent presence of persons associated with it. In this instance the reader will remark that the automatic writing began with the planchette type, namely, with the continuous writing and only gradually developed into the discontinuous. This discontinuous writing was especially easy and conspicuous after I had placed the pencil in Mrs. Smead's hands as my father had held it in life. The writing at once became perfectly calm and deliberate. There was no apparent nervousness or difficulty in connection with it, and the only difference between it and normally controlled writing was the slow and deliberate movement of the hand. It was more deliberate and self-controlled than in the Piper case.

One thing I should remark, and it is that the obliquity of the lines across the page is exactly as it occurs in the automatic writing of Mrs. Piper. This was not so often apparent in the older days of Mrs. Smead's work, and especially when she used the planchette. But as soon as the mechanical methods of the Piper writing were reproduced, this obliquity in the lines made their appearance, and *Mrs. Smead today knows nothing about this fact*. She has never seen any of the original manuscripts of the Piper writing. There are occasionally resemblances in the spelling of words and more especially in the use of certain phrases in the two cases. But perhaps more often the habits and idiosyncracies of the automatic writer prevail. This will limit the resemblances and possibly make them less conspicuous and significant.

But it would require a long discussion and many illustrations to bring out this feature of the two cases, and I mention it at all only to remark that it is a characteristic which may be a subject of future observation and comment.

One thing I should emphasize for the sake of those who misinterpret the nature of these phenomena. It is not claimed that the writing is by spirits even when it is supposed that the information comes from such a source. It is conceded that the automatic writing is a product of the physical organism through which it is effected. The part that outside agencies may have in it, if they have any at all, we do not know. But it is certain that, even on the supposition that the information originates from discarnate personalities, the writing possesses so many mechanical characteristics of the organism through which it is done, bearing the marks of Mrs. Smead's normal habits, not her conscious actions, that we must concede an important part of the phenomena to the processes which are automatically active in all human writing. The problem of the psychical researcher centers around the contents of the communications and not about the mechanical features of it.

For understanding the phenomena represented in this *fac simile* reproduction of the automatic writing, the reader should compare it with the detailed record. Without this comparison it will not readily exhibit the psychological peculiarities marked by the various comments indicated by the detailed record. It will be apparent to students of psychology how important it is to observe and record all the little physiological and psychological incidents which accompany such phenomena, incidents whose existence would not even be suspected in the ordinary reports of them and which show more than anything else the limitations under which such investigations have to be conducted.

The first cuts represent a sample of Mrs. Smead's normal handwriting, and are taken from a letter written to my housekeeper regarding an experience which she had returning home. The automatic writing follows in its place.

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ERRATA.

Part I., pp. 73-6—The "Letter of William Stone" should be read as part of the Document which commences on p. 77. It is an Introduction to that Letter.

Part I., p. 216—Lines 7-8 read "Materialism" for "Mystericalism."

Part II., p. 238—Line 28 omit the words "other the."

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